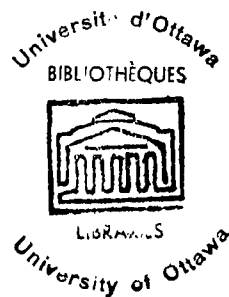


PARAPSYCHOLOGY AND ALTERED STATES OF CONSCIOUSNESS:
TOWARDS A POINT OF INTEGRATION WITH RELIGIOUS
EXPERIENCE

by Thomas M. Casey, O.S.A.

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CURRICULUM STUDIORUM

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INTRODUCTION

A friend of mine, a heart specialist, once told me that when he is asked to contribute his services in an operation being performed by another friend, a brain surgeon, they become queasy, each at the sight of a part of the human body that has become unfamiliar because of their intense concentration on one specific organ. Because of vastly burgeoning medical techniques, specialization is commonplace and inevitable. Still it seems a bit unnerving to realize that "healers of the body" are often "specialists of the part."

Specialists in the physical sciences and the healing arts are usually aware of their limitations and so consult others at the edges of their own ignorance and uncertainty. There are times when a patient is reassured to know that his malady coincides with a doctor's interest and expertise. And yet somehow that very specialization is symbolic of the compartmentalization of life. We seem truly to know more and more about less and less.

More to the point: specialists in the arts and sciences sometimes amaze me, but, more often than not, bore and annoy me if I perceive that they cannot relate themselves and their work to a larger world of other viewpoints and different experiences. I am not a specialist and have never

imagined myself as a scholar--except on my own terms and by my personal standards of eclecticism--and I consider it a moot point if it is regrettable that one be a jack of all trades rather than a master of one.

Like most undergraduates I was mildly intimidated by the vast array of departments and professional schools within the university. Only much later when I had been exposed to many years of graduate school and learned to my dismay that education and learning are not synonymous did I comprehend a most peculiar situation: much information imparted in the educational process while skillfully researched and grounded in most impressive sources had little relationship to the lived experiences of many students.

When I eventually came to teach on the university level I planned a course entitled "Religion and Literature," the aim being an analysis of the attempts of various authors to deal with the meaning of life and man's place in the universe. One author chosen was Albert Camus, a reasonable inclusion I determined at the time, but, as it turned out, a most naive presumption. A furor arose immediately over the proper label to be assigned by the specialists. The English, Philosophy and French departments all claimed Camus as their property, to be dissected by their methodology and not to be shared with other claimants. In spite of the absurdity of the situation, I chose to offer Camus as more

than a collection of labels, as a person whose life encompassed many roles and talents and who asked of existence the same questions we all do. One dimensional approaches to man left to the student the task of putting the parts together.

This is all by way of saying that my own research began from the questions arising from my own experience. Even the very young seemed to live in separate compartments and to travel in separate language worlds, an observation that struck me forcefully when I taught a course with a biologist entitled "Religion and Science." The thought patterns and linguistic styles of the arts and science students were so dissimilar that constant translations were required of the instructors in order to establish a common frame of reference. The students--and, to an extent, their instructors--were polarized by their educational processes.

I do not believe psychology can meaningfully be done apart from sociology, history, religion, literature, etc., as my own writing attests. I have tried to situate my own research within a background that fleshes out my own investigation. I am much less concerned with a methodology--a concern, I must confess, that has often struck me as primarily a defensive posture within the social sciences--than I am with trying to make a statement that incorporates as many facets of the human experience as possible. If it

appears that I am trying to dazzle the reader with a plethora of references, that is not my intention but simply a reflection of my own intellectual disposition. I write because I wish to share, not to impress. That, it seems to me, should be a major by-product of anyone's education.

Finally, I write frequently in the first person--a major sin as listed in most writing manuals--because I think in the first person. A convoluted, impersonal writing style may warm the hearts of the purists but it strikes me as awkward and detached. I would hope that the reader would not find this disconcerting but rather an aid in introducing him to my thoughts. That I may have presented something coherent and interesting has been my major concern throughout.

CHAPTER I

REFLECTIONS ON THE RESEARCH PROJECT

An incredible volume of writing exists that deals with religious experience and behavior, attitudes and values, etc. Phenomenologists, sociologists, psychologists, economists, political pundits, theologians, and the common person all have ideas about religion and its meaning. The very attempt to define religion is problematic and gives rise to as many objections as agreements. Religion is social and yet intensely personal, as Gordon Allport observed:

The conclusion we come to is that the subjective religious attitude of every individual is, in both its essential and non-essential features, unlike that of any other individual. The roots of religion are so numerous, the weight of their influence in individual lives so varied, and the forms of rational interpretation so endless that uniformity of product is impossible. Only in respect to certain basic biological functions do men closely resemble one another. In the higher reaches of personality uniqueness of organization becomes more apparent. And since no department of personality is subject to more complex development than the religious sentiment, it is precisely in this area that we must expect to find the ultimate divergence.¹

¹ Gordon Allport, The Individual and His Religion, New York, Macmillan, 1950, p. 29. Michael Novak, correctly, I think, faults Allport for his overly individualized interpretation--a Western Protestant bias--of the religious sentiment. See his Ascent of the Mountain, Flight of the Dove: An Invitation to Religious Studies, New York, Harper & Row, 1971, p. 3. I simply wish to stress the great diversity existing within any given social or religious consensus, a point to be developed throughout the research project.

It is meaningless to talk of "religion" as though it were a single empirical entity or a ubiquitous personal experience had by many persons in the same way. I think it useful to deal with religious experience in a phenomenological manner, letting the experience "speak for itself" and attempting to analyze how a shift in consciousness may impact religious experience. No matter how much is written about the political nuances of religious voting blocs, of the psychological implications of faith positions or of the sociological analysis of ethnic religious behavior, at best we can discuss only certain limited aspects of the multifaceted complex called "religious experience."²

I wish to deal with religious experience, not from the vantage point of the experts, but from the more modest starting point of those who are undergoing it:

2 Any number of definitions are possible, all equally arbitrary. I choose Joachim Wach's for reasons which will become apparent: "Religious experience is a total response of the total being to what is apprehended as ultimate reality. That is, we are involved not exclusively with our mind, our affections or our will, but as integral persons." See, Types of Religious Experience: Christian and Non-Christian, Chicago, University of Chicago Press, 1951, p. 32. Walter Houston Clark further distinguishes primary from secondary and tertiary forms. The former has a sense of immediacy and vitality about it; the latter expressions are more ritualized and conventional. I shall be referring to primary religious experience throughout. See his The Psychology of Religion, New York, Macmillan, 1958, p. 24.

Anyone who writes sincerely about religion reveals in some way what it means to him. And if religion touches life in its totality, why should the revelations of "religionists" (not a term of ridicule, at least in the United States) command any more attention than the honest thoughts of the technically inexpert?³

Dom Graham has written works of impressive erudition but this book is so appealing and sensitive precisely because it is experiential and not one more ponderous work dealing with abstractions. He notes with much wisdom:

Academic professors of religion are curiously prone to take in each other's theological washing, often in the form of more or less thinly disguised doctoral theses. Their disquisitions are addressed, by implication, to their colleagues or rivals, rather than to ordinary human beings. Hence, their pages tend to be sprinkled with names of which the average reader has never heard, their arguments often focused on abstruse, intramural controversies that lead even one with some inside knowledge to nod drowsily as the tome tumbles incontinently from his hands.⁴

As a theologian himself Graham is not dismissing the study of theology as unimportant or trivial, but rather insisting that it is often concerned with matters other than religious experience itself. The need for an articulated theology is not being brought into question; indeed, every religious tradition both sustains and requires such a logical formulation. What is too often overlooked, however, is the

³ Dom Alred Graham, The End of Religion, New York, Harcourt, Brace Jovanovich, 1971, p. 14.

⁴ Ibid., p. 15.

quality of the religious experience of the individual who is seeking to understand or to live the very concepts that the theologian is stressing as essential to religious expression.

Let me emphasize that there is no question of a simple dichotomy between theologizing and experiencing⁵ but rather one of focus. When we speak of religious experience we are moving into an area of extreme fluidity and personal choice. Some writers attempt to establish rather strict definitions and to erect theistic parameters around the process:

Hence, in the light of these elements (intellectual, voluntary, affective, active and social) religious experience manifests itself as the supremely structured experience. It is in fact the awareness of a relationship that is known, willed, felt, applied to life, and introduced into human society. More precisely, it is the grasp of a relationship in which all these elements are integrated in the simplicity of the act that contains them all virtually, separates them from one another as occasion demands, but unifies and transcends them, because it is the person delivering himself to God, who is calling him. Religious experience is the consciousness of this response, the awareness of this contact through self-giving, the discovery of God's presence at the heart of the affirmation which introduces us into it, and consequently the consciousness of the unification--in an inchoate form--of being and life at the hands of God.⁶

5 Experience should not be viewed passively or as a response to external stimuli. Experience is a result of the interaction between a being who puts questions to himself and his world and that which is encountered. See John E. Smith, Experience and God, New York, Oxford University Press, 1974, p. 21-25.

6 Jean Mouroux, "The Encounter," in George Brantl (Ed.), The Religious Experience, New York, Braziller, 1964, p. 989.

Mouroux has clearly delineated a traditional Christian conceptualization of religious experience, but it must be insisted that this is only one of many understandings possible and that a universal definition of religious experience is achieved only at the expense of forcing that experience into the categories of a particular doctrinal formulation. Even within a structured religious tradition there is more personal searching and an indispensable subjective dimension, a fact too often overlooked by theologians who are primarily concerned with formulating objective definitions and protecting orthodox positions:

The most embarrassing situation of all may eventually turn out to be that of those who regard themselves as the recipients and authoritative exponents of some allegedly divine tradition, at least insofar as this is claimed to be satisfactorily documented and formulated in words. Official religious persons, for all their sense of responsibility and dedication, are seen to be caught in an inescapable dilemma. They must attempt to impose a traditional system of belief that they have in no way originated, and at the same time face the truth that authentic religious witness can only originate in the mind and heart of each individual. The three originators of the great world religions, Jesus, the Buddha, Muhammad, apart from the status later accorded them by their followers, were the antithesis of official religious persons. Instead of upholding an existing tradition and declaring it sacrosanct, they criticized radically the established customs of their time and offered something more inward in their place. Each in his own life situation could make his own the words: "You have heard that it was said to men of old. . . . But I say to you" (Matthew 5: 21-22).⁷

7 Graham, op. cit., p. 16.

One need not be iconoclastic to perceive that there is often little connection between religious establishments and the religious quest, between official formulations and personal religious experience. In short, many persons express religious concerns with little concern for organized religion, or if they do so, it is often eclectic, borrowing freely, if unknowingly, from any number of major and minor, Eastern and Western traditions.

These observations have surfaced from my own personal experiences as a religious studies teacher on both the high school and university levels, and have nudged me into research along the lines delineated by the following questions:

1. Why does the lived religious experience of many persons relate with such difficulty, if at all, to traditional religious language and doctrinal statements?
2. Why is there currently such fascination with the experience of altered states of consciousness⁸ and the study of parapsychology?⁹

⁸ An altered state of consciousness refers to a qualitative difference in an individual's state of consciousness, a shift in the way an individual normally experiences himself and reality. The pattern of mental functioning changes, perceptual qualities appear that have no normal counterparts, etc. See Charles T. Tart, "Introduction," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Anchor Books, Doubleday, 1972, p. 1-6. The triggers for attaining an altered state of consciousness will be examined in some detail in chapter three. Further references to altered states of consciousness will be designated simply as ASC(s).

⁹ Parapsychology has a long but turbulent history, especially when attempts are made to obtain agreement on the inclusion of subject matter, theoretical explanations and its

3. Why do so many persons perceive religious traditions as inimical or irrelevant to personal growth?

These are the questions that have gradually forced their way into my own consciousness and to which my investigation must direct itself if it is to be meaningful, interesting and relevant research. The basic point of my research is simply this: how can a study of ASCs and psi be a means of tapping a fuller human potential and thus contribute to a broader, richer conception of religious experience? Before I precise the statement of what I believe is some sort of original contribution in this area, I would like to make some comments on the three questions raised. The rest of the research project will hopefully flesh out these initial observations and conclude with a defensible position.

relation to the physical sciences. It has been called "paranormal cognition" although there is no reason to suppose there is anything outside the laws of nature about it, even if these laws are not presently known. Parapsychology is the study of certain phenomena which traditional psychology has, for various reasons, ignored or rejected. I shall refer to psi functioning as the experiencing of certain phenomena, viz, telepathy, clairvoyance, precognition, and telekinesis. These phenomena will be dealt with in some detail in chapter three as well. The research area of parapsychology is often referred to simply as psi, a practice I shall adhere to throughout the research paper: "Psi, the twenty-third letter of the Greek alphabet, is now widely used as a blanket name for the psychic in general; that is, for the whole family of apparent phenomena and experiences, real and alleged, for which no physical cause has as yet been discovered." Rosalind Heywood, The Sixth Sense: An Inquiry into Extra-Sensory Perception, London, Pan Books, 1971, p. 14.

1. The Non-Convergence of Lived Religious
Experience and Religious Traditions.

In some philosophical and scientific quarters the word "experience" has been denigrated as some kind of "mental" product or a subjective deposit of feeling located within, and limited to, the consciousness of the individual. It has often been dismissed as unscientific, vague, parochial, or untrustworthy.

Michael Polanyi, in attempting to produce a radically original view of knowledge in science, has concisely addressed himself to this position:

For, as human beings, we must inevitably see the universe from a centre lying within ourselves and speak about it in terms of a human language shaped by the exigencies of human intercourse. Any attempt rigorously to eliminate our human perspective from our picture of the world must lead to absurdity.¹⁰

Polanyi makes a crucial distinction between the personal, which is a commitment of one's being to something believed in, and the subjective, which is simply in the nature of a condition of being. If a person does not personally believe in something, has not integrated it into his own experience, is not committed to it, what eventuates is not knowledge but facts or allegations of knowledge.¹¹

¹⁰ Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy, New York, Harper Torchbooks, Harper & Row, 1962, p. 3.

¹¹ Ibid., p. 300-303.

If I understand Polanyi correctly, experience is both subjective and objective. Subjective, because it is a reality involving a knower, and objective because it involves something known. Experience, thus understood, is the only way we have of knowing anything at all, of relating to external reality. Even as it is presupposed that individual perceptions must be correlated, to some degree, with those of others, care must be taken to respect the uniqueness of individual experience. Once we move beyond scientific knowledge which is, for the most part, verifiable, into the more fluid areas of the humanities, art, and religion, general consensus on the facts of experience is less easily obtained. Herein, I suspect, lies the core of the difficulty under discussion.

Every religious tradition has as its essential constituent a primal religious experience, a particular vision of reality, undergone by its founder. From such experiences a form of religious association emerges which eventuates in a permanent institutionalized religious organization. It is essential, if the original religious experience of the founder is to be transmitted to others, that some form of structure emerge. It does so on three levels: cult, doctrine, and organization:

Religious institutions evolve as patterns of worship--that is, as cult; they evolve at the same time as patterns of ideas and definitions--that is, as beliefs; and they emerge as forms of association or organization. Religious institution-alization occurs on the intellectual level, the cultic level, and the organization level. These are three sides or aspects of one developmental process. Here in the Christian case we see these aspects as part of a whole. In the preaching we have the statement of what is believed, its first assertion in discourse. In the cultic activity we see the expression of basic attitudes in the relationship to sacred things--the reenactment of the relationship to Jesus as Lord. In the brotherhood of believers, we have the first form of organization. From the preaching developed creeds and theology; from the cult, elaborate symbolic liturgies; from the brotherhood, the ecclesiastical organization.

Although the Christian Church is but one example, which like all others, has its particular characteristics and circumstances, it offers a striking model for the continuation of the religious experience and the relationships based upon it--the transformation of charisma into stable forms of thought, practice and organization.¹²

What transpires as the original religious event dims and is communicated by verbal formulations and symbolic representations is that the primal religious experience is no longer immediately accessible in the same way to future generations as it once was to the original core of believers. An unavoidable dilemma then confronts every religious institution: faith is no longer based upon immediate contact with the founder but is mediated through a community of believers,

¹² Thomas O'Dea, The Sociology of Religion, Englewood Cliffs, N.J., Prentice-Hall, 1966, p. 38.

as, of necessity, it must be. In order to maintain the core religious experience in some meaningful way liturgical symbolism attempts to convey a certain supratemporal dimension of the original lived experience of the founder. In so doing, however, it risks bringing about the opposite effect intended:

Ritual represents an objectified order of symbols which elicits and articulates attitudes and feelings, molding the personal dispositions of the worshippers after its own model. This objectification is a requisite for continuity and for sharing within the religious group. Without such objectification and sharing, collective worship would be impossible. Yet a continued use of the same symbolic vehicles has the effect of making them usual and expected--that is, of routinizing them. The necessary objectification tends to remove the symbols from contact with subjective attitudes. Thus there develops a loss of resonance between the symbol and the attitudes and feelings from which it originally derived. The symbol consequently loses its power to elicit and affect attitudes and emotions. Objectification, necessary for continuity, leads finally to alienation.¹³ (Emphasis mine.)

Gradually, following the laws of institutional survival, religious organizations tend to stress doctrinal positions and liturgical propriety, both to set themselves over against the "profane" and to distinguish themselves from other religious organizations which have competing interpretations, often of the same primal religious experience. Schisms and heresies usually develop when a believer

13 Ibid., p. 92.

can no longer relate his experience to the official interpretation or formulations, and so he severs his ties with the authority structure and opts for a reformulation of morals, doctrine or liturgy. But every founder or reformer makes two crucial assumptions: (a) his own personal religious experience is valid enough to be communicated to others as normative for their own lives; and (b) his followers will indeed experience what he has experienced and resultant verbal and liturgical formulations will be a viable means of perpetuating and preserving this primal religious experience.

The institutionalization of religion, which is necessary if it is to grow and expand, is a complex process that constantly involves tension between the spontaneous expression of religious experience and the controlled nurturing of doctrinal orthodoxy. Various religious institutions allow for only limited and carefully monitored spontaneity; personal religious experience is often restricted in the process.

It would not be an exaggeration to state that religious institutions are primarily concerned about what one believes, regardless of--and often in spite of--what one experiences. In other words, much of formal religious expression is concerned with the protection of a priori intellectual (doctrinal) positions and not at all with the experiential dimension. Even within those religious traditions which have a strong affective

flavor--fundamentalists, pentecostals, etc.--the doctrinal parameters mold the experience of the convert or believer.

The basic question then arises: what happens when the believer or searcher has a religious experience which either cannot be expressed in terms of the formulas and symbols of the group or, if it can, nevertheless finds that the institutional concerns, formulas and symbols do not capture the fulness of his own experience?

John Smith, professor of philosophy and religion, suggests an answer:

The reality of God from the religious standpoint means the answering of the question about the ground and purpose of human life. Failure to understand this point is a major factor in the perpetuation of merely conventional religion in which belief in God is either the fulfillment of duty imposed by an institution or the inert belief that, in addition to all the finite things that exist, there is one more existent thing called "God." If, however, the religious dimension of experience is understood and taken seriously, belief in God takes on new meaning. Belief in God then means belief in a reality of whose presence we are especially aware on the crucial occasions of life and it means a reality upon whom we depend for our being, our purpose and our fulfillment.¹⁴

What Smith is saying is that only the existential confrontation with questions of basic and ultimate concern can be the occasion for a genuine religious dimension of experience. No one would seriously deny that institutional religion is concerned with these very same ultimate questions

14 Smith, op. cit., p. 64.

about life, its valid and ethical expression and its continuance in some form after bodily death. The conflict, it seems to me, arises from the fact that far too often religious establishments deal with these concerns almost exclusively in an intellectual fashion. If the Scriptures, the Koran, the paths of the Buddha, various historical traditions, etc., become rigid delimitations of experience, rather than a guide to its fullest expression, then the alienation must only intensify, social and cultural pressures in some societies to observe religious traditions notwithstanding.

Daniel Callahan once judged even the best of contemporary Christian theological writing to be inadequate, indeed, irrelevant, because of the lack of specific and knowledgeable references to politics, economics, sociology, psychology, the arts, etc.¹⁵ These are the daily concerns of most persons or the foci of their activity and experience. The challenge faced by any religious institution is the translation of its most sacred and central convictions into language and symbols that touch the experience of those involved in their own religious quest:

¹⁵ Daniel Callahan, "The Secular City," in Commonweal, Vol. 82, No. 21, September 17, 1965, p. 660: "The new realm of Catholic thought--of I-Thou encounters, salvation history, omega points, Lonergan-like insight, sein and dasein, kerygma--is a delightful place for Catholics to live. It's just that we're the only ones who live there, along with a few scattered Protestants."

Without prejudice to the traditional constitution of the Church, it may be suggested that what is now becoming apparent to all is the theological truism that any ecclesiastical system as such cannot fully meet the aspirations of those who desire to be authentically religious. In other words, spiritual renewal lies beyond the scope of administrative acts. The most these can do is point the way, help to provide the atmosphere in which each individual may undergo, by an actual experience as well as symbolically, a rebirth, lose his egocentricity and become an enlightened, free, and loving human being.¹⁶

Obviously, no person or institution can provide a religious experience for another person, but if religious organizations can simultaneously maintain a vital awareness of the primal religious experience and revelation that form their raison d'être and a genuine sensitivity to the experiential situation of their membership, then institutional religion can become an occasion for authentic religious experience in the lives of those presently alienated from any form of organized religion.

I have no illusions about the staggering implications involved in any discussion about trying to tune in to the experiential dimension of human existence, nor of the depth of resistance likely to be called forth by religious institutions when change is suggested. How free any religion is from cultural forces that shape its self-image and effectively limit its ability for self-criticism is the topic for hundreds

¹⁶ Graham, op. cit., p. 19.

of seminars. I merely hope to raise the question and sketch some of the points of dissonance that I have personally observed and experienced. Though it is scant comfort to beleaguered traditionalists, the same basic challenges face political, economic, and educational institutions in technological societies: business-as-usual and official rhetoric seem to make less and less sense to more and more people, which perhaps partially explains a visibly discernible pattern apparent in many quarters.

The increasing use of techniques to attain an ASC and the growing prominence of the investigation of psi phenomena can be too glibly dismissed as merely a sociological pattern that is evidenced in eras of uncertainty and turmoil. My own conviction is that a much more profound evolution is often ignored because of its long-range and threatening implications: nothing less than the commonly accepted view of reality is being called into question.

2. The Growing Fascination with ASCs: Psycho-Sociological Implications.

Sociologists of knowledge talk of "cognitive minorities," ideological or cultural subgroups whose views are at variance with those of the majority. The ability of any person or group to function in society depends upon the support he or they receive for a given view of reality. We receive our notions of reality from others, and these notions

continue to be plausible, by and large, because others reinforce them.¹⁷

What is a rather unique phenomenon in contemporary Western industrial society is that certain cognitive minorities have had a major impact on how the majority now receive their vision of reality. When the psychedelic¹⁸ period was ushered into the horrified consciousness of middle-class parents reassurance came from many quarters that this was only an updated version of glandular juvenile eccentricity, an electronic version of the rites of passage, if somewhat louder and gaudier than previous generations had experienced.

In retrospect it is safe to say that far more than the senses and esthetic standards of the cultural guardians were being assaulted. The very validity and exclusivity of a prevailing world view was being questioned by many members of the counter-culture¹⁹ and by some members of the academic establishment as well.

17 Peter L. Berger, A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural, Garden City, N.Y., Anchor Books, Doubleday, 1970, p. 34.

18 The word "psychedelic" was coined by the Canadian psychiatrist, Humphrey Osmond, to mean "mind expanding." It includes a congeries of things: drugs, music, audio/visual effects, clothing, etc.

19 "Counter culture" is a catch phrase indicating an entire value system standing over against, and often in critical judgment of, the majority values actually shaping social reality. In spite of certain criticisms laid against his emphasis, Theodore Roszak's The Making of a Counter

Erik Erikson had distinguished two major factions in the youth movement of the late 1960's: "technological youth," those for whom scientific progress is an unmiXed blessing, material gain their chief goal, status and power their prime achievements; and "humanist youth," who see technology, logical analysis systems and business-as-usual as destructive of human development.²⁰

Dichotomized so sharply, few persons of any age would readily admit to such crass pursuits characterizing the former group. There were few "pure" types who could be so neatly compartmentalized; indeed, most young persons fell along some kind of continuum stretching from total opportunism to unselfish altruism. Just a few years later, vastly changed social and economic circumstances have tended to decimate the ranks of the former protestors and to mute the voices of the more self-righteous young who had attempted to monopolize virtue for their own purposes. Disdain has been replaced by competition, and the legions of the counter culture have returned to suburbia and university as a

Culture: Reflections on the Technocratic Society and Its Youthful Opposition, Garden City, N.Y., Anchor Books, Doubleday, 1969, is a valuable guide to a very amorphous phenomenon. A less flattering portrait of the youth movement is had, on balance, in John Aldridge's In the Country of the Young, New York, Harpers Magazine Press, 1970.

20 Erik Erikson, "A Moratorium on Youth," in Daedalus, Vol. 96, No. 3, Summer 1967, p. 861.

strained economy makes it unfeasible to attempt indefinitely to translate protest into a viable life style.

The crowds have gone and the great oases of protest presently are depleted, but what remains, after the social commentators have given their considered opinions on the civil rights struggle, the war protests, educational confrontations and ecological outcries, is this: there is now a different psychic landscape, a level of consciousness raising that has crossed national borders and created a tolerance for diversity and contingency that did not exist before. Let it be noted that no utopia was created, in spite of the messianic tones adopted by so many gurus and practitioners of various personality-expansion programs. The sifting of the wheat from the chaff will be an indefinite process but one no longer reserved exclusively for the authorities, however defined.

It is the questioning of the formerly unquestioned view of reality that constituted the greatest psychological upheaval for many persons. Entire perceptual modalities were shattered when the young challenged authority--religious, educational, military, political--and when former clearly delineated sex roles were blurred. What was taken for granted by the cognitive minority was rarely, if ever, considered by the cultural majority, so extensively had the latter been

enculturated and encapsulated:²¹

Still there is nothing in the world of experience labeled "data" or "reality." We must select those things we want to notice. Our own culture, by and large, selects those things that are countable, analyzable, and most easily accessible to prediction and control. We are, as every culture is, entitled to call "real" what we so select. But we are obliged, as other cultures, to note that our "reality" is but one selection from the rich texture of human experience--even of our own experience. In our most advanced sciences, like physics, these points are well known. What the scientist knows is not "reality," pure and simple, but the answers he gets back to the questions he elects to raise. He gets back to a disturbing extent, a reflection of his own interests, procedures, and imagined models. Our science is no more sensitive, flexible, delicate than our prior commitments to clarity, quantification, and similar preferences allow it to be.

Since our personal sense of reality is tutored by the culture in which we live, we are obliged to notice the ways in which education directs our attention to those "facts" suitable for scientific procedures. Experiences of ours--mystical, personal, intuitive, instinctive, groping--which are not "hard" or "objective," our teachers insinuate, are beneath our notice, unreliable, dangerous: "Oh, but you're making a value judgment!" is sometimes considered a put-down.²² (Emphasis mine.)

I quote at length and with approval from Novak because we need to reflect on the very basic fact that our view of reality, our definition of "normal," our selection of the optimal state of consciousness for most efficient functioning is neither right nor wrong, but rather functional or dysfunctional within a given society. What we consider

²¹ "Encapsulated" refers to a constricted experiential situation, a propensity to generalize and absolutize from a limited perceptual framework. See Joseph Royce, The Encapsulated Man, Princeton, N.J., Van Nostrand, 1964, p. 30-68.

²² Novak, op. cit., p. 97.

real, reflects, to a large extent, what we consider important.

Every selection of a particular view of reality involves a choice, an investment of psychic energy, both for the individual and his society, and we tend to cling for life and sanity to the confirmation of reality provided by others. There is no hyperbole in the statement that "Once we have made an investment and corresponding sacrifice of other possibilities, our life is at stake."²³

The counter culture, in effect, relativized reality by introducing options, by demythologizing the very assumptions which supported the entire edifice. The humanistic young voted with their attitudes and life style to reject the norms and mock the goals by which their adult models had directed their own lives. The normal state of consciousness was viewed as demonic intellectually and suicidal experientially. More and more the young--and not-so-young--were into exploring ASCs.

Again a point of clarification is required: I am not suggesting that the selection of an ASC obviates the need for a personal synthesis of reality. Everyone, even the psychotic, has to have a world view, a Gestalt, within which he situates

²³ Joseph Chilton Pearce, The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality, New York, Pocket Books, 1973, p. 12.

himself and external reality. The young were often as encapsulated in their peculiar little worlds as was any member of the cognitive majority. The point in question is not the existence or acceptance of a conceptual reality, but rather one of mobility and flexibility vis-à-vis an inherited or chosen world view. That many persons readily substitute one rigid encapsulation for another is common evidence of a resistance to fluidity of perception and conceptualization.

When Liam Hudson, the British psychologist, was trying to establish an area of doctrinal research, he became interested in the field of personality. Specifically, he wanted to determine if there was a bias manifested towards non-verbal reasoning by scientists and a corresponding bias towards the use of words by arts specialists.

He found that young British arts specialists turned out to be "high creatives," young physical scientists to be "high I.Q.s." He then adapted more neutral terms and named them "divergers" and "convergers."²⁴

Hudson found that the convergent children tend to crystallize their identity at the latency period (roughly the years from five to thirteen when the individual develops self-control in order to be free to relate to others) and

²⁴ Liam Hudson, The Cult of the Fact, New York, Harper Torchbooks, 1972, p. 59-72.

that the divergent children tend to fixate in adolescence (the period of rediscovered emotional, interpersonal, and erotic possibilities).²⁵

There is nothing startling to be learned from this basic Freudian model, but the implications for modalities of perception in later life are intriguing:

Convergers can be envisaged as children who construct robust "ego-boundaries," and include within them only what is rational. Divergers, in contrast, form relatively weak ego-boundaries and allow their own irrational impulses to suffuse their perception of who they are. . . .

From such a simple model a number of predictions flow. If a child fixates early, one would expect him to choose work that is impersonal; to show a limited capacity for introspection and emotional response to people; to be conventional; to be dissociated in his expression of sexuality; to separate clearly his working life from his private life; and to work harmoniously in groups. In contrast, one would expect the child who fixates relatively late to choose work involving people; to show a greater capacity for introspection and emotional response; to have relatively little reliance on social conventions; to show a freer, and more integrated, pattern of sexuality; to separate his private life from his work relatively little; and to have difficulty working in groups.²⁶

I think Hudson has perhaps devised categories that may be useful in recognizing the types of individuals who are disposed to question their culturally inherited view of reality and those who are more likely to fit into the dominant

25 Ibid., p. 66.

26 Ibid., p. 67.

social pattern. The divergers should be more open to experimentation with altering consciousness, since their "ego-boundaries" are more fluid, and to curiosity about psi as a possible avenue to a wider reality. The converger, with more rigid "ego-boundaries" would likely be more disposed to see such experimentation as mere self-indulgence. The diverger is more likely to accept the relativity of his own world view and to feel more adventurous in exploring other modes of perception. The converger, on the other hand, will tend to regard such fluidity as a regression to a state of primary process thinking, as manifestation of irrational and disruptive forces within the maturing individual.

Some confirmation of such theorizing might be found in a neo-Freudian analysis of mysticism, a transcultural ASC, where mysticism is explained away as an escape from destructive forces within one's own personality:

My own evidence . . . seems to support the idea that the mystical experience is motivated by the wish to renounce one's own aggression and, in particular, to reactivate intense hatred against the Oedipal father.²⁷

²⁷ Peter Hartocollis, Mysticism and Aggression: An Object Relations Point of View, paper presented at the Mid-Winter Meeting of the American Psychoanalytic Association, New York, December 17, 1971, p. 11. This way of thinking is an excellent example of Royce's "encapsulated" world view in which all experience is forced into a priori conceptual models and the phenomenon is judged by dogmatic criteria.

A "normal" state of consciousness is relative to any given culture and is that which has adaptive value within that culture. It is clear from anthropological and psycho-sociological studies that the human individual has functioned in a multitude of states of consciousness and that various cultures have reflected a broad spectrum of attitudes towards individuals indulging in ASCs.

Within Western cultures strongly negative attitudes towards ASCs are most evident, especially in terms of drug use and possession. There are presumed to be a normal (good) state of consciousness and those that are pathological (bad). Further distinctions are rarely made, although great numbers of people go to considerable trouble and effort to induce specific ASCs which they find rewarding.²⁸ In a society that stresses efficiency, productivity and deferred rewards for consistent efforts, the ASC is viewed as dysfunctional, or in the case of dreams, peripheral to daily activity. What is

28 The question of why people seek ASCs is most complex, but some doctors who have employed drugs for personal or therapeutic reasons suggest there is an innate need to alter consciousness. See Andrew Weil, The Natural Mind: A New Way of Looking at Drugs and the Higher Consciousness, Boston, Houghton Mifflin, 1972. Also informative is the interview with Stanislov Grof, "Beyond the Bounds of Psychoanalysis," in Intellectual Digest, Vol. 3, No. 1, September 1972, p. 87: "Psychedelic research has shown that the mystical and religious experience are primary phenomena intrinsic to the human nature and cannot be derived from something else." Drugs are, of course, only one trigger for entering an ASC.

seldom considered, however, is that the indiscriminate rejection of ASCs may be personally dysfunctional and inimical to a holistic conception of the human personality:

The average man cannot contemplate such things as deeper processes of mind as long as "those that know" deny their existence. And the ideologies presently strangling us do deny the peripheral areas of mind. The current vogue ignores mind and concentrates on biology. There is a kind of nihilistic fascination in pointing out that since we must ingest food, defecate, and copulate, we are only another animal. This constitutes massive denial of our true selves. It is a repetition of our old and chronic "failure of nerve." For we are larger than the sum total of mechanisms of our form. There is no being but in a mode of being, and each thrust of life incorporates previously developed forms of expression, but our form should not blind us to our content.²⁹

The existence of an innate drive to alter consciousness is only conjectural and unlikely to attain any more successful integration into a composite theory of human personality than the other so-called drives. The propensity for autistic thinking parallels the development of the divergent personality: adults who evidence the ability to relinquish social reality and enter non-ordinary states are those who, as children, were encouraged to indulge in fantasy play and imaginative ventures with their parents. They were allowed to explore their own inner spaces even as their parents

²⁹ Pearce, op. cit., p. 142. Pearce prefers "autistic thinking" to the "unconscious" when referring to the "shadow side of thinking." His "A-thinking" is another description for an ASC.

established norms for returning to social reality.³⁰

Whether we speak of drives, personality types or propensities, it is becoming apparent that any adequate vision of man can never be less than one that encompasses all aspects of man's being and addresses itself to the need or desire to explore beyond the socially prescribed parameters of experience.

From my own experience, and after some rather intensive reflection, it seemed that very few of those responsible for imaging man to himself and others within society--artists, theologians, philosophers, educators, psychologists--had been very successful in doing much more than presenting bits and pieces of the whole. In the critical area of total human development two disciplines, religion and psychology, which both claimed special expertise, seemed to be the most spectacular failures. I found myself agreeing with Charles Tart that an important segment of our population, students and middle-class intellectuals, were involved in the use and production of ASCs and yet only meagre attention had been directed to this phenomenon by psychology.³¹

30 Ibid., p. 118: "This background gives the temperament capable of deep religious experiences, empathy, compassion, ability to see from a different world view, willingness to agree quickly with the adversary, and other marks of a flexible tolerance that does not feel threatened by strangeness."

31 Tart, op. cit., p. 5. In the same volume Robert E. Mogar notes in "Current Status and Future Trends in Psychedelic (LSD) Research," p. 393: "Traditionally the motive

If a discipline³² that claimed to be involved with the study of human personality could be so deficient in its investigation, then there was ample basis for this stinging rebuke:

Modern society has provision for an ample margin of waste, especially of ideas. But nowhere can such "give" in the system lead to less happy consequences than in psychology. For if psychology does not influence man's image of himself, what branch of the scholarly community does? That modern psychology has projected an image of man which is as demeaning as it is simplistic, few intelligent and sensitive non-psychologists would deny. To such men--whether they be scientist, humanist, or citizen--psychology has increasingly become an object of derision. They are safe even when most despairing. But for the rest, the mass dehumanization process which characterizes our time--the simplification of sensibility, homogenization of taste, attenuation of the capacity for experience--continues apace. Of all fields in the community of scholarship, it should be psychology which combats this trend. Instead, we have played no small role in augmenting and supporting it.³³

power of Western cultures has necessarily focused on survival and environmental mastery--human strivings which are highly congenial to a behavioristic or psychoanalytic frame of reference." Are these still to be judged the most basic needs in an affluent society like ours?

32 "Discipline" is preferred to "science" along the lines of Sigmund Koch's analysis in "Psychology Cannot be a Coherent Science," in Floyd W. Matson (Ed.), Without/Within: Behaviorism and Humanism, Monterey, Cal., Brooks/Cole, 1973, p. 80-91. Humanistic psychology, often criticized for "unscientific" concerns, has addressed itself to the ASC phenomenon.

33 Sigmund Koch, "Psychology and Emerging Conceptions of Knowledge as Unitary," in T. W. Wann (Ed.), Behaviorism and Phenomenology, Chicago, University of Chicago Press, 1970, p. 37. Michael Polanyi decries this same "denaturing of human experience" in The Study of Man, Chicago, University of Chicago Press, 1969, p. 64.

The most glaring failure of much psychology rests on its inability to deal with the psyche itself. For far too long many psychologists have busied themselves with either mucking around in a primitive past of ominous undertones or observing and manipulating subhuman species and then attempting to make the most tenuous correspondence the basis for insightful statements about human personality. As long as consciousness is seen as only an electrochemical discharge in a complex adaptive device, psychology will continue its obscene and fruitless aping of physics, to the neglect of what should be more important concerns.

Does this mean that everyone who employs an ASC is protesting the influence of contemporary psychology in society? Hardly. What is being suggested is that much of the impetus for seeking an ASC comes from a rejection of the current images of man as constitutive of a societal view of reality. In short, many persons turning to ASCs, implicitly, at least, are turning away from a reality supported by the cognitive majority, by the convergers, by the image-makers who project only partial visions of the human potential. Whether or not they find a fuller and freer mode of existence varies with the person and the means employed as triggers for the ASC:

The hallucinogens, like so many other discoveries of man, are analogous to fire, which can burn down the house or spread through the house life-sustaining warmth. Purpose, planning and constructive control make the difference.³⁴

Religion, it seemed to me, had long contended with psychology for the right to speak authoritatively of the human condition and was as unsuccessful as psychology in speaking realistically to, and about, the crucial human concerns experienced by many persons.

Why were so many young Westerners turning away from the religion of their rearing?³⁵ Why was there such fascination with Eastern forms of religion, even when there was obvious cultural displacement, as in the case of the Hare Krishna sect? Why, when Christianity was chosen, was it often on the periphery of mainstream Christianity and

34 Frank Barron, Murray Jarvik, and Sterling Bunnell, Jr., "The Hallucinogenic Drugs," in Altered States of Awareness, readings from Scientific American, San Francisco, W. H. Freeman & Co., 1972, p. 107. When drugs are the specific triggers for an ASC it is naive to talk about results apart from the "set" (user's expectations) and the "setting" (environmental factors). The personality of the user is the most important factor in this undertaking. See Weil, op. cit., p. 98-115.

35 A study of the National Opinion Research Center, "American Catholics - Ten Years Later," by Shirley Saldahna et al., appears in The Critic, Vol. 33, No. 2, January/February 1975, p. 14-21. Thirty per cent of college graduates under thirty who were raised Catholics no longer define themselves as such; the rate for Protestants in the same category is twenty-one per cent. Although a specifically American study, it seems likely that similar results would accrue in samples for other nations in what many commentators call the "post-Christian" West.

expressed in the most fundamentalist and proselytizing forms? Graham's sobering analysis seemed appropriate:

The Christian religion today, it seems to me, has lost much of its power to stimulate the mind. It appears dull and uninteresting, especially to the young. Watch an undergraduate thumbing through religious paperbacks: the chances are that he will ignore the Gospel commentaries, the portentous tractates on theology (however up-to-date and "existential"), linger for awhile over Teilhard de Chardin or the latest Bultmann, then take to the pay desk a volume or two on Hinduism or Zen. He shows good judgment if he is concerned with enriching the imagination, expanding his mental vision.³⁶

Organized religion has had two options or a combination thereof: to intensify the status of a cognitive minority within an increasingly secular society, stressing uniqueness of doctrine and fidelity to revelation and tradition; or to go avant garde and attempt to translate the religious message into primarily social concerns.

In the first case it would appear that the appeal is to the already convinced or to those who like that vision of religion as anchor in a turbulent, confused world; and in the latter the resemblance to other social organizations is so exceptional that a specifically religious dimension appears superfluous. An increase in committed members becomes problematic in both instances. Needless to say, some religious bodies are able to maintain a delicate balance between the two alternatives with more success than others.

36 Graham, op. cit., p. 14.

But perhaps an even more important consideration is the fact that Western religions have lost sight of their full, rich mystical³⁷ traditions and have relegated them to the edge of the circle of orthodox religious expression. Mystics are valuable for their apologetic role--they can be trucked out occasionally to emphasize the mystery of God's working with the unworthy human subject, but mystics historically have tended to make others uncomfortable. The same is true today, but the discomfited are often religious leaders, the very ones one would expect to be most responsive to, and supportive of, such unique experiences of things unseen. Such is rarely the case in an era of psychoanalytic reductionism when anything that is not "reasonable" is explained away by one or another category of pathological malfunctioning.³⁸

37 It is not my intention here to delve into the nature and quality of mysticism. Margarita Laski, W. T. Stace, Rudolf Otto, Evelyn Underhill, and, of course, William James have written profoundly on the subject. For my limited purpose I prefer to appropriate a simple definition of mysticism: "the immediate perception of the ultimate or the sensing of the presence of the living God." See Walter H. Clark, "Intense Religious Experience," in Merton P. Strommen (Ed.), Research on Religious Development: A Comprehensive Handbook, New York, Hawthorn Books, 1971, p. 522. Clark's definition has the advantage of providing for a theistic and non-theistic interpretation of the mystical experience.

38 Abraham Maslow, Religions, Values, and Peak-Experiences, New York, Viking Press, 1971, p. 25, notes that religious leaders within the religious structure tend to be legalists rather than mystics. Andrew Greeley and William C. McCready, "Are We a Nation of Mystics?" in The New York Times Magazine, January 26, 1975, report that a woman who mentioned having a mystical experience did not tell her clergyman brother

Any scheme constructed in binary terms--convergers/divergers; cognitive majority/minority--is apt to be too simplistic, but it can serve as a framework within which to make more detailed distinctions. However cited, it is obvious that a radical new consciousness is to be found in Western societies, and it is also apparent that the official construct of reality is not accepted as the exclusive modality of experiencing oneself or other persons and things by large numbers of persons.³⁹

Some branches of psychology seem contributory to a distorted perspective of reality and to suspicion towards the quest for ASCs, if only through their failure to produce an adequate and fully integrated theory of human personality. That lack is being remedied by the work of a growing number of humanistic and transpersonal psychologists who are studying such phenomena. They are still, however, voices crying in an overly rationalistic wilderness.

because "the clergy simply don't believe in these things anymore, and he would want her to see a psychiatrist."

39 It must be stressed at this point that my observations on the quest for an ASC experience does not mean (1) there is no risk involved in moving from one state of consciousness to another; (2) that the movement towards congruence and constructive personality development is synonymous with experiencing an ASC; (3) that I am positing a simple dichotomy between "normal" (bad) and "altered" (good) ways of functioning. The only value judgment I make is that both states of consciousness are necessary for a holistic conception of human personality. Crucial distinctions will be made in chapter three. Here I wish only to examine the evolutionary process and to suggest some contributory factors in that process.

Religion followed suit and shared in the enterprise of dualism, projecting a hyperrational view of man, while failing, in most cases in the West, to meet the ecstatic and introspective needs of its members. It has neglected or ignored a rich tradition of mysticism, a universally reported ASC.

3. The Role of Psi in the Personal Equation.

The attempt to traverse the boundaries established by logic and reason and maintained by intellectual precision is basically an attempt at recovering the broadest scope of human experiencing. At root, the appeal of psi--and here I ask the reader not to consider the slightly neurotic medium attempting to communicate with the deceased as the stereotype of such practices--is less a retreat into pre-scientific darkness than it is an attempt to break through the shackles of sensory-input theory and redefine the human condition.

I have often been amused by the reactions evoked when psi is discussed. There are those persons who give unconditional approval to every conceivable gimmick from ouiji boards to correspondence courses in ESP, and then there are those whose immediate reaction is one of bemused condescension or expression of concern for my mental balance.

Rather than reiterating the need for caution in the first group and the need for unbiased investigation in the

latter, I propose to leave until later⁴⁰ a discussion of psi research. For now, it is sufficient to quote H. J. Eysenck, occupant of the Chair in Psychology at the University of London and Director of the Psychological Department at the Maudsley and Bethlem Royal Hospitals:

Unless there is a gigantic conspiracy involving some thirty University departments all over the world, and several hundred highly respected scientists in various fields, many of them originally hostile to the claims of the psychical researchers, the only conclusion the unbiased observer can come to must be that there does exist a small number of people who obtain knowledge existing either in other people's minds, or in the outer world, by means as yet unknown to science.⁴¹

Psi, as a field of study, is justified by the fact that it was not a speculative claim promoted by some esoteric groups but is an hypothesis that grew out of the reports of spontaneous human experiences undergone by a wide variety

40 See Chapter III.

41 H. J. Eysenck, Sense and Nonsense in Psychology, Harmondsworth, England, Penguin Books, 1957, p. 131. When R. A. McConnell, a biophysicist, became curious about the work of J. B. Rhine at Duke University, he spent four weeks interviewing Rhine's peers in the psychology department. One professor said he was familiar with the experimental literature of ESP and that, in his opinion, if it were anything else but ESP, one-tenth of the published evidence would already have established the phenomenon. He further explained that personally he would not accept ESP because he found "a world without ESP a more comfortable place in which to live." See R. A. McConnell, "ESP and Credibility in Science," in American Psychologist, Vol. 24, No. 11, 1969, p. 533.

of individuals within a broad spectrum of human cultures. The human behavior associated with psi phenomena is universally recorded.⁴²

Besides being a justifiable area of investigation, however, psi functioning has important potential for the human equation or, more precisely, for the fullest expression of human potential.

Let me digress for a moment to situate the context of my observations. When I was teaching a course in religious studies on the university level I was struck by the number of students who found hard-core determinism attractive. They readily admitted the appeal of a theory that allowed them to be freed of responsibility for their actions. What was also evident was the uncritical acceptance of the logic and experimental evidence for such claims.

The more reading I did the more convinced I became that such a simple cause-effect determinism was based on a classical Aristotelian or Cartesian model: personality was virtually a closed, ordered system subject to traditional Newtonian causality:

⁴² J. B. Rhine, "Rational Acceptability of the Case for Psi," in Journal of Parapsychology, Vol. 18, No. 3, September 1954, p. 184-194.

The new model of personality which has thus emerged from modern parapsychological research differs from the classical model in two ways. First, it is conceived as a system functionally continuous with a virtually unlimited network of communication and interaction with man's social and physical environment. Secondly, it is predicated on a universe governed by probabilistic and not by time-and space-bound causal-deterministic laws.⁴³

Obviously the cause-effect, time-space categories are not inoperative as daily living attests but, just as ASCs are triggers for differing perceptions, so psi is perhaps the means of reconceptualizing the human condition and its enhanced possibilities:

These two ways of thinking, the way of time and history and the way of eternity and timelessness, are both parts of man's efforts to comprehend the world in which he lives. Neither is comprehended in the other nor reducible to it. They are, as we have learned to say in physics, complementary views, each supplementing the other, neither telling the whole story.⁴⁴

As I noted earlier, psi research arose from spontaneous occurrences and the reports of such happenings from too many persons in too many locales to simply ignore them. Psi functioning is commonly accepted by many persons because they

43 Jan Ehrenwald, "Human Personality and the Nature of Psi Phenomena," in Journal of the American Society for Psychical Research, Vol. 62, No. 4, October 1968, p. 368.

44 J. R. Oppenheimer, Science and the Common Understanding, New York, Simon & Schuster, 1966, p. 69. For a concise treatment of the relationship of field theory and classical theory in physics, see Lawrence LeShan, "Human Survival of Biological Death," in Main Currents in Modern Thought, Vol. 26, No. 2, November-December 1969, p. 35-45.

believe they have experiences of prophetic or visionary kinds which they interpret variously in terms of religion, art, metaphysics, cosmology or whatever special frame of reference they have, and they firmly believe these experiences can be interpreted in no other way than through psi functioning. Psi functioning simply makes too much sense to far too many persons to be circumvented.

A mechanomorphic model of man may be empirically tidy and metaphysically simple, but it is also terribly sterile and existentially shallow.⁴⁵ In short, psi functioning fleshes out the human dimension and may perhaps provide a bridge between the material and spiritual dimensions, helping overcome what Ira Progoff calls an "uneasy and eclectic dualism, by which science and religion live together like suburban neighbors with a plastic fence between them."⁴⁶

45 J. B. Rhine, "Parapsychology and Man," in Journal of Parapsychology, Vol. 36, No. 2, June 1972, p. 116, considers the discovery of the nonphysical nature of psi to be science's first positive contribution to religion. D. O. Hebb, "The Role of Neurological Ideas in Psychology," in Journal of Personality, Vol. 20, No. 1, 1951, p. 46, sees a Left and Right wing in psychology. The Right favors tight definitions and a mechanistic account of behavior, even at the risk of being too narrow. Rhine's statement is Left but his methodology is Right, in that only observable behavior is to be accounted "scientific" and religion is to be explained away as a pre-scientific understanding of psi. The thrust is towards a simplistic reductionism and a definition of man as "that which can be observed." Hebb and Rhine, theoretical adversaries, end up with the same constricted vision of man and with an "objective" explanation of religious experience.

46 Ira Progoff, "The Role of Parapsychology in Modern Thinking," in Allan Angoff (Ed.), The Psychic Force: Excursions in Parapsychology, New York, Putman, 1970, p. 63.

Progoff is calling for a unitary philosophy of man, a holistic psychology of being which he believes is symbolized by psi: a union of the scientific and spiritual ideologies.⁴⁷

Psi functioning has an advantage over ASCs in that it is not exclusively a subjective phenomenon but one that is empirically verifiable--in many cases, at least--and has an objective context.

Just as there are different states of consciousness which serve different purposes at different times and must be viewed complementarily if we are to attain a unitary view of human personality, so is it requisite to shift our conceptual gears and think of modes of being which lead to an integral theory of knowledge. Pitirim Sorokin presents an approach that may be useful for such discrimination:

The empirical aspect of the total reality is perceived by us through our sense organs and their extensions: microscopes, telescopes, etc. The rational aspect of the reality is comprehended by us mainly through our reason: mathematical and logical thought in all its rational forms. Finally, the glimpses of the superrational-supersensory forms of the reality are given to us by the true supersensory-superrational "intuition" or "divine inspiration" or "flash of enlightenment" of all creative geniuses: founders of great religions, giants of philosophy and ethics, sages, seers and scientists, artists, moral leaders and other eminent creators in all fields of culture.⁴⁸

⁴⁷ Ibid., p. 62.

⁴⁸ Pitirim A. Sorokin, "The New Supersensory-Superrational Man," in Fate, Vol. 12, No. 4, April 1959, p. 59.

Sorokin's approach through his "modes of being" parallels Pearce's "A-thinking" and Weil's "stoned" and "straight" thinking.⁴⁹ All are attempts at overcoming the dualism, which is still the root experience of most people, in spite of its unanimous rejection by contemporary philosophy.

Progoff is accurate when he says that overlapping ideologies⁵⁰ constitute the historical experience of Western man and because they often conflict, they create a tension both within the individual and within society:

We have seen that man in western civilization contains in the depth of his being two conflicting ideologies of life: one is based on the belief in the soul; the other is faith in material connections. The belief in the soul seems to reach farther back in human history, but it has held an unstable position in recent generations. Now, however, it is moving to the fore again; and one of the forms in which it is reasserting itself in the modern scientific age is in programs of psychic research which proceed upon the hypothesis of the survival and communication of spirit entities. These programs express the fact that man's awareness of a realm of spiritual reality is being reawakened; and parapsychology is emerging as one embodiment of this important development in man.⁵¹

49 Weil, *op. cit.*, p. 116. The terminology is unfortunate but he develops his "types" well and makes connections to psi, p. 182-187.

50 "Ideology" refers to the most deeply rooted habits of thinking that individuals hold in any given society, their unconsciously assumed preconceptions about the nature of life and its ultimate values. This phenomenon is the special study of Karl Mannheim's Ideology and Utopia: An Introduction to the Sociology of Knowledge (trans. Louis Wirth and Edward Shils), New York, Harcourt, Brace, 1959, p. 55-108. The concept of "ideology" parallels those of "encapsulation" and "paradigm."

51 Progoff, *op. cit.*, p. 56. It is precisely this resurgence of a spiritual dimension that so dismays some behaviorists. "We are still trying to find our way out of the

The split between body and spirit, mind and matter, is a distortion that runs through Western history and has infected religion, philosophy, science, psychology, etc. It can only be rectified by the development of unitary thought⁵² or a holistic conception of human development and growth.⁵³

This vast enterprise will only slowly be attained through many decades because of the opposition posed by entrenched ways of thinking. The gradual erosion of antiquated positions--reactionary positions misconceived as scientific--will give momentum to the search for a more balanced articulation of the human condition through psi research:

magic wood of animism, where psychology began historically, and we cannot give up the talisman of a knowledge of material processes." See Hebb, op. cit., p. 45. Hebb is honest enough to admit that his rejection of psi is based on his own external criteria and not on the evidence and is, literally, prejudice.

52 The radical recasting of human development in unitary terms necessitates talking of the process of holistic growth by viewing man as "organism-environment." There must be a balance between a complex system and its environment. No living organism is separable from its environment nor can it be viewed dualistically without contradiction or conflict, although this has historically been the condition in Western thought. See Lancelot Law Whyte, The Next Development in Man, New York, Mentor Books, 1961, p. 9-53. Whyte's book is an invaluable guide through the history of dualistic personality development within Western cultures.

53 Humanistic psychologists are not happy with all forms of psi investigation, fearing an undue emphasis on technique may overshadow the more important knowledge of whole persons, situated within the context of their entire life history. See Stanley Krippner and Gardner Murphy, "Humanistic Psychology and Parapsychology," in Journal of Transpersonal Psychology, Vol. 13, No. 4, Fall 1973, p. 3-24.

But whenever a materialistic view of the cosmos, one that is based on an absolutized and overextended nineteenth-century Newtonian mechanical model of reality, appears to a man of today to be valid, then there is no inquirer to counsel. For if a man accepts the materialistic world view as the true scientific perspective on reality, he has no motivation for opening the door to religious experience. Why try to open a door in a wall that, one is told by reputed experts, has only been painted there by the superstitious?

But that door will be found to be real if the scientific enterprise, on its own empirical principles, is forced by one of its newer branches to accept, as valid and real, phenomena which demand a universe bigger than the sense-perceived universe of pre-Einsteinian physics.⁵⁴

Ironically, as psi functioning has become a reputable area of scientific concern⁵⁵ there has been no favorable response forthcoming from organized religion. On the superficial level, at least, there appear to be major correspondences between psi and religious phenomena: both exhibit an absence of physical intermediation, an independence of time and space, an uncertainty of control, are primarily spontaneous and demonstrate an almost unlimited range and variety of coverage. Prayer is considered a form of telepathy, prophecy

54 J. Schonenberg Setzer, "Parapsychology: Religion's Basic Science," in Religion in Life, Vol. 39, No. 4, Winter 1970, p. 599.

55 The Parapsychological Association, the professional psychic researchers' organization, was formally accepted into membership by the American Society for the Advancement of Science in December 1969.

can be translated as precognition, miracles as telekinesis.⁵⁶

It is this reductionistic tendency, seen by religionists as an attempt to "denature" the religious experience, that cautions them against too close an alliance with parapsychology, at least those expressions of the discipline which blur vital distinctions:⁵⁷

It would appear that parapsychology would be expected now with its contribution to the understanding of religious communication to have exemplified the relationship of a basic science to a field of application --a relationship in the making. What this will mean to religion will have to be left to the future, but it should mean something to have discovered that men themselves have these very powers that they once attributed to divinity and which they believed (as they once did all natural principles) to belong to the supernatural. As we all know, most of the things men are doing for themselves today are being done because they discovered the natural principles which their ancestors had deified. It looks very much as if the world may have reached the stage at which people must learn to do a great deal more for their

56 J. B. Rhine, "Can Parapsychology Help Religion?" in Spiritual Frontiers, Vol. 6, No. 1, Winter 1974, p. 3-20.

57 "The object of religious experience is not determined by an analysis of the psychological contents of religious experience." Fred Burthold, Jr., "The Meaning of Religious Experience," in Journal of Religion, Vol. 32, No. 4, October 1952, p. 265. Burthold argues convincingly that there is an almost universal confusion between the psychological and theological meanings of religious experience exhibited by those who attempt to examine the data of religious experience. The early psychologists of religion, Coe, Leuba, Pratt, etc., certainly evidenced this lack of clarity in their analysis of the conversion phenomenon by dealing primarily with the dynamics of this personality transition. Freud likewise seems to have misunderstood this distinction when he likened religion to a childhood neurosis.

own personal and social guidance that they had hitherto left to the supernatural.⁵⁸

If there is a subtle challenge presented to religion by the sweeping claims of some psi researchers, this is hardly a new state of affairs. The history of both religion and science has been a perduring refusal to observe the logic of the life situation and recognize different levels of cognizing and the faith dimension inherent in all modes of achieving knowledge. Institutional religion, for all of its reservations about the presumptive claims of some psi researchers, has to face a more basic dilemma: has Western religion lost sight of an ancient scriptural tradition?

The Church has largely depreciated the significance of live psychical phenomena for faith ever since early Catholic Christianity accounted the secondary and tertiary bases as primary, by elevating scripture, tradition, the bishops and aprioristic reasoning over the fundamental psychic phenomena of religious experience as, for all practical purposes, to deny

⁵⁸ J. B. Rhine, "Parapsychology and Man," in Journal of Parapsychology, Vol. 36, No. 2, June 1972, p. 119. This putative necessity for supplanting "supernaturalism" with a renewed focus on "natural" human relations is the thrust of John Dewey's A Common Faith, New Haven, Yale University Press, 1971. There is a blatant dualism running through these presentations that highlights the need to find a middle ground between simple reductionism (and some religionists are here included since the tendency to "baptize" everything is equally insensitive to a complex problem) and a naive dichotomizing. An attempt to establish a topography of individuals open to both psi and religious experience is undertaken by Raphael Kherumian, "Can Parapsychology Prove Religious Experience?" in Spiritual Frontiers, Vol. 1, No. 3, Summer 1969, p. 168-172, but it still translates as an attempt to give "objective" evidence for religious claims.

the value of demonstrations of the Spirit. This depreciation was carried out by institutionally minded clerics who instilled in the laity a fear of nonclerically produced physic phenomena. These clerics often made use of a highly doubtful exegesis and exposition of the biblical passages against mediums and wizards in order to contain and control the "troublesome" gifts of prophecy, glossolalia, etc., that so easily cause anxiety for the tidy-minded authoritarian, and even on occasion for the well-balanced churchmen.⁵⁹

I am not countenancing snake-handling nor the more bizarre expressions of a fundamentalist literalism. Much less am I opting for a neglect of the rational and theological underpinnings of an articulated religious tradition. What appears to me, on balance, to be needed is a recognition of the full scope of human experience, religious and otherwise, which would allow the human spirit to soar and unfold, free of the constraints of any limited ideology which sees the highest priority as control and manageability.

If psi functioning is indeed a transcultural phenomenon--and a good case can be adduced for that position--then any human enterprise that wishes to be taken seriously must recognize that fact. Religion need not be threatened by, nor oblivious to, psi:

⁵⁹ Setzer, *op. cit.*, p. 598. The same position towards the "occult" was shared by Luther, Calvin and Swingli. See Oscar Pfister, Christianity and Fear (trans. W. H. Johnston), London, Allen & Unwin, 1948, p. 345-450. It would appear the explanation was as much sociocultural as theological.

If we look on man as a creature whose essence is more than his rational being, if we look on man as a vehicle for divine energy, as being a potential which cannot be adequately assessed by our five senses, and as a free agent for the supernatural force of the Christ drama, we would do more justice to the gospel and gain a fuller understanding of man.⁶⁰

To summarize: psi presents the same basic questions to psychology and religion as did ASCs. What is the human person, the extent of his potential and what stand is to be taken towards the expression of non-traditional modes of being and unusual means of communication? To react with suspicion, fear, scorn or unconcern is to explicate the unspoken assumption that the human person is not a process but a content, a static "human nature" whose extent has been definitively limited and fathomed by our present levels of knowledge, whether of science or religion. That conclusion may fairly be judged as neither good science nor living religion.

4. Personal Development and Religious Traditions.

The movements of humanistic and transpersonal psychology have come into being because of a dissatisfaction with existing psychologies that were viewed as

⁶⁰ Bengt R. Hoffman, "Intellectualism Is Not Enough," in Spiritual Frontiers, Vol. 2, No. 2, Spring 1970, p. 103. Deleting the specifically Christian references would allow for this quotation to be addressed to any religious tradition.

presenting a distorted and partial view of human personality. Such concepts as "metaneeds," "ecstasy," "transcendence," "ultimate values," etc., are basic vocabulary in the writings of adherents of this new branch of psychology. One would expect that such terminology, which has always been familiar to religious traditions, would have culminated in a close working relationship between religion and humanistic psychology. Such has not been the case,⁶¹ and the reason may be found in Jung's comments on the need for finding a meaning in life based on the human striving for values:

I should like to call attention to the following facts. During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life--that is to say, over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he has lost that which the living religions of every age have given to their followers, and none of them has really been healed who did not regain his religious outlook. This, of course, has nothing whatever to do with a particular creed or membership in a church.⁶²

61 An exception is the Oriental religious traditions, but the emphasis is on technique rather than content. Traditional Buddhism, Zen and Taoism are usually examined as models for the attainment of unitive consciousness, meditation or altered cognition.

62 Carl G. Jung, Modern Man in Search of a Soul, (trans. W. S. Dell and Cary F. Baynes), New York, Harvest Books, Harcourt, Brace & World, 1933, p. 229.

Why, in effect, is there perceived to be some sort of gulf, even opposition, existing between religious traditions and growth psychologies? Why is religion, which has always claimed to speak of a fuller human potential and to support a transcendental perspective, viewed as irrelevant at best and as an obstacle at worst to the realization of the goals articulated by humanistic psychology? Dewey's distinction between "religion" and "religious" may be enlightening:

Yet it is conceivable that the present depression in religion is clearly connected with the fact that religions now prevent, because of their weight of historic encumbrances, the religious quality of experience from coming to consciousness and finding the expression that is appropriate to present conditions, intellectual and moral. I believe that such is the case. I believe that many persons are so repelled from what exists as a religion by its intellectual and moral implications, that they are not even aware of attitudes in themselves that if they came to fruition would be genuinely religious.⁶³

Dewey mounts a massive indictment of religion that demands distinctions and a confrontation with his own dogmatism, yet the need for "religious values"--if indeed the terminology is used at all--is often articulated in terms of growth dynamics, without reference to particular creedal traditions or theological systems. Indeed, because of historical tragedies, religion is often judged by many

63 Dewey, op. cit., p. 9.

to be a self-serving enterprise, less concerned with inculcating virtue than with institutional self-preservation and doctrinal precision. Viewed within this particular interpretation of religion the observation naturally arises:

Is not the belief in God a safeguard against falling back to ancestor, totem, or golden-calf worship? Indeed, this would be so, if religion had succeeded in molding man's character according to its stated ideals. But historical religion has capitulated before and compromised with secular power again and again. It has been concerned far more with certain dogmas rather than with the practice of love and humility in everyday life. It has failed to challenge secular power relentlessly and unceasingly where such power has violated the spirit of the religious ideal; on the contrary, it has shared again and again in such violations. If the churches were the representatives not only of the words but of the spirit of the Ten Commandments or the Golden Rule, they would be potent forces blocking the regression to idol worship. But since this is an exception rather than the rule, the question must be asked, not from an anti-religious point of view but out of concern for man's soul: Can we trust religion to be the representative of religious needs or must we not separate these needs from organized, traditional religion in order to prevent the collapse of our moral structures?⁶⁴

Fromm's judgment of organized religion cannot easily be dismissed from any careful reading of history: bigotry, violence, destruction, lust for power, etc., have all been associated with religious institutions. The scandalous discrepancy between preached ideals and lived actualities has often been the catalyst for seeking the realization of

⁶⁴ Erich Fromm, Psychoanalysis and Religion, New York, Bantam Books, 1972, p. 33.

the human potential without the constrictions of religious dogmatism and parochialism.

As a theologian and teacher I was only too acutely aware of such criticisms, for they were often cited as reasons justifying the rejection of organized religion in any form. In spite of this scepticism or hostility, there seemed to be a ubiquitous interest in things religious, no matter in how fuzzy-minded or amorphous a manner such concepts were employed.

Many critics of institutional religion seemed unaware that the major interests of humanistic psychology were the perennial concerns of all religions and that the jargon of contemporary growth psychologies was really a transliteration from the esoteric vocabulary of religion. The fullest development of the human personality, human happiness, transcendence, maturation, etc.--all these concepts did not emerge within the branches of psychology and psychiatry as passionate concerns without having first been nurtured in the roots of religion.

Dewey and Fromm's tendentious reading of history portrayed the abuses and overlooked the positive contributions of religion. Compassion, trust, hope, love, altruism, etc., were surely not the exclusive prerogatives of religion, but just as surely it had been religious institutions which had contributed mightily--if inconsistently--

to the uplifting of the human spirit and the protection of basic human values. Only advocates of a utopian and simplistic Marxism or the naive conveyors of a "pure" science of man could fail to see the whole picture: like all things touched by human hands, religion was a risky venture. At its best, it reflected the highest human aspirations. At its worst, it was another indication of the human tendency to foul one's idealistic nest. If science is more than Hiroshima and nerve gas, religion must be seen as more than the Inquisition and the Salem witch trials.

No, on balance it would appear that the lack of overly cordial relations between religion and psychology--humanistic, in this case--is not to be accounted the result of historical failures and scandals. The basic point of contention is whether or not religion is an evolutionary expression that has simply been superseded by other areas of knowledge:

Indeed, any sane human being has a need to relate himself to others; a person who has lost that capacity completely is insane. No wonder that man has created figures outside of himself to which he relates himself, which he loves and cherishes because they are not subject to the vacillations and inconsistencies of human objects. That God is a symbol of man's need to love is simple enough to understand. But does it follow from the existence and intensity of this human need that there exists an outer being who corresponds to this need? Obviously that follows

as little as our strongest desire to love someone proves that there is a person with whom we are in love. All it proves is our need and perhaps our capacity.⁶⁵

Fromm is, of course, echoing Freud's contention that religion is a repetition of the experience of the child and is to be compared with the obsessional neuroses of childhood.⁶⁶ Religion is more than an illusion, according to Freud. It is a danger because it impoverishes intelligence by making critical reasoning suspect.⁶⁷

Freud and other critics have clearly limited the focus: religion is an obstacle to an impartial investigation of the universe and man's place within it. Because religion posits the existence of an external agent upon whom man is dependent, it fosters immaturity; and because it uses revelation and tradition as criteria by which to define human activity, it is reactionary. The original sin

⁶⁵ Ibid., p. 53.

⁶⁶ There is another psychoanalytic interpretation possible, one that says unbelief, rather than belief, is an interruption in development; and unbelief shows a much stronger affinity with neurosis than does real belief. See H. C. Rümke, The Psychology of Unbelief (trans. M. H. C. Willems), New York, Sheed & Ward, 1962, p. 49.

⁶⁷ Sigmund Freud, The Future of an Illusion (trans. W. D. Robson-Scott; ed. James Strachey), Garden City, New York, Anchor Books, 1964, p. 29-73. See Berthold, op. cit., p. 266-268, for his insights into Freud's confusion of the psychological and ontological significance of his studies of religious experience.

of pride is seen as religion's greatest fear as it cautions the creature to always be mindful of his dependency and subservience. What is called for is a naturalistic hypothesis in which there is no need for the supernatural:

Twentieth-century man, it is clear, needs a new organ for dealing with destiny, a new system of religious beliefs and attitudes adapted to the new situation in which his societies now have to exist. The radically new feature of the present situation may perhaps be stated thus: Earlier religions and belief-systems were largely adaptations to cope with man's ignorance and fears, with the result that they came to concern themselves primarily with stability of attitude. But the need today is for a belief system adapted to cope with his knowledge and his creative possibilities; and this implies the capacity to meet, inspire and guide change.

In other words, the primary function of earlier systems was of necessity to maintain social and spiritual morale in face of the unknown: and this they accomplished with a considerable measure of success. But the primary function of any system today must be to utilise all available knowledge in giving guidance and encouragement for the continuing adventure of human development.⁶⁸

Whether indeed religion can ever submit to such functional reductionism in order to serve the purposes of an evolutionary humanism is problematic. It seems a highly unlikely eventuality in the case of religions with a major emphasis on revelation, tradition and sacred scriptures.

It is not my intention to map the areas of possible cooperation between the scientific and religious enterprises,

⁶⁸ Julian Huxley, Religion Without Revelation, New York, Mentor Books, New American Library, 1957, p. 188.

much less to hazard a prediction about future patterns of evolution and adaptation.

Two comments will suffice to summarize my own reflections on the seeming lack of compatability between religion and psychology:

(1) Religion is viewed as dysfunctional by some schools of psychology because it allegedly hinders the maturation process by counseling dependence and escapism.

(2) Religion is viewed as superfluous by other schools, notably humanistic and transpersonal psychology, because it allegedly erects an elaborate theological scaffolding to explain man, his destiny and goals, when, in fact, this undertaking is best accomplished by elucidation of the dynamics of personality growth and development.

5. Summary.

I have attempted to trace the development of my own investigation by allowing to surface the major experiential concerns that have continued to command my serious attention. My questions--indeed my experiences--may not be the ones another actor would confront, but that, it seems clear, is in the nature of life and religion:

Men sometimes view religion from the outside looking in, sometimes from the inside looking out, and sometimes from the inside looking around. Where they stand has a bearing on what they see, and what they see is instrumental in what they do. What they

do influences what they discover, and how they understand has an effect upon what they understand . . . religion is a vast, complex, and multiform phenomenon that no singular, one-dimensional method of access can exhaust. . . . Experiences do not always register in the same way, nor do the same experiences always register. Men do not see the world in the same way, nor do men always see the same world.⁶⁹

My own approach has been to observe what people tell me they experience and to listen to my own experience, to my own religious questions and the kinds of ultimates that seem to be most a part of my own self-definition. Psychology--at least those branches which I perceive as contributory to this enterprise in an open-ended fashion--coincides with the undertaking of religion--mainly in its Western manifestations--and other humanistic disciplines which attempt to address the human condition. I suppose a directional location would place me in the vantage point of being "inside looking out and around." That may be arbitrary but it is certainly as defensible as any other arbitrary approach, and it is the approach most conducive to my own mental processes.

The experiencing of religion--how one situates it existentially within a total life-context, how it is the lived and felt source of anguish and paradox, of support

⁶⁹ Walter H. Capps, "Introduction," in Walter H. Capps (Ed.), Ways of Knowing Religion, New York, Macmillan, 1972, p. 1-2.

and assurance--is my major concern. The reflexive, discursive and specialized treatment of religion is important for a number of reasons--academic, theological and cultural--yet it seems to me that an experiential understanding of religion should be more than a neutral or professional exposition:

It can happen that a person's specialized knowing has little to do with his actual living. An atheist may be the world's greatest expert in the history of Buddhism or Christianity. Yet perhaps nowhere more than in the field of religious studies does disharmony between a person's knowledge and his personal living invite students to be sad.⁷⁰

By no means am I suggesting that only the "enlightened" or "saved" should presume to teach religious studies or to examine whatever portion of the religious phenomenon they feel is important. The academic study of religion is hardly in need of my defense, since it deals with a crucial and perduring aspect of human behavior. The emphasis on experience is not intended to abrogate the importance of the academic study of religion but to move it from the theoretical to the practical, to focus on what many persons undergo rather than on what they claim to know or can be observed doing. My emphasis is not an exclusion of more objective approaches but an attempt to address an overly-neglected dimension of religion.

⁷⁰ Novak, op. cit., p. xiii.

The limitation of categories is apparent: individuals only inhabit them more or less. For purposes of clarity and manageability, however, I shall employ them to elucidate the question of my research:

To what extent can psi functioning and the experience of ASCs serve an integrative function in the lives of those humanists and religionists who are seeking a unitary resolution of a dualistic mode of being?

My own experience, reading and personal contacts suggest the following distinctions:

(1) Humanists.- Individuals who view the human person as autonomous, free and ephemeral. They tend to limit human self-definition to the natural world of everyday existence and to reject as outmoded, irrelevant or superfluous any reference to an other-worldly dimension. The stress is on man's ability and responsibility to develop his own talents and to create meaning in a world of the present and the future on the basis of human hopes, aspirations, sensibilities and insights. Reason, not revelation, is the catalyst for human becoming.

(a) Secular humanists.- Any emphasis on the non-empirical or non-sensory is frowned upon; man is contained and defined by the material processes of life.

(b) Spiritual humanists.- Man is material and finite, limited by existence to this side of the grave, but

he has as well a spiritual dimension that is temporal. This spiritual or religious dimension is innate and essential to his lived experience. At times the spiritual humanist will employ traditional religious language, shorn of all supernatural references, to refer to his ultimate concerns or to the sacred ground of his limited, natural existence.

(2) Religionists.— As employed in Western religions, there is belief in a God and a transpersonal dimension to life. Man is only partially defined by his material, finite being and, to some extent, revelation complements reason.

(a) Untroubled religionists.— These believers perceive little or no conflict between the view of reality mediated by their religion and the secular vision of modern society. Usually of a fundamentalist disposition, such persons will negate, more or less successfully, the contradictions posed by science and resolutely adhere to a dogmatic interpretation of faith which subjugates facts to revelation.

(b) Schizophrenic religionists.— These persons perceive the difficulty in integrating a religious mode of experience with the assumptions of their daily secular existence. They attempt to isolate these two ways of living and hope that someday an integration will be achieved or the uneasy balance be maintained. In fact, they can surrender neither value system without personal anguish and

usually prefer not to pursue the contradictions to the point of mental turmoil.

(c) Uneasy religionists.- These believers find it impossible to maintain the balance of the schizophrenic believer. It is intellectually unsatisfying to conceive of a God "out there" or of a realm of extraterrestrial beings who inhabit a sphere over against man's natural habitat. Often enough they believe in God and the centrality of Christ--if they are Christian--but are hard-pressed to formulate the precise understanding of their faith positions. What they do question is the natural/supernatural dichotomy fostered by what they perceive to be an outmoded view of reality communicated by institutional religion.

These categories may not encompass the entire spectrum of belief/disbelief, but they seem to me to at least approximate the contemporary situation in Western society. Obviously a Christian can be a humanist and a humanist can be a religionist by certain definitions. The more neutral "naturalist" has certain philosophical and scientific connotations that does not capture the thrust of my observations. Hopefully, these categories will make more sense as the reader continues on in my presentation.

If any Deists have survived the last few centuries, I suppose they would fit into 2(a) or 2(b) above, since that position was historically a compromise between total

secularization and traditional Christianity. As for agnosticism, this position strikes me as an uneasy and transient stand, difficult to maintain indefinitely and an offshoot of 1(b). It is ultimately a surcease from the conflict of analyzing one's experience and, when the other shoe finally drops, the agnostic will be more clearly slotted into either category 1 or 2.

It will be my intention to deal only with those humanists and religionists who perceive a contradiction between the materialistic viewpoint mediated by certain forms of secularization and their own experience of a religious dimension to life.

By a unitary resolution I refer to an attempt to overcome the dualistic self-image that has been endemic in Western society, to shift from spiritual/material, body/soul polarities towards a viewpoint that sees matter and spirit as different modalities of the same underlying reality.

Integrative function refers to a process of facilitating a congruent self-image whereby one's inner experience is interrelated with one's outer perception. Ideally, the resolution of the incongruity will involve an intellectual acceptance of the validity and potential contribution of ASCs and psi functioning. Such a broadening of one's intellectual parameters may then dispose the individual to

experience what he theoretically accepts as a possibility. The point to be made is that one does not become a swimmer simply by knowing how to swim, but that the theory is a necessary step towards entering the water. ASCs and psi may serve an integrative function for certain individuals once they have become convinced of both the possibility and validity of these phenomena and then are willing to explore and seek to integrate these experiences into their own self-unfolding process.

Finally, it should be noted that my references to formal religion will be limited to Christianity, except where specific divergences are indicated.

These preliminary explanations constitute a backdrop against which to locate the following hypotheses:

- (1) Psi functioning and the experience of ASCs may help to resolve the conflict undergone by the humanist as he values a natural explanation for existence and yet experiences a spiritual, non-supernatural dimension to his existence.
- (2) Psi functioning and the experience of ASCs may serve the same integrative function for the religionist by helping him attain an empirical basis for certain of his belief experiences of a transtemporal reality and by situating many putative supernatural events within a natural context.

ASCs and psi seem to me to present a challenge and a boon to both religion and psychology, as formally imaged in Western societies. If these two disciplines purport to seriously and fully address the total human condition, ASCs

and psi may well aid in the process, after proper distinctions and discriminations have been made. At root, both are invitations to journey beyond the safe limits of our present conceptual and belief parameters, to risk the re-evaluation that may be necessitated by new modes of seeing and being.

Those who are wont to quote the scriptures--sacred and secular--of their disciplines or to simply regard as revelation unalterable whatever is contained in their respective traditions may well be disconcerted by such mutterings. Those religious and psychological traditions, however, which have not yet proclaimed the arrival of the eschaton may be open to the experiential testimony and empirical evidence of serious experimenters and searchers, seeing the possibility of a vital and valid contribution being made to their own attempts to speak authentically of the human condition. In a word, the valid experiential basis of these phenomena will be respected and examined as an avenue of integration.

The outline of my research will follow in this form:

Chapter I has recalled the basis for my investigation by situating my own experiential concerns and the specific questions arising out of these experiences.

Chapter II will trace the development of a fragmentary self-image within technological societies and offer suggestions for attaining a unitary consciousness.

Chapter III deals with an explanation of psi functioning and ASCs as possible aids in reconceptualizing human potential and in broadening the experience of that same human potential.

Chapter IV treats of religious experience, the pressures of secularization experienced by both humanist and religionist, offering a tentative reformulation of religious experience consonant with changing self-perceptions of both groupings.

Chapter V attempts to integrate the implications of accepting psi functioning and ASCs with a valid expression of human potential and the view of reality experienced by humanist and religionist.

My conclusions and suggestions for further research will end the research project.

Before it is possible to seriously consider the suggestion that there is more to our human definition than meets the eye, it is necessary for us to understand the ways in which our perceptions were first of all presented to our eyes. Our own willingness to trust our own experience depends on how clearly we appreciate how our experience is shaped and modified by factors beyond ourselves. It is to this process

of psychic and existential fragmentation that I now wish to direct my attention.

CHAPTER II

TOWARDS A UNITARY VIEW OF THE HUMAN PERSON

1. Tracing the Advent of Partial Man.

The character of an age and the most dominant--even if only implicit--social attitudes of a society are reflected in the vision the individual has of himself and of his relation to the world. Socialization and individuation are really complementary processes. Prior to the Copernican revolution man visualized his planet as the center of the universe and maintained his cosmology with some sort of theological system. Reason was the handmaid of revelation.

Copernicus, Galileo, Newton, Darwin, and Freud have helped shape a vastly different cosmology, and each, ironically, has contributed to a schizophrenic self-image for contemporary Western man. No longer the center of the universe or the object of theistic pampering man is reduced in stature, while, at the same time, his rational functions are the putative means for unlocking all the mysteries of the universe, and he becomes infinite through his activities. Reason replaced the gods.¹

¹ See Allen Wheelis, The End of the Modern Age, New York, Harper Torchbooks, 1973, p. 3-49, for an excellent synopsis of this social evolution. Also Ludwig Von Bertalanffy, Robots, Men and Minds: Psychology in the Modern World, New York, Braziller, 1969, p. 3-52, for a history of the development of the "robot model of man" in psychology.

Since nature came to be regarded as a mechanism, a part of a coherent cosmic order governed by law, then man, as a part of nature, could be defined in terms of the very same laws which controlled his development and that of society. Gradually man became an object of his own study, an entity among entities, expressed in, and limited by, impersonal laws. Cartesian dualism added to the trend by canonizing a pernicious development in Western civilization, setting the stage for the relocation of the soul from the pineal gland to the unconscious depths or to the chemicals of the brain. Spirit became matter in the process. Man, along with his environment, was being reduced to a collection of drives, atoms, reflexes and dialectics, the better to study him "objectively":

The dream of mechanism washed over Western thought. Humanities strove to become sciences, each science to become physics. Biology chased after chemistry, chemistry after mathematics--the ultimate destination in every field being always that final, elementary particle, for, according to the theory of the sufficiency of atomic analysis, everything that happens upward in the hierarchy may be accounted for by events at this lowest level . . . No principle specific to life, therefore, need be invoked. All the poetry and passion, every flash of wit and laughter, all the temples of imagination and insight, can in principle be explained in atomic terms.²

² *Ibid.*, p. 43. Addressing himself to the putative existence of determinism in classical mechanics, K. R. Popper, "Indeterminism in Quantum Physics and in Classical Physics," in *British Journal for Philosophical Science*, Vol. 1, No. 3, 1950, p. 193, notes: "I suggest that this misinterpretation is due to the tendency of attributing to

Mechanism, materialism, determinism--all the ideologies and theories erected to reduce the complex and unpredictable human entity to a tidy, observable package--were eventually to be radically challenged by contemporary science. A mechanistic view of the universe was undermined by Einstein's theory of relativity and by Heisenberg's indeterminacy principle. The bravura surrounding the so-called objective studies of man and his motivation took on the familiar tones of the Tower of Babel:

We don't know anything for sure, can't predict anything with certainty, not the weather tomorrow nor the election next fall, and as for that eclipse next year which we have scheduled to the hundredth of a second, a wandering asteroid may have destroyed the moon altogether by then. What happens, happens, and follows from antecedent states, but whether necessarily or unnecessarily we have no dispensation to know. If an exceptionless necessity were demonstrable at the microscopic level, then such necessity could perhaps be plausibly inferred, though it could never be proved, for the macroscopic level. Lacking demonstrations at any level, the inference is gratuitous; and our holy mission to get it all straight has yielded an ever proliferating brood of erratically behaving elementary particles, each of which is composed of

Science (with a capital S) a kind of omniscience; and that this theological view of science ought to be replaced by a more humanistic view, by the realisation that science is the work of ordinary humans, groping their way in the dark. In doing so, we may sometimes find something interesting; we may be astonishingly successful; but we should never get anything like "the whole truth." Our theories are not descriptions of nature, but only of some little feathers which we have plucked out of nature's garb, more or less accidentally.

elementary particles. "The conception of objective reality," writes Heisenberg, "has thus evaporated . . . into the transparent clarity of a mathematics that represents no longer the behavior of particles but rather our knowledge of this behavior."³

Although quantum physics has created a major challenge for simple Newtonian causality, a pervasive mechanism still is the norm adhered to by the general public and by determinists in various disciplines:

The misfortune was that when mechanism began to be questioned, for scientific reasons, the general public had become persuaded of its absolute truth; it could think in no other terms and it felt that all other views were simply "prescientific."⁴

This scientific, rational, objective approach to reality is a reflection of Descartes' impact on Western thought: mind and matter are separate, vision and vision-ary are distinct, subject and object are independent. Man the observer is detached from what he observes; control, the ultimate aim of science, replaces experience, the primary stuff of existence. In a determined attempt to extend knowledge indefinitely, modern scientific thought still seeks to know all of reality as fully as possible.

³ Ibid., p. 64. The reference to Heisenberg is quoted by Karl Popper, "Quantum Mechanics Without 'The Observer,'" in Mario Bunge (Ed.), Quantum Theory and Reality, New York, Springer-Verlag, 1967, p. 42.

⁴ Jacques Barzun, Darwin, Marx, Wagner: Critique of a Heritage, Garden City, N.Y., Anchor Books, Doubleday, 1958, p. 10.

The paradox of specialization is that more knowledge is often actually less, and experience is replaced by theory:

But the irony of man's quest for reality is that as nature is stripped of its disguises, as order emerges from chaos and unity from diversity, as concepts merge and fundamental laws assume increasingly simpler form, the evolving picture becomes even more remote from experience--far stranger indeed and less recognizable than the bone structure behind a familiar face. For where the geometry of a skull predestines the outline of the tissue it supports, there is no likeness between the image of a tree transcribed by our senses and that propounded by wave mechanics, or between a glimpse of the starry sky on a summer night and the four-dimensional continuum that has replaced our perceptual Euclidean space.

In trying to distinguish appearance from reality and lay bare the fundamental structure of the universe, science has had to transcend the "rabble of the senses." But its highest edifices, Einstein has pointed out, "have been purchased at the price of emptiness of content." A theoretical concept is emptied of content to the very degree that it is divorced from sensory experience. For the only world man can truly know is the world created by his senses. . . . So paradoxically what the scientist and the philosopher call the world of appearance--the world of light and color, of blue skies and green leaves, of sighing wind and murmuring water, the world designed by the physiology of human sense organs--is the world in which finite man is incarcerated by his essential nature. And what the scientist and the philosopher call the world of reality--the colorless, soundless, impalpable cosmos which lies like an iceberg beneath the plane of man's perception--is a skeleton structure of symbols.⁵

Man-as-subject--the observer divorced from his object--this mechanistic dualism has led to a loss of the immediacy of experience and of the realization that

⁵ Lincoln Barnett, The Universe and Dr. Einstein, New York, Bantam Books, 1972, p. 113.

relational man is a truer reflection of the human condition than is isolated man.⁶ Whatever partial ideology is emphasized--materialism, spiritualism, intellectualism, pietism, determinism, romanticism, etc.--only serves to further sunder the human totality and to confuse a human process with human content.

This splintering of man within himself and in his relation to external reality has progressed to the point where mechanistic theory judges experience:

Personally, I do not accept ESP for a moment, because it does not make sense. My external criteria, both of physics and of physiology, say that ESP is not a fact despite the behavioral evidence that has been reported. I cannot see what other basis my colleagues have for rejecting it; and, if they are using my basis, they and I are allowing psychological evidence to be passed on by physical and physiological censors. Rhine may still turn out to be right, improbable as I think that is, and my own rejection of his views is--in the literal sense--prejudice.⁷ (Emphasis mine.)

6 See R. D. Laing, The Divided Self, Harmondsworth, England, Penguin Books, 1970, p. 17-120, for his views on the need for achieving both a personal and interpersonal form of unity if one is to speak of persons and not things.

7 D. O. Hebb, "The Role of Neurological Ideas in Psychology," in Journal of Personality, Vol. 20, No. 1, 1951, p. 45. His honesty is certainly refreshing but I can only think of Galileo's critics firmly refusing to look through the telescope. Ian Stevenson, "Scientists With Half-Closed Minds," in Harpers, Vol. 217, No. 1302, November 1958, p. 69, notes: "One can only respect the candor of persons who have registered themselves as scientists and yet make public declaration of the fact that they can decide on a matter of extraordinary importance without examining the relevant published work. Perhaps parapsychology provides a special case and scientists do not feel so free to make up their minds on other matters. Certainly the implacable opposition parapsychology encounters among

The usual case is where the individual fails to see his very identity in basic relational terms with the rest of the cosmos:

The skin is always considered as a wall, barrier, or boundary which definitively separates oneself from the world--despite the fact that it is covered with pores breathing air and with nerve-ends relaying information. The skin informs us just as much as it outforms; it is as much a bridge as a barrier. Nevertheless, it is our firm conviction that beyond this "wall of flesh" lies an alien world only slightly concerned with us, so that much energy is required to command or attract its attention, or to change its behavior. It was there before we were born, and it will continue after we die. We live in it temporarily as rather unimportant fragments disconnected and alone.⁸

This separation of theory from experience leads to a malaise endemic to Western man: alienation. (The objection might be raised that alienation is a universal rather than a geographical problem. Raimundo Panikkar, an Indian-born scholar who teaches at the University of California, remarked in the theology institute at Villanova University, June 1975, that he believed that the condition

some scientists illustrates again the relationship between the heat of antagonism and the possible threat to established convictions from the new data or ideas. For the data of parapsychology portend, I believe, a conceptual revolution which will make the Copernican revolution seem trivial in comparison." The subtle shift from methodological reductionism to metaphysical dogmatism implicit in this mind set is well analyzed by Raymond J. McCall, "Beyond Reason and Evidence: The Metapsychology of Professor B. F. Skinner," in Clinical Psychology, Vol. 28, No. 2, April 1972, p. 125-139.

⁸ Alan Watts, The Book on the Taboo Against Knowing Who You Are, New York, Collier Books, 1971, p. 51.

was most pronounced in the advanced technological nations of the West because of a stress on "doing" rather than on "being.") The themes of alienation and existential absurdity run through the works of Kafka, Beckett, Genet, Sartre, and a host of other figures who contribute to, and reflect, societal attitudes. Oriental authors like Mishima whose works reflect the same themes have read widely in Occidental existentialist literature, especially Sartre. It seems safe to say that the angst is more readily discernible in Western societies.

In psychiatric experience, the alienated individual is the commonly encountered end result of a pervasive dualistic ideology who has moved from the printed page into the doctor's office:

Our boundaries have been broadened from an exclusive concern with the insane to include the treatment of neurotics, personality disorders, and those who are afflicted with a host of so-called minor emotional distresses. However, we have continued to apply the same label, alienation, to a symptom that we now consider pathognomonic of our time: the final common pathway into which our defensive systems flow. What had been forensic psychiatric terms used to describe the symptoms of the most unfortunate is now applied to all patients, regardless of their diagnosis. The symptoms presented today by our patients and by our society have confronted us so directly with the universal and polymorphous quality of alienation that we cannot deny its overpowering influence in shaping contemporary behavior.⁹

9 Hendrik M. Ruitenbeck, The New Group Therapies, New York, Avon Books, 1970, p. 39. The logotherapy of Viktor Frankl is basically directed to this same problem of helping the individual find his own meaning for existence and overcome his anomie.

The present concern with ecology may be viewed as an indication of a growing awareness that the human person is himself an eco-system, a microcosm within a macrocosm where all things are themselves but also part of everything else. Gradually it is dawning on a sensitive and vocal minority that it is not mere poetic fancy nor benighted primitivism that formed the conviction of "Mother Earth" and "Father Sky" among native North Americans. A moving lament of an old holy Wintu woman details the isolation of the white man from nature and the mindless destruction that ensues:

The White people never cared for land or deer or bear. When we Indians kill meat, we eat it all up. When we dig roots we make little holes. When we build houses, we make little holes. When we burn grass for grasshoppers, we don't ruin things. We shake down acorns and pinenuts. We don't chop down the trees. We use only dead wood. But the White people plow up the ground, pull down the trees, kill everything. The tree says, "Don't. I am sore. Don't hurt me." But they chop it down and cut it up. The spirit of the land hates them. They blast out trees and stir it up to its depths. They saw up the trees. That hurts them. The Indians never hurt anything, but the White people destroy all. They blast rocks and scatter them on the ground. The rock says, "Don't. You are hurting me." But the White people pay no attention. When the Indians use rocks, they take little round ones for their cooking. How can the spirit of the earth like the White man? . . . Everywhere the White man has touched it, it is sore.¹⁰

¹⁰ T. C. McLuhan, Touch the Earth: A Self-Portrait of Indian Existence, New York, Pocket Books, 1972, p. 15. As an example of the trendy theological writing which unwittingly extols a distorted Judaeo-Christian ethic justifying technological exploitation of the environment, see Harvey

Not only has the White man made the earth "sore" but he has created his own psychic disturbance by separating himself from his surroundings, by deserting the process unity of all things--nature, society and the individual--and by imposing the sharp categories of being, so necessary to facilitate systematic thought, on a universal becoming. What is now required in the evolutionary stage of human development is a unitary philosophy which does not imply a general dualism, much less some kind of monism or pantheism:

Unitary thought defines "material" as "related to the permanent aspects of process," and "mental" as "related to the facilitation (by brain) of the formative aspects of process." The essence of "material phenomena" is that they are concerned with conservation or permanence, and of "mental phenomena" that they are concerned with the formative process itself, in those situations where it is facilitated by a brain. Matter is static, self-identical permanence; mind is the formative tendency, highly facilitated by appropriate structures.¹¹

Cox, The Secular City: Secularization and Urbanization in Theological Perspective, New York, Macmillan, 1966. For insightful comments on the despiritualization of nature facilitated by Protestantism, see William Barrett, Irrational Man: A Study in Existential Philosophy, Garden City, N.Y., Doubleday Anchor Books, 1962, p. 24-29.

¹¹ Lancelot Law Whyte, The Next Development in Man, New York, Mentor Books, 1961, p. 26. "Material" refers to the unchanging aspects of process; "mental" refers to the formative aspects of organic processes where a brain facilitates a delayed response; the essential marks of a mental process are that it involves time and memory. Mental processes include all the processes of emotion, will, intellect and the unconscious contributory to the general organization of behavior. "Instinctive" processes result from stabilized hereditary forms. "Intellectual" refers to a process involving verbal symbols. See p. 24-31.

Such a reimagining of the human person has the potential of uniting conscious purpose and material necessity and lends support to viewing reality as interdependent processes, rather than as an aggregate of autonomous static forms. James Bugental puts it this way:

I propose that the defining concept of man basic to the new humanistic movement in psychology is that man is the process that supersedes the sum of his part functions.¹²

If a unitary conception of the human person is a desirable goal, still it remains to explicate some of the factors contributory to its achievement. It is within such an expanded framework that ASCs and psi can be situated and a shift from "splintered" person to a holistic person serve as the backdrop for an open-ended expression of religious experience.

2. The Human Person as Organism-Environment.

Reaction to a positivistic-mechanistic-behavioristic philosophy of the human person goes back to the 1920's and encompasses various disciplines. In psychology, Werner's Comparative Psychology of Mental Development (1926), in biology, Von Bertalanffy's Modern Theories of Development (1928), in philosophy of science, Whitehead's Science and

¹² James F. T. Bugental, "Humanistic Psychology: A New Break-Through," in American Psychologist, Vol. 18, No. 9, September 1963, p. 564.

the Modern World (1925), and in sociology, Sorokin's Contemporary Sociological Theories (1928), there was advocacy of an "organismic" conception of the human person. The organism was viewed, not as a passive recipient of stimuli, but as an active and holistic entity relating to, and situated within a number of environments, biological and cultural. The basic principles of organismic biology are applicable to the approaches of other disciplines:

The conception of the living system as a whole in contrast to the analytic and summative points of view; the dynamic conception in contrast to static and machine-theoretical conceptions; the conception of the organism as a primary activity in contrast to the conception of its primary reactivity.¹³

Simply stated, any reductionistic theory of human personality--one which is a nothing-but philosophy which believes it knows and has told everything, which is intolerant of other experiences in the arts or religion which may mirror other facets of an unfathomable reality--is viewed as incomplete and unacceptable.

At one time in the social sciences, "single factor analysis" was a predominant trend: a sociopathological phenomenon, e.g., juvenile delinquency, alcoholism, prostitution, etc., was explained in terms of one major influence--

¹³ Von Bertalanffy, op. cit., p. 4. I am here relying on Von Bertalanffy's evaluation of the authors listed above as representing a significant trend in organismic orientation. See p. 3-5.

social environment, sibling birth order, physical handicaps, psychological limitations, etc. This simplistic approach was eventually modified by the "nature vs. nurture" polarity, an attempt to determine the relative importance of genetic inheritance and enculturation as primary determinants of human activity. There has been no resolution of this argument because it proceeds on the false premise of dualism, however updated the jargon may be, which serves as a medium for these positions. To view the human personality as only his inheritance or only his environment is a vision doomed to irrelevance.

Let me attempt to broaden the discussion. Over a period of forty years at Yale University, Dr. Harold Saxton Burr has developed a theory of electro-dynamic fields which surround all living things and which can monitor the physiological and psychological changes of the organism. These he calls the fields of life or the L-fields.¹⁴

The L-fields are detected and examined by a vacuum-tube voltmeter which requires virtually no current for its operation:

¹⁴ Harold Saxton Burr, The Fields of Life: Our Links with the Universe, New York, Ballantine Books, 1973, p. 3-42.

Is it really true that all biological systems exhibit a significant set of electrical properties?

The first thing to be done, therefore, is to try to determine by measuring of a variety of systems whether there are always electrometric properties in a living organism. So, over the last thirty years, almost every form of living organism has been studied, some of them quite cursorily and others in more detail, from bacteria up to and including man. And so far as our present information goes, there is unequivocal evidence that wherever there is life, there are electrical properties.¹⁵

Burr contends that these L-fields control the growth and development of all living forms and the variation in rhythms gives us clues to the mental, emotional and physical states of the human person. The study of L-fields indicates that all living things are component parts of the same whole, each interrelated within a cosmic matrix:

Organization and direction, the direct opposite of chance, imply purpose. So the fields of life offer purely electronic, instrumental evidence that man is no accident. On the contrary, he is an integral part of the Cosmos, embedded in its all-powerful fields, subject to its inflexible laws and a participant in the destiny and purpose of the Universe.¹⁶

¹⁵ Ibid., p. 45. The medical implications are astonishing: over a thousand women at Bellevue Hospital in New York were examined with the voltmeter; one hundred and two cases showed a significant shift in the voltage gradient. Surgical confirmation of malignancy was found in ninety-five of the 102 cases. See Louis Langman, "The Implications of the Electro-Metric Test in Cancer of the Female Genital Tract," in Burr, op. cit., p. 151-172. The potential applications to agriculture, psychiatry, and space exploration are equally intriguing.

¹⁶ Ibid., p. 4.

Some psi investigators have proposed a field theory to explain telepathy and clairvoyance, a concept analogous to the L-fields demonstrated by Burr. Wassermann, for instance, posits a B-field which is associated with neural activity and is supposed to explain psychological behavior, and a psi-field which has very narrowly spaced energy levels and occupies wide regions of space:

I suggest that in telepathy a central B-field of an agent excites selectively a specific psi-field, and that this psi-field excites selectively in turn a corresponding B-field of the percipient. The selectivity follows as usual from the quantum mechanical selection rules.¹⁷

More research needs to be done to arrive at experimentally verifiable predictions, but the attempts to integrate psi phenomena into a wider body of scientific knowledge is an indication of a growing refinement in organism-environment theory.

The biologist, Lyall Watson, has suggested that vital human functioning is intimately connected to a regular circadian pattern of change, to the annual cycle,

¹⁷ G. D. Wassermann, "An Outline of a Field Theory of Organismic Form and Behavior," in G. E. W. Wolstenholme and Elaine C. P. Millar (Eds.), Ciba Foundation Symposium on Extrasensory Perception, New York, Citadel Press, 1969, p. 66. Soviet researchers have hypothesized a fourth state of matter they call "bioplasma," some sort of elementary plasma-like constellation made by ionized particles. See Thelma Moss, "Psychic Research in the Soviet Union," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman's, 1974, p. 469-486.

to the lunar cycle, to the solar pattern, and to planetary influences:

Which means that living things are involved in an open dialogue with the universe, a free exchange of information and influence that unites all life into one vast organism that is itself part of an even larger dynamic structure. There is no escaping the conclusion that the basic similarity in structure and function are ties that bind all life together and that man, for all his specific features, is an integral part of this whole.¹⁸

Michel Gauquelin of the Psychophysiological Laboratory at Strasbourg spent twenty years researching the relationship between planetary rhythms and vocational choices. He selected 576 members of the French Academy of Science and found that an unusually large number of them were born when Mars and Saturn had just risen or reached their highest point in the sky. He took another sample of 508 famous physicians and achieved the same results. Taken together, these studies produce odds of 10,000,000 to 1 against chance between the rise of these two planets at a child's moment of birth and his future success as a doctor.¹⁹

¹⁸ Lyall Watson, Supernature: A Natural History of the Supernatural, London, Coronet Books, 1974, p. 42. See the first three chapters for a readable and respectable explanation of the influence of the various cycles on human personality. See also, Karl C. Hammer, "Experimental Evidence for the Biological Clock," in J. T. Fraser (Ed.), The Voices of Time: A Cooperative Survey of Man's View of Time as Expressed by the Sciences and the Humanities, New York, Braziller, 1966, p. 290. Hammer shows that circadian rhythms are clearly exhibited by humans.

¹⁹ Michel Gauquelin, The Cosmic Clocks: From Astrology to a Modern Science, Chicago, Regnery, 1967, p. 188-208. Gauquelin and his associates further collected

George Thommen, a retired businessman, has developed a theory of biorhythms which states that the human person has three important biological rhythms that begin at the moment of birth, run punctually and can be precisely plotted. There is the physical rhythm of 23 days, the emotional rhythm of 28 days, and the intellectual rhythm of 33 days. Each rhythm has a high and a low point with critical days occurring when the curves change direction. Thommen claims that accidents are four to five times more likely to occur on critical days.

Some critics have challenged the arbitrary choice of the moment of birth as the beginning of the life cycles and there are doubtless problems of theory and interpretation connected with biorhythms. One study, however, done by Professor Douglas Neil of the Naval Postgraduate School in Monterey, California, found a high correlation between time-loss accidents and periods of down-swing. Other studies indicate at least a tentative correlation actually

more than 25,000 birthdates over a period of years, throughout Western Europe. They found valid statistical correlations between various vocational choices and planetary influences. Gauquelin does not hold to planetary determinism, but rather to a belief in the subtle integration between genetic structure and planetary position as constitutive of vocational choice.

does exist between biorhythms and a person's physical, emotional and intellectual activities.²⁰

What at first appears to be a jumble of random observations takes on the gradual appearance of a mosaic of the human organism-environment. Burr's L-fields are verifiable phenomena which measure the physiological and psychological changes that occur as a result of the myriad influences exerted upon each organic entity by cosmic energies. An integral scientific methodology has yet to be developed which would encompass all of these relationships, but a serious unitary philosophy of man cannot ignore the existence and importance of these various environments within which the human personality is situated and where all experiencing, including the religious dimension, takes place.

All of these investigations have one thing in common: they view the human person as a micro-system within a macro-system of incredible complexity maintained by a delicate balance between various interdependent component parts. The human person as an organism coexists

20 Diane K. Shah, "Biorhythm Blues," in The National Observer, Dow Jones & Co., week ending December 7, 1974, p. 1 and 21. These observations on biorhythms, planetary forces and cosmic influences are only tentative. They are not put forward as "facts" but merely as considerations that require extensive investigation in order to establish a broader understanding of the many ways in which we may possibly be related to our entire cosmos.

with environments within environments and must be viewed as a total Gestalt, the figure being most fully understood only in relation to the ground of reference.

A point of clarification may be called for at this point. When previously dealing with ASCs I noted that a person must be fully grounded in some world-view and be aware of its basic operational assumptions before safely moving into an ASC. Such knowledge can be the difference between insight and chaos. Complementarity rather than exclusivity is the ideal. So, too, when talking about two ways of organizing reality, the commonsense viewpoint--an orientation to the individual unit, object or event--is not eliminated by a field-theory viewpoint:

These two ways of thinking, the way of time and history and the way of eternity and timelessness, are both parts of man's efforts to comprehend the world in which he lives. Neither is comprehended in the other nor reducible to it. They are, as we have learned to say in physics, complementary views, each supplementing the other, neither telling the whole story.²¹ (Emphasis mine.)

In the presence of an immediate stress which threatens our very biological survival, the commonsense viewpoint is far superior to the field-theory viewpoint, but care must be taken not to reduce the human person to just another stock item in a technological inventory.

²¹ J. R. Oppenheimer, Science and the Common Understanding, New York, Simon & Schuster, 1966, p. 69.

Abraham Maslow, for instance, carefully distinguishes between B-needs and D-needs.²² Survival needs must be attended to before esthetic and spiritual needs can be accommodated, but the former, commonsense concerns, are not sufficient to contain the broader human movement toward transcendent values.

The urgent demands of supporting a family or paying off a mortgage will favor the maintenance of a normal state of consciousness, whereas the ability to avoid a nervous breakdown in achieving these very goals may lead one to develop triggers for entering a peak-experience, altering consciousness non-alcoholically or cultivating a telepathic rapport with a loved one.

If these different ways of structuring or perceiving reality seem to be points near opposite ends of a spectrum of conceptualizations, each one shades into those adjacent. The present inability to develop a satisfactory experiential overview is due to our being part of the very processes we wish to examine, and so the task may never be fully realized.

22 Abraham Maslow, The Farther Reaches of Human Nature, New York, Viking Compass Book, 1971, p. 105-148. D-values are basic survival needs which, once realized, can allow the secure person to pursue B-needs or the highest ideals of self-actualization, dichotomy-transcendence, authentic valuing, etc. In a broad sense, D-values parallel a commonsense viewpoint, B-values the field-theory viewpoint.

Perhaps the more realistic goal is to acknowledge different modes of experiencing reality, to learn how our own reality structures have evolved and to attempt to maintain a creative existential tension by recognizing that attention--however functional--is narrowed perception:

But a scanning process that observes the world bit by bit soon persuades its user that the world is a great collection of bits, and these he calls separate things or events. We often say that you can only think of one thing at a time. The truth is that in looking at the world bit by bit we convince ourselves that it consists of separate things, and so give ourselves the problem of how these things are connected and how they cause and effect each other. The problem would never have arisen if we had been aware that it was just our way of looking at the world which had chopped it up into separate bits, things, events, causes and effects. We do not see that the world is all of a piece.²³

Against a backdrop of the scientific assumptions implicit in our contemporary reality structures, I think it is useful to further explicate the processes involved in establishing our perceptual parameters. Once we recognize the parameters within which we experience reality, including the religious dimension, we can then explore other avenues of reality expansion and analyze the implications for fuller human and religious functioning.

²³ Watts, op. cit., p. 27.

3. The Condition of Encapsulation.

The rigid maintenance of a paradigm²⁴ can result in the confinement of one reality image, whereby a person looks at life partially and then proceeds to make statements concerning the larger meaning of existence. Our ability to conceptualize is clearly limited by the pre-suppositions of our culture and our times. This is the condition of encapsulation:

The essence of encapsulation is to offer one approach to reality as if it were the approach. This results in the pronouncement that the ultimate nature of man and the universe is clearly understood and that we will all be saved if we will but listen and learn the word. We have seen that this kind of behavior is highly typical of men in all walks of life and in all times and places. Perhaps the essence of the tragedy of man is the conflict between his animal-like nature which holds him to the ground and his divine-like nature which demands that he transcend himself. If man must attempt to comprehend ultimate reality--and it appears that in some way, no matter how elemental or pagan, he must--then it will be necessary for him to break through the several cocoons within which he is inevitably encapsulated and broaden his "reality image."

The first step in this process is to recognize that he is encapsulated . . .--that he is limited,

24 "Paradigm" refers to the basic pattern of perceiving, thinking, valuing and acting associated with a particular vision of reality. Although originally referring to changes in scientific conceptual frameworks, it has acquired broader societal connotations. See Thomas S. Kuhn, The Structure of Scientific Revolutions, Chicago, University of Chicago Press, 1970, p. 23-76. There need not be an explicit articulation of a scientific paradigm in order to elicit personal commitment. The development of the argument for "tacit knowledge" is found in Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy, New York, Harper Torchbooks, 1962, p. 69-202. All experience takes place within some kind of paradigm.

closed, finite, unthinking, unfeeling, insensitive-- in short, that he is too unconscious! Unfortunately, de-encapsulation demands that we be able to get inside of ourselves, our culture, and our time. This, we know, is impossible to attain completely. But it follows that if we become sufficiently aware of the problem, we will at least have a direction, a line of attack.²⁵

There is here no suggestion that total de-encapsulation is possible, however much such an ideal might be theorized. Encapsulation is necessarily constitutive of the human condition and can never be completely eliminated. Relative de-encapsulation is really the point in question. What is to be sought is a commitment²⁶ to a particular paradigm coupled with the possibility of exploring alternative views of reality and with a sensitivity to one's own organismic strivings.²⁷

²⁵ Royce, op. cit., p. 165. Royce notes that the "images" of truth developed by various disciplines have become so ensconced in special jargon, technical detail and other academic in-group paraphernalia that all might be sharing the same paradigm without even knowing it. See p. 19-25.

²⁶ Commitment to a particular paradigm is essential for inclusion within the scientific community in a way that is unparalleled in most other fields. Each person, however, makes a commitment, even if only implicitly, to a world view or paradigm; the alternative is not to "hang loose" but to fall apart. The scope and definitiveness of one's paradigm seems to be crucial to the possibility of modification of that view and of resisting closure when agnosticism rather than dogmatism might be the more prudent posture. Commitment should be firm without being fanatical or defensive.

²⁷ Carl Rogers uses this concept to show that the fully functioning person is open to his experience and to his own valuing process. There ensues a lessening of inhibitions towards the unfamiliar, so that the individual

Royce lists four epistemologies: rationalism (thinking), intuitionism (feeling), empiricism (sensing), and authoritarianism (believing). These are the four approaches to reality, each one having a primary criterion for truth and an established procedure for judging what shall be deemed true or false. Thus science favors rational and empirical epistemologies, art, the intuitive, and religion, the intuitive and rational. The degree of authoritarianism implicit in each discipline is much too complex an analysis to be undertaken here. The fact, for instance, that many creative scientists are intuitive in their approach to problem-solving leads us to be cautious in aligning various disciplines and epistemologies, but it is accurate to say that each discipline employs a medium of communication and favors epistemological approaches appropriate to its domain.²⁸

sees the "same" reality in "new" ways. The "process" person actually possesses a richer experiential paradigm than does the "static" person who perceives new experiences as incongruent with his self-image. Rigid perceptual and personality boundaries tend to be mutually supportive of each other and tend to dispose the inflexible individual to equate the different with the threatening. In a very real sense, organismic congruence can be a source of new knowledge and a means of enriching one's world view.

28 Royce, op. cit., p. 12-27. I would include psi functioning as a fifth process in spite of its present limitations as an efficient and consistent communication channel: "Information theory is unequivocal in showing that any system that has a finite capacity for transmitting information can (if we employ proper coding) transmit with any degree of accuracy we may desire--say, as accurately as by telegraph, or more accurately--although it may take a long time to transmit a small amount of information with high accuracy." George R. Price, "Science and the Supernatural," in Science, Vol. 122, No. 3165, August 26, 1955, p. 359.

Each approach is susceptible to encapsulation, but a multi-rail reality image, a world view which insists on a total psycho-epistemological foundation, can better facilitate the development of "individuated consciousness."²⁹

4. Language Worlds³⁰ and Thought Processes.

The degree of successful attainment of individuated consciousness depends not only on epistemological processes but on linguistic patterns also. Language not only facilitates thought but it structures and directs it as well:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving problems of communication or reflection. The fact of the matter is that the "real world" is

²⁹ Royce, op. cit., p. 179. Royce employs this Jungian concept as a description of the holistic individual's movement towards personality integration. Although this ideal will never be fully attained, it is the goal and vision permeating the enterprise of humanistic and transpersonal psychology.

³⁰ Sociology and linguistics employ this term to refer to a shared reality within a given cultural context. Language and the employment of symbols build up semantic fields or zones of meaning. See Peter Berger and Thomas Luckmann, The Social Construction of Reality: A Treatise on the Sociology of Knowledge, Garden City, N.Y., Anchor Books, 1967, p. 34-46. Symbolic logicians refer to a "universe of discourse" or the total collection of all those elements which belong to a formal context. See Susanne Langer, An Introduction to Symbolic Logic (3rd rev. ed.), New York, Dover, 1967, p. 67. My preference for the former, more fluid concept will become evident in the development of my ideas on the relationship between linguistic patterns and paradigm selection.

to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached. . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.³¹ (Emphasis mine.)

The implications of these observations should be clear: it is really not very useful to talk of "reality" yielding "data" to an "impartial" observer. What we see is to a large extent dependent on the manner in which we are predisposed to see. Each cultural tradition incorporates certain epistemological and linguistic choices that are constitutive of reality perception and selection, of the percept-concept interaction. As I mentioned earlier, the counterculture, whatever its limitations and pretensions, did present a challenge to the commonly held assumptions about reality, especially in terms of values, symbols and visuals.

If the paradigm within which we operate is overly rigid and if encapsulation is extensive, then we literally cannot see other options, cannot consider other viewpoints, and cannot even take seriously the possibility of modifying or expanding our world view.

³¹ Edward Sapir, Culture, Language and Personality (ed. David G. Mandelbaum), Los Angeles, University of California Press, 1962, p. 69.

Darwin lamented late in his life that the demands of his scientific enterprise had led gradually to a loss of appreciation for music and art, a process that he believed was possibly injurious to his intellect.³² What Darwin experienced we all experience: the risk of having partial vision and of being partial persons. There is no final solution because we are all necessarily limited by our filtered experiences of whatever reality we encounter. What I am supporting is not the reappearance of the Renaissance thinker--however much desired, such an ideal is impractical--but rather:

(1) the recognition that our paradigms are necessary for enabling us to operate in the world of daily existence, but that no one epistemology, conceptual framework or language/symbol pattern is an exclusive pathway to reality;

(2) the understanding that each culture evolves within certain historical circumstances of such a nature that our self-identity is largely imaged by the predominant value systems operative. Dualism and mechanomorphism, especially, are major deterrents to the development of a unitary philosophy of man within Western cultures;

32 Quoted in Royce, op. cit., p. 45. It might be noted that much of the uncritical opposition to science, articulated by some so-called humanists, is an expression of Darwin's condition in reverse.

(3) the recognition that an emphasis on organism-environment as a vital component in the development of a viable model of human personality requires resisting closure in the exploration of the fullest and most significant expressions of human potential;

(4) the conviction that encapsulation, while a universal phenomenon, need not be absolute and stultifying, that if we understand our own limitations, we will be less intolerant of other ways of perceiving and speaking:

His thinking itself is in a language--in English, in Sanskrit, in Chinese. And every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyzes nature, notices or neglects types of relationships and phenomena, channels his reasoning, and builds the house of his consciousness.³³

If we are aware of the materials employed in the erection of our own "house of consciousness" then we will feel less constrained to live in some kind of psychic suburban sprawl where uniformity of vision is the result of uncritically employing the same blueprint.

³³ John B. Carroll (Ed.), Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf, Cambridge, Mass., M.I.T. Press, 1956, p. 252. Jerome S. Bruner, the psychologist, agrees with Whorf but sees language predisposing rather than molding the mind to certain modes of thought and certain ways of arranging the shared subjective reality of a linguistic community. See his On Knowing: Essays for the Left Hand, Cambridge, Mass., Belknap Press of Harvard University Press, 1962, p. 137.

Knowledge about the nature of human consciousness is meagre indeed. Normal waking consciousness is only one state among many, a fact noted by William James at the turn of this century and one which has yet to receive adequate recognition:

The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in.³⁴

There is no need to talk of "worlds of consciousness" nor of "higher energies"; rather, alteration of consciousness and different ways of knowing seem more accurate ways of describing the lessening of rigid perceptual constancies, of exploring a wider universe of knowing and of being, and of deepening our knowledge of man as organism-environment. One of the dynamisms employed to facilitate the process of de-encapsulation is de-automatization.

5. De-automatization.

Over forty years ago, Henri Bergson, a former president of the British Society for Psychical

³⁴ William James, The Varieties of Religious Experience, New York, Mentor Books, 1958, p. 391.

Research,³⁵ observed that the human brain was an instrument of selection charged with choosing, in the immense field of our virtual perceptions, those which are to be actualized:

It is, as you like to take it, a filter or a screen. It maintains in a virtual state anything likely to hamper the action by becoming actual. It helps us to see straight in front of us in the interests of what we have to do; and, on the other hand, it prevents us from looking to right and left for the mere sake of looking. . . . In a word, our brain is intended neither to create our mental images nor to treasure them up; it merely limits them, so as to make them effective. It is the organ of attention to life. But this means that there must have been provided, either in the body or in the consciousness limited by the body, some contrivance expressly designed to screen from man's perception objects which, by their nature, are beyond the reach of man's action. If these mechanisms get out of order, the door which they kept shut opens a little way: there enters in something of a "without" which may be a "beyond."³⁶

Both James and Bergson were interested in psychic phenomena and both viewed our normal states of consciousness as only one of many available to each person. James spoke of a "wider self"³⁷ with which the conscious person

35 The Society for Psychical Research (SPR) was founded in London in 1882. In 1884 the American Society for Psychical Research (ASPR) was founded with the support of William James. James was president of the SPR in 1894-95 and Bergson in 1913.

36 Henri Bergson, The Two Sources of Morality and Religion (trans. R. Ashley Audra and Cloudesley Brereton, with the assistance of W. Horsfall Carter) Garden City, N.Y., Doubleday Anchor Books, 1935, p. 314-315.

37 James, op. cit., p. 388.

is continuous, paralleling Bergson's belief in a "without" or a "beyond." The process of centering attention on immediate concerns, and thus of diverting attention from matters of no immediate consequence for goal attainment, is automatization:

In well-established achievements they (motor apparatuses) function automatically: the integration of the somatic systems involved in the action is automatized, and so is the integration of the individual mental acts involved in it. With increasing exercise of the action its intermediate steps disappear from consciousness . . . not only motor behavior but perception and thinking, too, show automatization. . . .

It is obvious that automatization may have economic advantages, in saving attention cathexis in particular and simple cathexis of consciousness in general. . . . Here, as in most adaptation processes, we have a purposive provision for the average expectable range of tasks.³⁸

Automatization, then, is a process whereby the organism adapts to its environmental and cultural surroundings by organizing, limiting, selecting and interpreting perceptual stimuli. This eventuates as a result of repeated performances of certain actions, and gradually the individual steps forming an integral part of a particular action become automatic and cease to require conscious attention. Automatization is an adaptive process which is both essential and inevitable.

³⁸ Heinz Hartmann, Ego Psychology and the Problem of Adaptation (trans. David Rapaport), New York, International Universities Press, 1958, p. 88-91.

Hartmann notes that (1) not only motor habits but perception and thinking become automatized, and (2) automatization is beneficial in that it allows the individual to conserve his energies and attention for the performance of necessary tasks. It is the modus operandi of common-sense thinking.

If automatization provides a positive contribution to the essential tasks of biological maintenance and societal functioning, it must also be viewed as contributing to encapsulation. In other words, our perceptions and actions become so routine that we are often unaware of other modes of thinking, doing, and being. On the physiological level there is evidence that automated motor habits can often lead to physical and psychological problems that reflect a lack of integration between the human body and the gravitational field of the earth.³⁹

Mystics, artists, and certain therapists have seen the need for undoing automatizations by reinvesting actions and percepts with attention. This is the process of de-automatization, a concept developed by Gill and Brenman:

³⁹ See David S. Sobel, "Gravity and Structural Integration," in Robert E. Orstein (Ed.), The Nature of Human Consciousness, San Francisco, Freeman & Co., 1973, p. 397-407. Also Ida P. Rolf, Structural Integration: Gravity, An Unexplored Factor in a More Human Use of Human Beings, San Francisco, The Guild for Structural Integration, 1962, p. 3-20. This approach to motor de-automatization is known as "Rolfing."

Deautomatization is an undoing of the automatizations of apparatuses--both means and goal structures--directed toward the environment. Deautomatization is, as it were, a shake-up which can be followed by an advance or a retreat in the level of organization. . . . Some manipulation of the attention directed toward the functioning of an apparatus is necessary if it is to be deautomatized.⁴⁰

It should be noted that deautomatization can result in either an advance or a retreat in the level of organization and that some manipulation of the perceptual apparatus is employed. The former point suggests that certain patterns of deautomatization may actually be organismically dangerous, as in the case of psychosis where a person is unable to maintain any kind of consistent perceptual pattern within an intelligible conceptual framework. For this reason, some observers would label any major perceptual reorganization as regression to a more primitive level of development. This uncritical judgment fails to recognize the need for important distinctions between negative and positive types of deautomatization.

William James noted the similarity between mysticism, one type of deautomatization, and schizophrenia, a very fluid term for one kind of psychosis, another type

⁴⁰ Merton Gill and Margaret Brenman, Hypnosis and Related States: Psychoanalytic Studies in Regression, New York, International Universities Press, 1953, p. 178. Quoted in Charles Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 32.

of deautomatization. He did not, however, equate them but rather distinguished between a higher and a lower type of mysticism. The former he identified with classical mysticism; the latter with insanity, which he termed a "diabolical mysticism."⁴¹

Kenneth Wapnick, a clinical psychologist, in an interesting comparison between mysticism and schizophrenia, notes that the mystic provides a model for joining the inner and the outer world, whereas the schizophrenic provides a model for separating the two. One is a process of strengthening and integration, the other of collapse and disintegration.⁴²

The point to be made here is cautionary: de-automatization is no magic guarantee for fuller human functioning; it may, instead, be an initiation into severe and tragic existential disorientation. Enough horror stories have filtered out of the drug subculture to put this observation beyond reasonable debate. Conversely, the

⁴¹ James, op. cit., p. 326.

⁴² Kenneth Wapnick, "Mysticism and Schizophrenia," in Journal of Transpersonal Psychology, Vol. 1, No. 2, Fall 1969, p. 49-67. See also R. D. Laing, "Transcendental Experience in Relation to Religion and Psychosis," in The Psychedelic Review, Vol. 6, 1965, p. 7-15. One of the classic studies in this regard is the work of a minister who personally experienced a psychotic breakdown. See Anton T. Boisen, The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience, Philadelphia, University of Pennsylvania Press, 1971, p. 125-286.

dogmatic insistence from many quarters that deautomatization is to be made synonymous with psychic disorder or personality arrest is neither accurate nor verifiable.⁴³

The latter observation about the manipulation of the perceptual apparatus has been rather recently studied by a number of investigators interested in the growing fascination with various techniques for altering the normal state of consciousness. In the following chapter I shall examine some of these maneuvers in some detail. Presently I wish to examine one important feature of ASCs--the dissolution of self-boundaries--by contrasting the commonsense view of reality with a field theory view of reality. Tolerance for the latter is a prelude to deautomatization and is facilitated by ASCs. It is my contention that psi phenomena also enhance the possibilities for deautomatization and are much more compatible with a field theory view of reality than with a commonsense view.

6. Individual Reality.

Thus far in my presentation I have tried to show that reality is, to a large extent, moderated by the

⁴³ See Charles Tart, "Scientific Foundations for the Study of Altered States of Consciousness," in Journal of Transpersonal Psychology, Vol. 3, No. 1, 1971, p. 93-124, for his observations on the need to experience deautomatization before attempting to critique the phenomena.

language and symbol patterns operative within a given society and that these patterns both reflect and maintain specific paradigms, complex, interlocking sets of rules and theories for interacting with and interpreting experiences within a given context. Further, different paradigms have epistemological underpinnings that are most conducive to the type of investigation undertaken. The very fact that individuals in a society can communicate at all lends credence to the assumption that there is a common perception of reality shared by members of a group. Sometimes, however, the consensus is more apparent than real:

Historically, paradigm clashes have been characterized by bitter emotional antagonisms and total rejection of the opponent and his view by each side in a paradigm dispute. Currently we are seeing the same sort of process: the respectable psychiatrist who would not take any of those "psychotomimetic" drugs himself or sit down and do that "crazy" meditation, carries out research to show that drug takers are escapists and meditators are mentally ill. The drug taker or meditator, on the other hand, views the same investigator as narrow-minded, prejudiced, and repressive; consequently he may drop out of the university or otherwise avoid becoming involved in the scientific enterprise, which he judges critically from the activities of such investigators. Communication between such individuals is almost nil, because the implicit meaning in so much of their attempted communications is so different that they literally talk at each other rather than with each other.⁴⁴

This much at least is clear: even within a view of reality that is generally adhered to by a given society,

44 Ibid., p. 97.

critical differences may be detected. Sociologists talk of different subcultures, psychologists of different life-spaces, both terms referring to subtle or radical perceptual shifts. That is, certain individuals react to their environment or to themselves in ways different from others within a society or from the ways in which the same individual formerly perceived reality. Encapsulation may well be the common condition of the automatized drug opponent, as well as the deautomatized/reautomatized drug user:

At the level of disaffiliated adolescence, the prospect held forth by psychedelic experience--that of consciousness expansion--is bound to prove abortive. The psychedelics, dropped into amorphous and alienated personalities, have precisely the reverse effect: they diminish consciousness by way of fixation. The whole of life comes to center on one act, one mode of experience.⁴⁵

To repeat: deautomatization need not be a forward movement but may be only the catalyst for substituting one form of encapsulation for another. The personality development of the individual is central, as is his ability to integrate new or unusual experiences into a viable reality structure. The judicious employment of deautomatization to facilitate deencapsulation is not to be minimized, if

⁴⁵ Theodore Roszak, The Making of a Counter Culture: Reflections on the Technocratic Society and Its Youthful Opposition, Garden City, N.Y., Doubleday Anchor Books, 1969, p. 160. The critical component of a congruent personality cannot be overemphasized when talking about the end result of deautomatization.

only to avoid the proselytizing tones of various supporters of techniques for ASCs. Conversely, the crusading spirit of Carrie Nation is personified in many of the biased spokesmen who see any ASC, per se, as dangerous and destructive.

The relative value and/or usefulness of various views of reality is not ad rem here. What is to be stressed, rather, is that subtle nuances and even major divergences can be detected within what appears to be a consensually held social reality. Within one environment, each organism has varying capacities for perception, response and interaction. The different environmental responses may be viewed as the existence of individual realities:

. . . we shall use the term individual reality (IR) to denote those aspects of reality which the individual perceives, responds to, or interacts with. We are not concerned here with the problem of what reality ultimately consists.⁴⁶

Le Shan divided IR into the sensory individual reality (S-IR) or the commonsense view of reality, and the clairvoyant individual reality (C-IR) or the field theory view of reality. The differences between the two revolve around our perception of persons, objects and events:

⁴⁶ Lawrence LeShan, Toward a General Theory of the Paranormal: A Report of Work in Progress, New York, Parapsychology Foundation, 1973, p. 12.

If one sees its uniqueness, its isolation, its I-stand-alone quality; if one sees its what-are-important-are-its-boundaries-and-cut-off-points quality, its this-is-where-it-ends-and-something-else-begins quality, one views it from the S-IR.

If, however, one sees as its most important characteristics its harmonious-relationships-to-other-parts-of-the-total quality, its part-of-a-pattern-that-is-part-of-a-larger-pattern quality, its field-theory quality, one views it from the C-IR.⁴⁷

The S-IR is the most common IR employed in Western industrialized cultures, as indeed it must be, because biological maintenance is involved. The S-IR is so universally communicated, however, that most persons believe it to be the only valid perceptual system and the only valid paradigm for achieving truth and reflecting reality. It would appear that the denial or ignorance of the C-IR has led to what Progoff earlier imaged as the "uneasy and eclectic dualism, by which science and religion live together like suburban neighbors with a plastic fence between them."⁴⁸

The point at issue is not falsity or veracity. The entire controversy over drug usage, for example, has proceeded from this erroneous position and has spread a cloud of confusion and suspicion over the discussion of ASCs and

47 Ibid., p. 58.

48 Ira Progoff, "The Role of Parapsychology in Modern Thinking," in Allan Angoff (Ed.), The Psychic Force: Excursions in Parapsychology, New York, Putman, 1970, p. 63.

psi. The question is one of completeness or its lack, vis-à-vis human potential:

These two ways of perceiving and interacting with the cosmos are very different. Both are equally valid, and each gives a partial picture of reality. Which you would choose at any particular time (if you had the choice) would depend not on which was more true, but what you were trying to accomplish at that moment. Each is useful for some things; less useful or useless for others. (One is reminded of the old Spanish proverb: "Take what you want," said God. "Take it, and pay for it.")⁴⁹

The C-IR, then, is a complement to, not a substitute for, the S-IR. It is part of the consciousness continuum between Weil's "stoned" and "straight" thinking, Pearce's "autistic" and "normal" thinking, "objective" reality and "subjective" experience, cognitive "minorities" and "majorities," etc.--in short, it is a means of achieving deencapsulation by the process of deautomatization, however profound and extensive the lessening of rigid perceptual parameters might be. The entrance into a C-IR is an attempt to capture the fulness of human experience, to overcome the insidious ramifications of a culturally pervasive dualism and to integrate the partial insights explicated by science and religion:

49 LeShan, op. cit., p. 65.

Perhaps--as this might suggest--much that is wrong with the human race, and much of the whatever-it-is that makes him act as a wolf to his fellow man and to himself is due to the fact that a large part of him has been denied and repressed: that a major way of his being, perceiving, knowing, and reacting is largely lost to him.⁵⁰

Before I consider some of the techniques for achieving an ASC--and of undergoing psi experience--and hence of entering a C-IR through an altered perception of reality, it is important to examine the relationship of various IRs contained within the C-IR.

7. C-IR: God, Man and Science.

The mystic's IR differs drastically from the S-IR of most other persons who have not undergone the experience detailed in the religious literature of nearly every culture and every era. At first glance there seems to be a fairly wide scattering of qualities that are associated with the mystical state, but it is often a matter of emphasis rather than a substantive divergence.

William James lists four characteristics of mysticism: (1) ineffability, (2) noetic quality, (3) transiency, and (4) passivity.⁵¹

⁵⁰ Ibid., p. 67.

⁵¹ James, op. cit., p. 292-293.

Evelyn Underhill, one of the major investigators of the phenomenon, and herself a mystic, disagrees with James and stresses affectivity and action in her list:

(1) active and practical, (2) transcendental or spiritual, (3) the mystic is a lover, and (4) union with the Absolute is sought.⁵²

The Buddhist scholar, D. T. Suzuki, coming from an Oriental perspective, cites: (1) enlightenment-experience, (2) emptiness, (3) ineffability, and (4) nirvana.⁵³

It seems that, after bracketing the overbeliefs or interpretative frameworks, and allowing for a translation of terminology, at least these qualities are characteristic of mysticism, whatever the cultural heritage:

- (1) a sense of the unity of all things;
- (2) an absence of a space/time limitation;
- (3) union with the One or Ultimate Reality;
- (4) experiential knowledge;
- (5) ineffability.

It seems clear that the mystical experience is too universal to be ignored and too vital to be reduced to pathology:

⁵² Evelyn Underhill, Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness, New York, Dutton Paperbacks, 1961, p. 70-94.

⁵³ D. T. Suzuki, Mysticism: Christian and Buddhist, New York, Perennial Library, Harper & Row, 1971, p. 39-83.

Their experience, therefore, forms a body of evidence, curiously self-consistent and often mutually self-explanatory, which must be taken into account before we can add up the sum of the energies and potentialities of the human spirit, or reasonably speculate on its relations to the unknown world which lies outside the boundaries of sense.⁵⁴

The C-IR, where the mystic enters into a different IR, does not limit information-acquisition to the senses, has no understanding of spatial and sequential limitations, and makes no distinctions within a universal unity.

The C-IR of the mystic appears to be shared by the medium as well. Dr. Robert W. Laidlaw, a New York psychiatrist, worked with Eileen Garrett, a famous medium, and was astonished by her ability to detail and diagnose the conditions of his patients, whom she had never met. It became obvious to him that she obtained very precise information through extrasensory means and that she was attuned to a wider reality than he was.⁵⁵

Mrs. Garrett talked of the shift into a different IR in terms reminiscent of James' analysis of mysticism. "The supersensory experiences of clairvoyance, trance, telepathy, and so on depend upon a fundamental shift of

⁵⁴ Underhill, op. cit., p. 3.

⁵⁵ Robert W. Laidlaw, "Parapsychology and Psychiatry," in Spiritual Frontiers, Vol. 3, No. 1, Winter 1971, p. 10-21.

one's awareness. The field of stimulus is itself changed."⁵⁶

Garrett's description seems to link up to Underhill's observation that:

. . . the act of contemplation is for the mystic a psychic gateway; a method of going from one level of consciousness to another. In technical language it is the condition under which he shifts his "field of perception" and obtains his characteristic outlook on the universe.⁵⁷

The Polish clairvoyant, Stefan Ossovietski, supports Garrett's description within a religious context:

When I am really clairvoyant, it is a different world. I find myself out there with reality, with God. When I am clairvoyant, I am really a Christian.⁵⁸

What seems to transpire in the mediumistic IR is a reduction or removal of the boundaries between self and reality "out there" and an increased awareness of the unity within diversity existing in all of reality. Gardner Murphy also sees the link between the IR of the medium and the mystic:

⁵⁶ Eileen J. Garrett, Awareness, New York, Creative Age Press, 1943, p. 20.

⁵⁷ Underhill, op. cit., p. 49.

⁵⁸ Quoted in Gardner Murphy, "Does Psychical Research Have Meaning for Religion?" in Spiritual Frontiers, Vol. 1, No. 1, Winter 1969, p. 10.

We know that we are not at the mercy of meaningless passages of energy through the cosmos, but by techniques which are in line with our own scientific understanding of the world, we can get both more sensitivity to our own inner and mostly not well-recognized world, and at the same time apparently contact with other persons and perhaps with the cosmic, or, if I may say so, mystical realities, which depend upon our being quiet, depend upon our being relaxed.⁵⁹

The difference between the mystic and the medium lies in the approach taken to the C-IR. The mystic would tend to view the C-IR as the valid IR; the medium would tend to view the C-IR as a way of dealing with reality which is equally as valid as the S-IR. The medium would judge the C-IR and the S-IR as different sets of alternatives for differentiating things and for perceiving relationships. The creative artist would share the medium's viewpoint as well.⁶⁰

The third group of individuals who would feel comfortable with the C-IR are, surprisingly, theoretical physicists. Mystics and serious sensitives have used the C-IR as an ASC, the quantum physicists as a theoretical model of reality:

59 Ibid., p. 7.

60 M. L. Anderson, a former president of the Psychological Association, sees psi and creativity flowing from a common organism-environment interaction. See "The Relations of PSI to Creativity," in Journal of Parapsychology, Vol. 26, No. 4, December 1962, p. 277-292.

"What does the world look like when you are working?" (i.e., "What is the metaphysical system you are using?"), the answers--except for differences in language are isomorphic. That is, they are identical in structure. . . . In one paper, I took 62 statements of "how the world works"--half from serious mystics and half from modern theoretical physicists--and, after removing the identifying tags, scrambled them. So far no one, whether trained in physics, mysticism, or neither, has been able to separate successfully the two groups of quotations without looking at the index at the end of the paper.⁶¹

The basic interpretation of fundamental concepts like space, time, matter, and causality has evolved radically from a classical physics viewpoint to that of quantum physics. The focus of classical physics or Newtonian mechanics was on cause/effect, time/sequence, space/locus, subject/object, on the disparateness of things and events. Thus classical physics was essentially the S-IR or commonsense view of reality. Quantum physics, however, views time and space as relative and observer and observed as interdependent, essentially the C-IR or clairvoyant view of reality. There is a recognition that there are no closed systems in nature; everything involves something else.

⁶¹ Lawrence LeShan, "Psychic Phenomena and Mystical Experience," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: Challenge to Science, p. 574. The paper cited is "Physicists and Mystics: Similarities in World View," in Journal of Transpersonal Psychology, Vol. 1, No. 2, 1969, p. 1-20.

The average technician, economist or politician would probably have no feel for a statement that would be immediately comprehensible to those in the C-IR:

The common sense notion of "object" with its reality and individuality apart from any frame of reference is a concept of stark simplicity, from which all consciousness of the complexity of the processes by which it was engendered and maintained has been ruthlessly discarded. In other words, the common sense concept, a carry-over from the days when we were not sophisticated enough to realize the complexities concealed in apparently simple situations, nor practised enough in analysis to bring these complexities into evidence.⁶²

The physicist, the mystic and the medium may have vastly different goals in mind, possess dissimilar attitudes and employ their own specialized methods along separate paths, but it seems quite clear that they perceive the same basic reality structure. The theoretical physicist has an openness toward what appears to be impossible because "his own world, based on relativity and quantum theory, is in fact a world of impossibles."⁶³

62 P. W. Bridgman, The Way Things Are, Cambridge, Mass., Harvard University Press, 1959, p. 154. Lewis Thomas, president of the Memorial Sloan-Kettering Cancer Center in New York, prefers to view the earth and man's place within it as most like a single cell. See his The Lives of a Cell: Notes of a Biology Watcher, New York, Bantam Books, 1975.

63 Arthur Koestler, The Roots of Coincidence: An Excursion into Parapsychology, New York, Vintage Books, 1973, p. 50.

Each person has an IR, presumably shared by others in his society, but all through human history individuals and societies have described reality in ways that can best be connoted as the C-IR. Scientific advances have made such claims understandable. That there are different non-pathological approaches to reality is a position quickly passing beyond serious debate:

In our culture those who reject the reality-consensus are sometimes considered to be psychotic or otherwise badly disturbed, while in some other cultures they may be acclaimed as divinely or demonically inspired. "Primitive" cultures are often wiser than we are in dealing with those who reject the reality-consensus. A child in these so-called primitive cultures who shows a special facility for seeing visions or for having a psychic sensibility may be given rigorous training in different ways of seeing and being and then may grow up to be a critical member of the society--a priest, shaman, or prophet; a healer; or an artist. By contrast, too often in our society such children are intercepted by well-meaning "guidance counselors" and "delivered" from their curious talent by teachers, psychiatrists, and other executors of the "norm." Thus do we continually cut off at the root a dynamic vehicle for society's well-being, a vehicle for inspiration, of ecstasy, and of entrance into the larger reality in which we all live and breathe, but are conditioned out of seeing.⁶⁴

It may be argued, then, that the S-IR is not reality, but one approach to it, and that the commonsense IR is a special case of the C-IR, just as Newtonian mechanics is a special case of Einsteinian physics. Each has specific and

⁶⁴ Jean Houston, "Myth, Consciousness and Psychic Research," in Mitchell and White (Eds.), op. cit., p. 583-584.

practical uses but neither is the full explication of what we mean by that elusive word "reality."⁶⁵

8. Summary.

All religions have spoken of a spiritual dimension to reality, some, of the fatherhood of God, most, of the brotherhood of man; artists have tried to translate an inner vision of a deeper reality than prose alone could communicate; mystics have been unanimous in speaking of an ineffable union with the All or with Unity; others, whether shaman, prophet or psychic, have insisted that the human person must be understood to be limited only by his experiences, not by his senses; finally, theoretical physicists have employed concepts and models so bizarre that a nineteenth-century scientist would be inclined to label them occult fantasy.

In spite of the evidence that various theoretical concepts, faith statements and experiential modalities have pointed to different ways of viewing reality, indeed, to different ways of being, the most common IR in Western society is the S-IR, which has eventuated in a ubiquitous condition of encapsulation. Rationalism, empiricism,

⁶⁵ Thomas Kuhn, op. cit., p. 150, notes that the proponents of differing scientific paradigms operate in "different" worlds, even if they are operating in the "same" world.

determinism and dualism have been the predominant thought patterns forming the IR of the average person.

I suspect that many, perhaps most, persons who claim a religious dimension have settled for some uneasy and unanalyzed condition of spiritual schizophrenia: one may speak of a spiritual dimension to reality, of a universal atman or mystical body, of eternity and immortality, but what one experiences is quite otherwise. Tangible material progress and technological sophistication load the equation to one side (if one even believes there is another side); an awareness of ideological conflicts, national boundaries and ethnic and racial differences make it hard to realize the experience of universal brotherhood. The cultural obsession with planned obsolescence and the cult of youth makes hope in an afterlife seem a nostrum designed to lighten the burden of old age. The shaping social forces and psychological motifs of Western society--the monolithic cultural patterns of other societies may well delay, but not obviate the eventual conflict--do not provide a compatible atmosphere for sustaining religious faith within a commonsense reality structure. Depending on one's ideological pivot point, words like "secularization," "anomie," "alienation," "desacralization," or "progress" may characterize the condition.

And yet history attests to the presence of persons in various cultures--Christ, the Buddha, Plotinus, Dionysius the Areopagite, Theresa of Avila, John of the Cross, Meister Eckhardt, Sri Aurobindo, Underhill, Suzuki, etc.--who have claimed another experience of reality, the mystical IR. They speak of the illusion of sensory appearances and of the possibility of rupturing the perceptual and ideological encapsulation that is endemic to human existence. There is, they insist, another way of being, of perceiving, of relating to self and others. Regardless of the methods employed and the goal sought, all mystics maintain the existence of an underlying unity of all reality.

Individuals who have claimed psi experiences complement this IR of the mystic. Though tending to recognize the validity of the S-IR, these persons see other IRs as equally valid and believe the human personality is not limited to sensory information-attainment. There are different ways of being at different times, for different purposes. The intellect has been trained to intervene between ourselves and experience:

We have lost whole areas of experience. . . . We have lost in general terms, a sense of intimacy with the cosmos, an innate knowledge of our belonging to and with all the living forms that swarm thickly on and through the surface layers of our

planet. We have lost the ability to exist harmoniously within the solar system and within the cosmos at large.⁶⁶

These convictions of the mystics and the psychics seem unscientific, benighted and primitive to most persons in the S-IR. Daily existence and commonsense experience provide no basis for these outlandish claims--or so it seemed. Few individuals realized that any view of reality is shaped by, and filtered through, the prevailing ideologies and scientific paradigms. Dualism and mechanomorphism were posited on a nineteenth-century Newtonian mechanics that seemed to correspond accurately with "the way things really are." Quantum physics and indeterminacy changed this world view drastically.

On the microscopic level there was flux, relativity and even contradiction. On the macroscopic level caution was advised before a neatly ordered universe of prediction and control was proclaimed:

Behind the tireless efforts of the investigator there lurks a stronger, more mysterious drive: it is existence and reality that one wished to comprehend. But one shrinks from the use of such words, for one soon gets into difficulties when one has to explain what is really meant by reality and by comprehended in such a general statement.⁶⁷

⁶⁶ John N. Bleibtreu, The Parable of the Beast, New York, Collier Books, 1971, p. 7.

⁶⁷ Albert Einstein, quoted in Paul Arthur Schilpp (Ed.), Albert Einstein: Philosopher-Scientist, New York, Harper & Row, 1959, p. 249.

Theoretical physics presents a model of reality that sounds very mystical indeed, but one that lends support to the conceptualization of a reality continuum extending from the S-IR through the C-IR, on to psychosis or the collapse of a consistent reality structure.⁶⁸ What seems incomprehensible in one IR makes eminent sense in another:

It is a primitive form of thought that things either exist or do not exist; and the concept of a category of things possessing existence results from forcing our knowledge into a corresponding frame of reference.⁶⁹

Means of expanding experiential boundaries, of moving from an S-IR to a C-IR, have been the possession of the human race for as long as there has been a recorded history. Triggers for entering into an ASC will now be considered as well as an analysis of the psi experience. An alteration of reality structures will have relevance for religious experience and the conceptual system of

68 R. D. Laing has long insisted that even psychosis may be therapeutic in allowing a person to break out of an unlivable S-IR into a more viable IR. Delineating the reality continuum may be a risky enterprise with disastrous results for the "non-conformist." See Thomas S. Szasz, Ideology and Insanity: Essays on the Psychiatric Dehumanization of Man, Garden City, N.Y., Anchor Books, 1970, p. 190-217, on the dangers of classification of human behavior.

69 Arthur Eddington, The Philosophy of Physical Science, Ann Arbor, Mich., University of Michigan Press, 1958, p. 155.

believing. Hopefully it will be a constructive contribution to overcoming the experience of fragmentation and to achieving a unitary view of the human person.

CHAPTER III

EXPANDING THE PARAMETERS OF CONSCIOUSNESS

1. Altered States of Consciousness.

Nowadays psychologists would agree that to demonstrate the presence of a phenomenon in consciousness would greatly help in convincing them that it exists in the mind. But if a mental fact is not found in awareness one can no longer conclude that it does not exist. Quite apart from the rather special mechanisms of repression described by the psychoanalysts, many processes--perhaps most of them--are now known to occur below the threshold of awareness. This includes much of the routine input of our senses. A good deal of what we notice and react to with our eyes and ears, with our sense of touch, and the muscle sense involves no consciousness, or so little that we often cannot remember whether or not we saw our face when we brushed our hair in the morning, whether we felt the pressure of the chair when we sat down for breakfast, or whether we "saw" the elderly lady we avoided running into when we walked to work. Sensory experience, then, is not necessarily conscious. Most certainly it is not always consciously remembered.¹

With these thoughts Rudolf Arnheim contributes to his central thesis that the vast majority of individuals suffer a deficiency of sensory experience, an alienation between perception and conceptualization. Arnheim is talking about automatization. If our natural response to perceptual forms is stifled, he believes that we fail to see

¹ Rudolf Arnheim, Visual Thinking, Los Angeles, University of California Press, 1969, p. 101. Arnheim is professor of psychology of art at Harvard.

visual shapes as images of the patterns of forces underlying our very existence.

Because of the process of automatization and of the experience of perceptual rigidity, individuals in every culture have deliberately attempted to alter their usual state of consciousness (SoC). This may be done for a variety of reasons--boredom, escapism, curiosity, etc.--but the universal employment of techniques or agents to achieve consciousness transformation may suggest a more basic explanation:

It is my contention that the desire to alter consciousness is an innate psychological drive arising out of the neurological structure of the human brain. Strong evidence for this idea comes from observations of very young children, who regularly use techniques of consciousness alteration on themselves and one another when they think no adults are watching them. These methods include whirling, until vertigo and collapse ensue, hyperventilating and then having another child squeeze one's chest to produce unconsciousness, and being choked around the neck to cause fainting. Such practices appear to be universal, irrespective of culture, and present at ages when social conditioning is unlikely to be an important influence (for example, in two- and three-year-olds).² (Emphasis mine.)

Depending on one's orientation, these childish activities may be seen as "sexual equivalents," as Freud judged, or as simply evidence for an undeveloped reasoning

² Andrew T. Weil, "Altered States of Consciousness," in Dealing with Drug Abuse: A Report to the Ford Foundation, New York, Praeger, 1972, p. 338.

process, as St. Paul noted: "When I was a child, my speech, feelings, and thinking were all those of a child; now that I am a man, I have no more use for childish ways" (1 Cor. 13:11). Consciousness alteration may, on the other hand, have deeper implications for psychic development:

Why are altered states of consciousness important? Primarily because they seem to be doorways to the next stages of evolutionary development of the human nervous system. We commonly assume that a major division of our nervous system (the autonomic system) is involuntary--beyond our conscious control --and this leaves us open to many kinds of illnesses we can do nothing about (for example, cardiovascular diseases). Yet, hypnotized subjects often show an astonishing degree of autonomic control, to the extent of developing authentic blisters when touched with cold objects represented to them as being red hot. And yogis frequently demonstrate voluntary control of heart action and blood flow that astonishes physicians; they themselves ascribe their successes to regular periods of meditative effort, asserting that there is no limit to what consciousness can effect through the "involuntary" nervous system. In addition, creative genius has long been observed to correlate well with psychosis, and much of the world's highest religious and philosophic thought has come out of altered states of consciousness.³

Sleep, the most universal ASC, is essential for sheer biological maintenance, while dreaming is an ASC that happens to each of us every day, in a regular

³ Ibid., p. 339. Joseph Campbell, the eminent scholar, relates he successfully and painlessly experienced fire-walking in the Shinto temple in Kyoto, Japan. Quoted in Andrija Puharich, Beyond Telepathy, Garden City, N.Y., Anchor Books, 1973, p. 88.

biological rhythm. These are ASCs which have essential physiological functions, but there are other ASCs which serve a different, if equally valid function:

Much of the current crisis in our culture today can be traced to a breakdown in the functioning of our old religious systems, and an inadequacy of a "scientific" view of life to replace them with something more functional. Not only the technologically trained youth of today, but many mature scientists are increasingly turning to meditation, oriental religions, humanistic psychology, and personal use of psychedelic drugs, because the phenomena encountered in the ASCs frequently associated with these activities are more satisfying, more relevant in formulating a philosophy of life and deciding upon appropriate ways of living, than "pure reason." My own impression is that very large numbers of scientists are now personally exploring ASCs, but few have begun to connect this personal exploration with their scientific activities.⁴

If Tart's impression about the extent of involvement by the scientific community in exploring ASCs is accurate, then it corresponds with my own experience with college students. I must also confess to uncertainty, however, in judging the correlation between precipitating ASCs and integrating this with a religious position or an expanded world view.

On the face of it, many persons would seem to be seeking such a goal. Whether the drive towards ASCs is

⁴ Charles Tart, "Scientific Foundations for the Study of Altered States of Consciousness," in Journal of Transpersonal Psychology, Vol. 3, No. 1, 1971, p. 122.

"innate" is not presently a verifiable conclusion, but it is certainly a defensible hypothesis in view of the fact that every culture throughout history has made use of chemicals to alter consciousness.⁵ So much work yet remains to be done in analyzing the very nature of consciousness that it seems likely Weil's position will be unproven or unprovable for quite some time. There is, however, burgeoning interest in the study of ASCs which may make a contribution to our understanding of human consciousness.

2. The Production of Altered States of Consciousness.

The serious and comprehensive study of ASCs is still inchoate but more experimental work is being undertaken in the attempt to situate this phenomenon within the broad context of human experiencing. One of the better surveys done is by Arnold M. Ludwig who defines an ASC as:

. . . any mental state(s) induced by various physiological, psychological, or pharmacological maneuvers or agents which can be recognized subjectively by the individual himself (or by an objective observer of the individual) as representing a sufficient deviation in subjective experience or psychological

⁵ Weil, op. cit., p. 339, excepts the Eskimos, who had to wait for the white man to bring them alcohol, since they could not grow anything.

functioning from certain general norms for that individual during alert, waking consciousness.⁶

It should be noted that:

(1) There are a number of ways to bring about an ASC. Chemical agents are only one class.

(2) No general value judgment is here posited about ASCs, since they can have adaptive and maladaptive functions.

The thrust of my observations on encapsulation and automatization has been to establish that reality is not simply "out there" to be confronted and neatly conceptualized. Each person is socialized in specific ways and learns to notice what he is taught is important for social adjustment or biological continuance. In a very real sense our awareness--the S-IR or the C-IR--is a personal construction and, "If awareness is a construction and not a 'registration' of the external world, then by altering the nature of the construction process our awareness can be changed."⁷

Naranjo and Ornstein say too much if they imply that there is no registration of reality at all. What they seem to mean--and what I wish to stress--is that there is

⁶ Arnold M. Ludwig, "Altered States of Consciousness," in Charles Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Anchor Books, 1972, p. 11.

⁷ Claudio Naranjo and Robert E. Ornstein, On the Psychology of Meditation, New York, Viking, 1971, p. 172.

no one-to-one correspondence between our percept/concept filters and external reality. The registration of reality is relative to our mental categorizing which interrelates to the categories of reality in which we find ourselves:

To speak of nature or reality as though such a category exists independently of the categorizing function that speaks of it is every bit as one-sided and presumptuous as to suppose that no nature exists except as a categorizing function of mind, or to presume that a function of mind could operate outside the matrix of a nature.⁸

The ways of altering consciousness are many but Ludwig's categories serve the purpose of manageable classification and are an aid in examining the various methods. He lists the first means for triggering an ASC as:

A. Reduction of exteroceptive stimulation and/or motor activity.

Under this category are included mental states resulting from the absolute reduction of sensory input, the change in patterning of sensory data, or constant exposure to repetitive, monotonous stimulation. A drastic reduction of motor activity may also prove an important contributory factor.⁹

Various experiences of sensory deprivation are an essential constituent in the training of shamans, wizards, socerers, and prophets in various cultures.¹⁰ Dr. John

⁸ Joseph Chilton Pearce, The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality, New York, Pocket Books, 1973, p. 150.

⁹ Ludwig, op. cit., p. 12.

¹⁰ See Claudio Naranjo, The One Quest, New York, Ballentine Books, 1973, p. 103-107.

Lilly, a scientist and medical doctor, conducted a series of experiments over a four-year period at the National Institute of Mental Health in Bethesda, Maryland. By immersing himself in a tank of water at 93 degrees F. with light cut off, clothing removed and breathing accomplished through a head-mask, Dr. Lilly went through dream-like, trancelike, and mystical states. He found subsequently that his experiences were listed in various literatures as meditation, concentration, and contemplation.¹¹ ASCs of this type may also be associated with solitary confinement, cataracts, extreme boredom, etc.:

What seems to take place is that in normal circumstances the vast amount of information we receive is monitored by the reticular formation, which sorts it out and passes along only what we need and can handle at any one time. Under conditions of sensory deprivation very little is coming in, so each small piece of information receives far more than the usual amount of attention and becomes enormously magnified.¹²

Within a religious context, this ASC would be attributed to the spirits (evil or benign) or to god(s) and would reinforce the world view of the participant. It is interesting that, in all the religious traditions,

¹¹ John C. Lilly, The Center of the Cyclone: An Autobiography of Inner Space, New York, Bantam Books, 1973, p. 39-42.

¹² Lyall Watson, Supernature: A Natural History of the Supernatural, London, Coronet Books, 1974, p. 239.

deserts and isolated areas offering a minimum of sensory stimulation have always been regarded in an ambivalent way, as places where God is nearest and also where devils abound. The outcome of sensory deprivation, like other mechanisms for ASCs, seems to be essentially related to the degree of personality integration and a particular set of overbeliefs which serve as the parameters for that experience.

The second category is the obverse of the previous one:

B. Increase of exteroceptive stimulation and/or motor activity and/or emotion.

Under this category are included excitatory mental states resulting primarily from sensory overload or bombardment, which may or may not be accompanied by strenuous physical activity or exertion. Profound emotional arousal and mental fatigue may be major contributory factors.¹³

Early psychologists of religion like James Pratt¹⁴ and James Leuba¹⁵ attributed the revivalistic conversion phenomenon to trance experiences undergone in a highly agitated sensory condition. The sensory overload associated

¹³ Ludwig, op. cit., p. 13.

¹⁴ James B. Pratt, The Religious Consciousness, New York, Macmillan, 1920, p. 210-223.

¹⁵ James H. Leuba, The Psychology of Religious Mysticism, New York, Harcourt, Brace, 1925.

with certain tribal ceremonies and orgiastic activities has been identified as the general trigger for this ASC. Among many peoples trance is a collective phenomenon in which the state of the more experienced is believed to facilitate that of the novices. Anyone who has voluntarily been in a setting where loud acid rock was played knows that the sound, linked to a sophisticated strobe light presentation, can subtly trigger this second kind of ASC. Modern technology has made available to the masses experiences formerly limited to esoteric cultural and religious practices.

The infectious nature of so-called demonic possession throughout history is well established. One of the most notorious cases of possession occurred in Loudon, France, in 1632. For six years every nun was "possessed," confessing to the most lurid and sacrilegious crimes. As many as seven thousand persons would gather to watch the spectacle of public exorcism, and during the course of this prolonged siege, three exorcists were themselves "possessed" and one went insane. When the local bishop shrewdly forbade any further publicity, the outbreak abruptly ceased. The prognosis: mass hysteria resulting from emotional stimulation and sensory overload.¹⁶

¹⁶ See Aldous Huxley, The Devils of Loudon, New York, Harper & Row, 1952.

ASCs of this category may also be produced from brain-washing techniques, certain rites of passage, rage reactions, etc.

- C. Increased alertness or mental involvement.
Included under this category are mental states which appear to result primarily from focused or selective hyperalertness with resultant peripheral hypoalertness over a sustained period of time.¹⁷

Various religious traditions have employed different types of concentrative meditation to facilitate the attainment of a mental state which gives the devotee an experience of contact with his God or of organismic unity.

Meditation may be on visual images, employing discursive techniques to intensify awareness of a contained subject matter. This method is rather traditional in religious communities in the West.

Zen incorporates a koan, a paradoxical statement devoid of logic, to enable the meditator to experience a definite state of mind, rather than a verbal formula. It is an extreme and compelling method of forcing intense concentration on one single thought. The shamanistic practices of a Yaqui Indian related by Carlos Castaneda incorporated this basic technique to effect deautomatization, by shattering the logical categories of Western civilization.¹⁸

¹⁷ Ludwig, op. cit., p. 14.

¹⁸ Carlos Castaneda, The Teachings of Don Juan: A Yaqui Way of Knowledge, New York, Ballantine Books, 1972, p. 18-26.

Breathing exercises are traditional in various schools of Yoga and Zen with concentration gradually shifting from the breathing itself to the process of breathing. The whirling dervishes use a dance technique and the repetition of phrases to focus attention and enter a trance state.

The basic process is universal:

No matter the object of meditation, the exercises seem to be attempts to restrict awareness to a single, unchanging source of stimulation for a definite period of time. In many traditions, successfully achieving this is termed "one-pointedness of mind."

If the exercise involves vision, the meditator gazes at the object of meditation continuously. If the meditation is auditory, the sound, the chant, or the prayer is repeated over and over again, either aloud or silently. If the meditation consists in physical movement, the movement is repeated again and again. In all cases, awareness is directed completely on the movement, or the visual object, or the sound.¹⁹

Oriental concentrative techniques are most elaborate and structured and are embedded in venerable traditions which encourage the believer to eschew sensory illusion and achieve a higher unification. The Western temperament is more frenetic and less attuned to the slow rhythmic patterns of the human organism. In spite of this, the attraction of such non-esoteric techniques as Transcendental Meditation and biofeedback indicates a growing sensitivity to the benefits of relaxed awareness and organismic tranquility.

¹⁹ Naranjo and Ornstein, op. cit., p. 145.

Robert Ornstein notes that the cross in Christianity and the Star of David in Judaism were contemplation objects of great intensity at one time, but

Perhaps one reason for today's decline of interest in these more organized religions is that the stress on altering awareness has largely been muted. And, although the techniques for altering awareness still persist, the practices have become "automatic," part of a ritual, lacking their original purpose.²⁰

Fervent praying, intense absorption in a task, complete fascination in listening to a speaker, etc., may also be triggers for this class of ASCs.

The fourth category is connected with a deemphasis on activity:

D. Decreased alertness or relaxation of critical faculties.

Grouped under this category are mental states which appear to occur mainly as a result of what might best be described as a "passive state of mind," in which active goal-directed thinking is minimal.²¹

The traditional "higher" states of consciousness seem most available when the individual is relaxed emotionally, physically and mentally. Richard Bucke, an early explorer into the realms of ASCs, had an experience such that a lover of music, art or poetry might appreciate:

²⁰ Ibid., p. 159. Sociologically, the same process ensues when the primal religious experience of the founder is institutionalized and communicated through symbols which gradually lose their link with the immediacy of that experience.

²¹ Ludwig, op. cit., p. 14.

He and two friends had spent the evening reading Wordsworth, Shelley, Keats, Browning, and especially Whitman. They parted at midnight, and he had a long drive in a hansom (it was in an English city). His mind, deeply under the influence of the ideas, images and emotions called up by the reading and talk of the evening, was calm and peaceful. He was in a state of quiet, almost passive enjoyment. All at once, without warning of any kind, he found himself wrapped around as it were by a flame-colored cloud. For an instant he thought of fire, some sudden conflagration in the great city; the next, he knew that the light was within himself. Directly afterwards came upon him a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination quite impossible to describe. . . . He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.²²

Bucke's experience of cosmic unity, of the presence of the Creator throughout the universe, came during a period of quiet reflection. Other traditions talk of satori, samadhi or nirvana, states of enlightenment that can occur when the individual penetrates the illusion of a world of shadows and sees a unity of all individual existence.²³

I remember a high school student once telling me that music was for him a deeply religious experience when he realized transcendence. Years later I could empathize with him when I re-read a section of James' Varieties of

²² The Proceedings and Transactions of the Royal Society of Canada, Series 2, Vol. 12, quoted in Richard M. Bucke, Cosmic Consciousness: A Study in the Evolution of the Human Mind, New York, Dutton Paperback, 1969, p. 9.

²³ See Naranjo, The One Quest, p. 130-136.

Religious Experience. The first reading, years before, had been a purely intellectual exercise, but after the second reading I underwent, on a very modest scale, something such as Bucke described. The sky was star-filled and clear, the streets were deserted and snow-covered, and my room in the early morning hours was quiet. Suddenly the instance quoted by James became my own, in a deeply personal way. For a brief time I felt a tremendous sense of elation and joy, a quiet time which is only dimly reflected in this very attempt to describe it. Two other instances, by lakes, which are naturally conducive to my own reverie, reproduced that same quality of peace and ineffability. However it comes and however long it lasts, this state of consciousness is a gift, a rent in the garment of mere logic and order. Attempts to reduce it to one more quirk of the human nervous system seem pathetically misguided and emotionally sterile, as though the Song of Songs could be judged by the criteria of a contemporary sex manual.

Those who have seen things "anew"--whether through the poetry of words or the concepts of mathematics--relate immediately to the observation that:

Music and poetry--with which must be considered chanting, singing and the dance--are the most powerful consciousness-altering arts, and would be their own excuse for entering into any serious consideration of states of consciousness.²⁴

²⁴ Charles Musès, "The Reader Enters the Poetic Experience," in Charles Musès and Arthur M. Young (Eds.), Consciousness and Reality: The Human Pivot Point, New York, Discus Books, 1972, p. 392.

Other triggers would be daydreaming, creative episodes, intense nostalgia, etc.

The final category is perhaps the most controversial, if only because of its ubiquity:

E. Presence of somatopsychological factors.

Included under this heading are mental states primarily resulting from alterations in body chemistry or neurophysiology. These alterations may be deliberately induced or may result from conditions over which the individual has little or no control.²⁵

Extraordinary perceptions have always been the subject of intense interest and speculation. Every culture seems to have developed and employed various techniques for altering the perceptual apparatus and enabling the individual to go beyond the limitations of ordinary sensory impressions. Fasting, for instance, preceded the major rites of passage in many cultures and was an essential preparation for the initiate who was seeking the special role of seer or shaman. Christian monks incorporated this discipline into their religious pattern--as did their Eastern counterparts. We know now that fasting affects vitamin and sugar deficiencies which lower the efficiency of the cerebral reducing valve, a condition of hypoglycemia. Flagellation, another common practice, tends to release histamine, adrenalin and toxic decomposition products of protein, thus inducing shock and

²⁵ Ludwig, op. cit., p. 14.

hallucination.²⁶ Disruptions in the biochemical balance of the human organism can eventuate in perceptual modifications.

Besides these ascetical practices, however, each culture appears to have discovered other agents that could bring about changes in the body chemistry and in consciousness itself. Religious-type experiences and the eating of certain vegetable substances, for example, are traditionally connected throughout history. The soma of the Vedic hymns may have been contributory to the development of Hatha Yoga, and the employment of edibles for religious purposes appears so widespread as to be

. . . observed in every region of the earth among primitives no less than among those who have reached a high pitch of civilization. We are therefore dealing not with exceptional facts, which might justifiably be overlooked, but with a general and, in the widest sense of the word, a human phenomenon, the kind of phenomenon which cannot be disregarded by anyone who is trying to discover what religion is, and what are the deep needs it must satisfy.²⁷

The implication is that mysticism arising from organic compounds preceded that arising from ascetical

26 Aldous Huxley, The Doors of Perception and Heaven and Hell, Harmondsworth, England, Penguin Books, 1971, p. 117-122.

27 Jean Houston, "Psycho-Chemistry and the Religious Consciousness," in International Philosophical Quarterly, Fordham University, Vol. 5, No. 3, September 1965, p. 398. quoting Phillippe de Félice, Poisons sacrés, ivresses divines, Paris, Éditions Albin Michel, 1936, p. 363.

practices. The ASCs resulting from the ingestion of certain foods was linked to religious experience:

For millennia man has been involved in the ritual ingestion of substances reputed to produce an awareness of a sacramental reality and has come to incorporate these substances into the myth and ritual pattern of the culture in which they occur. The words haoma soma, peyote, teonanacatl--all of which refer to God's flesh, are significant semantic referents to the religious experiences believed to be inherent in sacred foods.²⁸

The mushroom has figured prominently in the Indian cultures of South and Central America, and as far back as 1,500 B.C. there was a cult of the divine mushroom. The Aztecs called them teo-nanacatl--God's flesh--a disquieting parallel to the Christian Eucharist.²⁹ Other mycologists have determined that mushrooms were associated with religious ecstasy and expanded consciousness in Rome, Greece, Egypt, the Americas, Siberia, etc.³⁰

The faithful of the Native American Church have sacramentalized the use of peyote cactus in their ceremonies.

28 Ibid., p. 399.

29 R. Gordon Wasson, "The Hallucinogenic Fungi of Mexico: An Inquiry into the Origins of the Religious Idea among Primitive Peoples," in Gunther M. Weil et al. (Eds.), The Psychedelic Reader, New York, Citadel Press, 1971, p. 27-29. This paper was first given as the Annual Lecture to the Mycological Society of America in 1960.

30 See Ralph Metzner, "Mushrooms and the Mind," in Bernard Aaronson and Humphry Osmond (Eds.), Psychedelics: The Uses and Implications of Hallucinogenic Drugs, Garden City, N.Y., Anchor Books, 1970, p. 90-108.

Divine revelation comes through prayer, contemplation and the eating of peyote. The flesh of the peyote is believed to be the flesh of Christ and Christian archetypes are commonly experienced in this ASC.³¹

The Spanish conquistadors believed peyote was a demonic influence and banned its use among Mexican Indians in the seventeenth century. The tribes of northern Mexico continued to employ it, and in the nineteenth century American Indians, coming into contact with these tribes, incorporated it into their own religious rituals.³²

Andrew Weil decided to investigate drug use among Indian cultures and found the same association between natural substances and entrance into the divine realm among the forest tribes of the Amazon. What distinguishes tribal drug use, at least in the Amazon, from patterns of usage in Western society is that the Indians (1) use natural drugs, (2) use drugs ritually, (3) seek guidance from experienced guides, and (4) use drugs for positive reasons.

31 Houston, op. cit., p. 401. It should be noted that certain tribes, such as the Zuni, the Hopi, the Taos, etc. of the American Southwest, vehemently oppose the use of peyote in religious ritual. They contend that it is a crutch employed by those tribes who were culturally dislocated by white oppression. The Zuni, by contrast, were never forced to leave their pueblos for any great period of time, thus maintaining their centuries-old culture intact. Religious expression tends to be in a more traditional Christian vein or, increasingly, in a return to pre-Christian ritual without the use of drugs.

32 R. E. L. Masters and Jean Houston, The Varieties of Psychedelic Experience, New York, Delta Books, 1966, p. 41.

Weil contends that people take drugs because they are means of satisfying an inner need for experiencing other modes of consciousness, but where consciousness alteration is viewed disfavorably, ritual and guided use will be superseded by escapist modes of employment.³³ While the experimental evidence yet remains to be garnered that will support the claim for a universal need to alter consciousness, the percentage of persons in Western societies, at least, who do not use alcohol, sleeping pills, barbituates, tranquilizers or amphetamines is miniscule. The non-alcoholic Moslem world has long employed hashish as a common mood-modifier, while ninety per cent of Indian holy men are estimated to use hemp, along with other drugs.³⁴

One wonders how many persons realize that drug usage--and abuse--is greatest among drinkers and pill-takers, mostly middle-aged and middle-class persons. If so, it would appear that opposition is not directed against ASCs per se but against the choice of triggers. The rationale becomes fuzzy at this point in the discussion since legal, moral, political and religious condiments are thrown into the stew. It is interesting that the Spanish banned peyote, not for

33 Andrew Weil, The Natural Mind: A New Way of Looking at Drugs and the Higher Consciousness, Boston, Houghton-Mifflin, 1972, p. 98-116.

34 Masters and Houston, op. cit., p. 37.

reasons of civil order, but rather for religious concerns. Its users claimed peyote gave them powers the Church taught were gratuitous gifts of God. The tolerable limits of consciousness expansion, the allowable challenge to prevailing paradigms, is perhaps the crucial concern in this final category of ASCs:

Society's current concern about youthful drug experimentation is often attributed to the possible detrimental effect on the health of drug users. Certainly, concern about the potential harm from heroin experimentation in the ghetto is far more justified than concern about marijuana experimentation in the suburbs. It is our judgment, however, that physical harm is actually only a partial cause of this public concern. There are, after all, up to 9 million alcoholics, whose alcohol abuse affects a total of well over 30 million people in this country (U.S.A.), a far greater number than are affected by drug abuse; yet this enormous health problem has created relatively little public concern.

Rather, the principal force behind the present public concern about youthful middle-class experimentation seems to relate to differences in perception and life-styles between younger and older generations. Older persons tend to accept the use of drugs only for therapeutic purposes. They do not regard alcohol and nicotine as "drugs" and believe that the substances can be properly used for social and personal pleasure. But the older generation regards the use of drugs, such as marijuana and LSD, for social and personal pleasure as symptomatic of disrespect for law and authority and as an attempt to escape responsibility. In contrast, many in the younger generation tend to regard the use of drugs for social and personal pleasure as entirely proper. Use of such drugs as marijuana and LSD is therefore viewed by them as an opportunity for enhancement of personal experience, an act of social custom within a peer group, or a

mark of youthful rebellion and independence similar to smoking weeds or sipping beer behind the barn fifty years ago.³⁵ (Emphasis mine.)

It was precisely these "differences in perception and life-styles" that led to the legal proscriptions against psychedelic research, with very stringent exceptions, in most of North America. This is most unfortunate, especially in light of the promising results obtained in dealing with alcoholism, criminal rehabilitation and terminal cancer patients. The chemical agent employed in all of these programs was d-lysergic acid diethylamide or LSD.³⁶

All of the experimental and clinical evidence indicates that the psychedelic drugs are most likely only catalysts, or unspecific amplifiers activating deep levels of the human unconscious:

The drug itself makes certain experiences possible, but rarely would it be accurate to say that the drug in any other sense determined a particular experience.³⁷

35 Patricia M. Wald and Peter Barton Hutt, "The Drug Abuse Survey Project: Summary of Findings, Conclusions and Recommendations," in Dealing with Drug Abuse, p. 9-10.

36 See C. Smith, "A New Adjunct to the Treatment of Alcoholism," in Quarterly Journal of Studies on Alcohol, Vol. 19, 1958, p. 406-417. Also G. W. Arendsen-Hein, "LSD Therapy: Criminal Psychopaths," in R. Sandison and A. Walk (Eds.), Hallucinogenic Drugs and Their Psychotherapeutic Use, Springfield, Ill., Charles C. Thomas, 1963, p. 102. Also W. Richards et al., "LSD-Assisted Psychotherapy and the Human Encounter with Death," in Journal of Transpersonal Psychology, Vol. 4, No. 2, 1972, p. 121-150.

37 Masters and Houston, op. cit., p. 6.

The synthetic derivatives--LSD, psilocybin and mescaline--of the "visionary vegetables" are much employed by contemporary experimenters, particularly in the youth subculture. Those who oppose the use of psychedelics have usually encountered individuals--or heard stories about their experiences--who did not meet one or all of the basic requirements for guided psychedelic experimentation. These are: (1) successful present functioning; (2) absence of detectable signs of psychosis or serious neurosis; (3) absence of past history of major mental illness; and (4) adequate preparation for and positive expectations concerning the drug experience.³⁸

Where these precautionary measures are employed, the possibility of negative reactions is minimized and, where they do occur, are dealt with by the experimenter and his guide with relative ease. Jean Houston shares the results of one study involving nearly one hundred subjects which attempted to take "depth soundings of the psyche" and reveal a pattern of phenomenological descent; the sensory, the psychological or ontogenetic, the phylogenetic, and the mystical.³⁹

38 Ibid., p. 12-13.

39 Houston, op. cit., p. 402.

A majority of subjects tend to focus their experience on the first two levels, being concerned with deepening sensory awareness or gaining personal insights. While the explorations are often of great value to the individual and may have potential value for a greater understanding of the perceptual process itself, the latter two levels appear to have a more direct contribution to make to a study of the transpersonal dimensions of the human personality.

3. The Phylogenetic Level.

The process of tapping into the collective unconsciousness which Dr. Houston employed was relatively open-ended. The subject, whose eyes are closed, is invited to enter into various historical moments and to describe what he "sees." Often the detail and accuracy of description is amazing and far exceeds the normal historical awareness of the individual. Two theories may be advanced, at least as partial explanations: either the subliminal information-gathering process is much more extensive and precise than was suspected, or Jung's theory of a universal psychic inheritance is to be taken more seriously than has been the case heretofore. The suggestion of myth and symbol often led the subject into realms of shared human experience cast in basic archetypes:

It is my contention that the psychic depths and the time depths can be tested and explored through the medium of the guide in the psychedelic experience. The theoretical foundation for such a statement is that the ingestion of psychedelic substances evokes an activation of deeply buried psychic contents and a bringing of them to the surface of consciousness. As electrodes applied to memory or sensory areas of the brain can stimulate vivid and realistic recall at the moment of contact, so can suggestion activate phylogenetic memory in the subject undergoing the psychedelic experience.⁴⁰

The possibilities here for further research into the existence of universal archetypes and of the Jungian collective unconscious are intriguing. Some subjects on LSD claim telepathic abilities with others in a group session, which has led some investigators to postulate the existence of a field of interaction at the unconscious level.

H. H. Price, the Oxford philosopher, argues that the unconscious portion of one mind may interact with that of another. The collective unconscious which connects all the apparently individual minds is not an entity but a field, making telepathic cognition possible:

The phenomena of telepathy seem to me to show that a human mind is not an insulated mental substance. On the contrary, they suggest that at the unconscious level, there is no clear-cut boundary between one human mind and another. And the phenomena of psychopathology seem to me to show that the human mind is not an indivisible entity either. We must not ignore the strange and rather disconcerting facts

40 Ibid., p. 409-410.

of dissociated and alternating personality; and it seems likely that there is some degree of dissociation in every one of us, however sane and normal he may appear.⁴¹

Price's theory is only one of many tentative explanations put forward to explain psi phenomena. There is, of course, no convincing evidence for the existence of a collective unconscious, but Jung originally fostered the concept as a means of dealing with the universal appearance of basic symbols and myths throughout human history. Price's hypothesis of a collective unconscious is directed specifically to an explanation for psi phenomena and does not directly relate to the Jungian conception of the continuity of the psyche within the race. Whether the more elegant anthropological explanation of the transmigration of representatives of various cultures with subsequent informational exchange will be sufficient to explain universal archetypes is not yet clear. Jung's interest in alchemy was, contrary to the expressed dismay of some of his followers, not a flirtation with some kind of pre-scientific chemistry but an astute awareness of the metaphor for the inner work of psychic transformation:

The dream symbols and images he encountered had numerous parallels in the alchemical literature. This discovery was extremely important to Jung because it indicated to him that the psychic experiences

⁴¹ H. H. Price, "Parapsychology and Human Nature," in Journal of Parapsychology, Vol. 23, No. 3, September 1959, p. 194.

he was undergoing were not purely personal-subjective, but had collective, historical antecedents.⁴²

What I find most interesting here is that we are unable to escape from the fact of our monumental ignorance about the human mind, of consciousness and its myriad expressions and seemingly limitless complexity. Jung dared to risk ridicule and condenscension in his attempts to draw together the intricate webs of symbol and myth he found in so many places. The fact of telepathic communication raises many of the same questions in a slightly nuanced way. Perhaps the serious drug research may be instrumental in the adventurous exploration of our inner space, in cleansing our "doors of perception"⁴³ and in shedding more light on a putative phylogenetic human inheritance. The view of man as organism-environment would be greatly enhanced as a result of such investigation.

42 Angelus Silesius, "Alchemy: The Chemistry of Inner Union," in Ralph Metzner (Ed.), Maps of Consciousness, New York, Collier Books, 1971, p. 85. Jung in Memories, Dreams, and Reflections (trans. Richard and Clara Winston; ed. Aniela Jaffé), New York, Vintage Books, 1963, p. 205, notes: "I had very soon seen that analytical psychology coincided in a most curious way with alchemy," and says that in alchemy, "My psychology was at last given its place in reality and established upon its historical foundations." p. 221.

43 This is a phrase borrowed by Aldous Huxley from William Blake to describe the insights Huxley achieved under the influence of mescaline. See his The Doors of Perception and Heaven and Hell. Huxley has harsh words for the academic and theological establishments for ignoring the results of seventy years of mescaline research (p. 62-63).

4. The Mystical Level.

Some LSD subjects pass beyond the phylogenetic level and enter a mystical realm where the source level of reality is claimed to be experienced. Dr. Houston notes that those few subjects who reached the level of mystical apprehension had previously indicated some interest in religious concerns:

It would appear that where there is an intellectual disposition and a willingness to acknowledge the phenomenon of religious and mystical experience, then such experience may more readily occur. Subjects of this type report a remarkable similarity in the structure and development of their experience. They often speak in terms of classic mystic and religious analogues.⁴⁴

The subjects usually claim to experience an extension of the ego into the limitless realms of being itself, to undergo an awareness of being continuous with cosmic energy and to see the world as timeless and unified. Often at this level the subject will claim to almost vibrate with the logical categories of theological discourse which had previously been little more than intellectual considerations claiming his partial and incomplete attention:

In our experience, the most profound and transforming psychedelic experiences have been those regarded by the subjects as religious. And in depth of feeling, sense of revelation, semantically, and in terms of reorientation of the person the psychedelic religious

⁴⁴ Houston, op. cit., p. 411.

and religious-type experiences certainly seem to show significant parallels with the more orthodox religious experiences. These parallels alone would be sufficient to demand extensive and careful study.⁴⁵

There appear to be three positions emerging within the debate over the relationship between psychedelic drugs and the religious/mystical experience:

(1) Religious experience is enhanced by these agents, at least for those individuals who have a religious framework within which they experience the drug's effects.

(2) The psychedelic experience will actually become a religious surrogate; religious insights will be available to anyone in pill form.⁴⁶

(3) Psychedelics provide a minor form of nature mysticism but are distinct from the highest form of religious experiences and can actually impede their attainment.⁴⁷ They produce a travesty of genuine mysticism.

While I share Zaehner's theological position that a theistic referent is in a category phenomenologically

⁴⁵ Masters and Houston, op. cit., p. 247.

⁴⁶ This is the position of Aldous Huxley, The Doors of Perception and Heaven and Hell, p. 121-122. Alan Watts, The Joyous Cosmology: Adventures in the Chemistry of Consciousness, New York, Vintage Books, 1965, p. 6-7, 89-100 clearly implies as much.

⁴⁷ Robert C. Zaehner, Mysticism: Sacred and Profane, Oxford, Clarendon Press, 1957, p. 14-83 and 198-207. Zaehner is a Catholic convert and admits his own bias must be taken into account when studying his viewpoints. He clearly demonstrates that Huxley's own religious perspective arises mainly as a reaction against a decadent cultural Christianity.

different from either monistic or natural mystical experience, it must be added that there is no experimental method of "demonstrating" the alleged superiority of any of these approaches. The Buddhist or Hindu mystic may well regard the Christian or Moslem mystical tradition as illusory and dependent; the latter may regard the former as amorously pantheistic or harshly impersonal. Both, in turn, may view natural mysticism as little more than childish dabbling in the superfluous sensory enticements of the material world; the entire religious tradition may, in turn, be dismissed as superstitious constraint of the free spirit due to culturally encrusted and unexamined traditions supported by anachronistic authority patterns.

Zaehner holds that the highest form of mystical experience--and, by implication, all religious experience--involves a relationship with a personal Other attained in a non-drug manner. This position, while perfectly respectable, if unecumenical, is conservative both theologically and pharmacologically. The admixture of asceticism and chemical changes wrought within the organism as a result of these very ascetical practices, e.g., fasting, flagellation, sensory deprivation, suggests to me that there is no neat distinction between "pure" and "chemical" ecstasy.

The biological effects of LSD are a case in point. The pineal gland produces a hormone, melatonin, which

regulates human sexual development. Julius Axelrod and Herbert Weissbach, working at the National Institute of Mental Health in Bethesda, Maryland, discovered an enzyme they named HIOMT. This enzyme worked upon a chemical, serotonin, to produce melatonin.⁴⁸ Serotonin promotes clotting, causes constriction of the veins and is now known to be responsible for maintaining the perspective of conventional reality and rational thought. A change in pineal levels of serotonin will affect mental states and alter perception of "normal" reality.⁴⁹

LSD produces its effects by depriving the brain of its serotonin content and by inducing a disruption of rational thought. LSD reduces the level of serotonin, a chemical common in nature, but what might be the possible effects of a drastic rise in the level of serotonin?

The figus religiosa is known in India as the Bo tree, under which the Buddha reportedly sat when he became enlightened. This species of figs is the richest natural source of serotonin.⁵⁰ It would be interesting to speculate that the unique body chemistry of the Buddha might have been

48 John N. Bleibtreu, The Parable of the Beast, New York, Collier Books, 1971, p. 72.

49 Ibid., p. 76-78.

50 Ibid., p. 73.

affected by the ingestion of serotonin-rich figs, thus blurring the continuum from chemical to "unaided" enlightenment.⁵¹

Biochemical research on the pineal gland suggests an even more interesting possibility: that the pineal gland serves as a vestigial eye, a belief hinted at by various schools of yoga.⁵² Environmental light affected various compounds in the pineal, a fact demonstrated by implanting photoelectric cells deep inside the skulls of various mammals. It has been shown by a California physiologist, William F. Ganong, that sunlight penetrated through mammal skin, bone and brain in measurable and significant amounts.⁵³ Light is a universal religious symbol, leading Bleibtreu to make a provocative observation that:

The great holy days of all religions tend to cluster around the dates of the solstices and equinoxes, those times of the year when natural environmental light alters its intensity and

51 Actual measure of the serotonin content of brain tissue can presently be made only at autopsy, but post mortem examinations of persons suffering from various physical and mental illnesses showed incredible variations. Ibid., p. 76-77.

52 See Swami Vishnudevananda, The Complete Illustrated Book of Yoga, New York, Pocket Books, 1972, p. 327. The nerve plexus situated between the eyebrows is called ajna chakra.

53 Bleibtreu, op. cit., p. 79.

duration. Is it possible that certain susceptible individuals are more likely at those light-changing times, through altered pineal gland secretions, to experience transcendental, or mystical states? Do these holy days signify a cultural-historical recognition of this increased incidence?⁵⁴

I wish only to point out that "chemical ecstasy" may be more intimately tied into religious experience than we had realized prior to certain biochemical investigations. As our knowledge progresses and as more tolerance is shown for different states of consciousness then we may learn more about the fascinating panorama of techniques enabling us to move into transpersonal and transcendent realms. More will be said to this point in chapter five when I shall draw out some of the implications for religious experience contained in an analysis of ASCs and psi.

This final category of consciousness alterations is the most controversial, due to heated and often ill-informed debates swirling around a topic that has polarized rather than illuminated the general public. There are few, if any, societies in the world free of some form of drug abuse, a state of affairs which should not be exacerbated by simplistic proclamations of a new age through chemicals. Only the naive or insidious would countenance the wholesale and uncritical employment of a substance that can greatly affect an individual's personal orientation and possibly

54 Ibid., p. 82.

contribute to severe personality problems. It is understood that any individual should be firmly grounded in, and familiar with, his own IR before exploring other ways of being. The criteria established by Drs. Masters and Houston seem eminently wise and practical. As well, the often shrill pronouncements emanating from various misinformed quarters to the effect that ASCs are synonymous with psychosis or psychic regression are hardly worthy of serious comment. Regulation, rather than repression, is to be preferred in a society posited upon respect for individual rights and which should have learned something from the misguided paternalism of the Prohibition era.

There is no suggestion from any serious researcher or experimenter that psychedelics are messianic or the harbinger of a better world, much less that systematic reasoning is superfluous. Rather, the balanced investigator talks of using various techniques for attaining an ASC, not to abrogate but to complement the functioning of human consciousness, for the purpose of becoming aware of total reality. Paradigms may shift or shatter and boring coteries of the Enlightened Consciousness babble nonsense, but any a priori rejection of careful exploration of the full scope of human consciousness seems reactionary in the extreme:

Do the psychedelic drugs in fact pose a threat that a significant number of presently productive individuals will, if exposed, abandon their posts as bank presidents, manufacturers, clergymen, engineers, physicists, educators, in favor of writing blank verse or pondering the riddle of the universe? And, if so, do the presumed interests of the state transcend and override the rights of individuals to dedicate themselves to esthetic or spiritual endeavors? What is really best for the person himself? And is he discovering where his true genius lies or is he succumbing to suggestions owing their exceptional potency to chemical effects and yielding subsequent self-delusion? We will not attempt to answer these latter questions, but think it extremely improbable that the psychedelic drug experience could ever make another India of a country whose citizens are so overwhelmingly rooted in Western tradition.⁵⁵

The answers to the above questions, along with those of abortion, censorship, gun control, capital punishment, etc., are variations on the theme of the rights of the individual in a society composed of other individuals with rights. These questions admit of no easy solutions, nor, at times, even of uneasy compromises. Our own attitudes should give us some insights into our own degree of encapsulation and choice of paradigms, essential information for formulating a rational position about arational modes of consciousness.

5. Psi Phenomena.

If ASCs cause great consternation because of the real or alleged danger to psychological functioning and the

⁵⁵ Masters and Houston, op. cit., p. 62.

putative threat to prevailing paradigms, psi phenomena face a criticism of another sort: even allowing for their existence and verifiability, the results obtained in so-called paranormal ways are usually labelled trivial, unclear and sporadic. True though this claim may be, sophisticated technology may yet remove this objection:

But card guessing by ESP, inaccurate though it is, nevertheless is a communication system by which information is transmitted. In the terminology of Shannon's "Mathematical theory of communication," it is a case of discrete communication channel with noise, "noise" representing whatever it is that causes errors. Information theory is unequivocal in showing that any system that has a finite capacity for transmitting information can (if we employ proper coding) transmit with any degree of accuracy we may desire--say, as accurately as by telegraph, or more accurately--although it may take a long time to transmit a small amount of information with high accuracy.⁵⁶

The opposition to psi research, I believe, is not, in the final analysis, justified by pragmatic considerations, but rather reflects the fact that paradigms resist too much tampering, and psi phenomena presently fall into no neat theoretical slots. Opposition to an alleged scientific proof will often reflect a reluctance to believe what it tries to prove:

⁵⁶ George R. Price, "Science and the Supernatural," in Science, Vol. 122, No. 3165, August 26, 1955, p. 359.

Our most deeply ingrained convictions are determined by the idiom in which we interpret our experience and in terms of which we erect our articulate systems. Our formally declared beliefs can be held to be true in the last resort only because of our logically anterior acceptance of a particular set of terms, from which all our references to reality are constructed.⁵⁷

Polanyi is reflecting the position of metalinguistics that holds to the mutual interaction between language and reality construction. Psi phenomena will only be seriously considered if there is room in our language/experience world for such beliefs:

Different vocabularies for the interpretation of things divide men into groups which cannot understand each other's way of seeing things and acting upon them. For different idioms determine different patterns of possible emotions and actions. If, and only if, we believe in witches may we burn people as witches; if, and only if, we believe in God will we build churches; if we believe in master races we may exterminate Jews and Poles; if in class war, we may join the Communist Party; if in guilt, we may feel remorse and punish offenders; if in guilt-complexes, we may apply psychoanalysis instead; and so on.⁵⁸

So it is that behavioral psychologists have rejected psi research because of its metaphysical implications; some religionists, because they suspect a challenge to the supernatural order, and some materialists, because

⁵⁷ Michael Polanyi, Personal Knowledge: Towards a Post-Critical Philosophy, New York, Harper Torchbooks, 1964, p. 287. By "articulate systems" Polanyi means that we apply the theory of the universe implied by our language to the particulars of which we speak.

⁵⁸ Ibid., p. 112-113.

they fear a subversive reintroduction of a spiritual dimension to reality.⁵⁹ Various vested interests obviously have reasons for not wishing to see psi research become too prominent or too respectable, but fortunately opposition by rigid ideologists has not had the effect of either diminishing interest or discouraging serious research.

More to the point, and of far greater concern to psi research than much of the uninformed criticism, is the nagging lack of a coherent theoretical construct which would logically align psi to known scientific theories. The debate centers around the question: does psi complement or contradict the insights of theoretical physics?⁶⁰ Because the problem presently admits of no easy resolution, it seems to me that psi will precipitate the modification of existing scientific paradigms only after more sophisticated research is reported by the growing body of highly

59 The Soviets seem especially sensitive to such implied threats to dialectical materialism. See Milan Rýzel, "Research on Telepathy in Soviet Russia," in Journal of Parapsychology, Vol. 25, No. 2, June 1961, p. 75-86. Also Hiroshi Motoyana, "The Present Situation of Parapsychology in the World," in The Institute of Religious Psychology, Tokyo, p. 28.

60 Those who see convergence would include J. M. J. Kooy, "Space, Time, and Consciousness," in Journal of Parapsychology, Vol. 21, No. 4, December 1957, p. 259-272. Also A. Campbell Garnett, "Matter, Mind, and Precognition," in Journal of Parapsychology, Vol. 29, No. 1, March 1965, p. 19-26. Those opposed would include C. T. K. Chari, "Quantum Physics and Parapsychology," in Journal of Parapsychology, Vol. 20, No. 3, September 1956, p. 166-183. Also, John Beloff, "Parapsychology and Its Neighbors," in Journal of Parapsychology, Vol. 34, No. 2, June 1970, p. 129-140.

reputable scientists actively working in the field. Until such time there will continue to be carefully controlled experiments that will eventuate in the scientific overview required.

Because psi deals most immediately with the very nature of consciousness, we do well to consider the observation of Henry Margenau that:

The study of the interactions between the object and the body falls under the principles of physics. Now the miracle in all this at the present time does not reside within this field of interaction between the body and the object; the miracle occurs when anything that takes place in the body emerges within consciousness. We don't know how this happens at all. We do have some rather vague theories--psychophysical parallelism, pan-consciousness, and all the rest--but the point I am making is that the phenomenon of ordinary perception of the object out there, the ingression of the effects of that object into consciousness, poses an obstacle to understanding tantamount to a miracle. And that miracle is the conversion of the physiological stimulus into a conscious response. . . .

The relationship between physical effects within the body and the emergence of experience within consciousness is not strictly a causal relation. There is no theory of cause and effect which can validly, fruitfully, contain this kind of transition. From the scientific point of view, it is just as mysterious as anything we encounter in the field of parapsychology.⁶¹

Because the very nature of consciousness itself is so intriguing--and central to any study of the human condition--and because scientists are by no means agreed

⁶¹ Henry Margenau, "ESP in the Framework of Modern Science," in The Journal of the American Society for Psychological Research, Vol. 60, No. 3, July 1966, p. 220-221.

on the relationship between psi and physics, it seems to be more beneficial to consider how psi impacts our conceptualization of consciousness, regardless of the present lack of a consensual theoretical overview. There are radical implications contained even in this admittedly spotty collation of facts about human potential, insights perhaps lacking the elegance of a simple theory explaining these new and often disturbing facts, but insights which are nevertheless important to the most basic quest for human self-knowing:

Parapsychological findings question the absolute applicability of the notions of mechanical causality to the understanding of the nature of man. In so doing, they help shift our attention from a notion that would represent man as a creature whose behavior can only be understood in terms of the external conditions and circumstances impinging on him to a notion which makes man the center of study in understanding the ways in which he interacts with his environment and the ways he effects changes in it. The limitations that are found in the world around him should not cripple man so that they keep him from reading his potentialities. . . . It is this shift of emphasis from the study of forces working on man from the outside to the processes operating within him that foreshadows the revolution implied by the challenge of experimental parapsychology.⁶²

At this point in psi investigations it appears that we will have done well if we gain knowledge of the subject experiencing various psi phenomena, as well as of the phenomena themselves, leaving broader questions of situating

62 K. Ramakrishna Rao, Experimental Parapsychology: A Review and Interpretation, Springfield, Ill., Charles C. Thomas, 1966, p. 191.

these processes within an acceptable paradigm to theoreticians.

6. General Observations about Psi.

Psi denotes all parapsychological phenomena referred to as "psychic occurrences" and has two aspects: the perceptual-cognitive and the motor-kinetic. The perceptual-cognitive aspect includes precognition (prediction or knowledge of future events that cannot be inferred from present knowledge) and retrocognition (knowledge of past events beyond the range of normal knowledge), telepathy (extrasensory perception of another person's mental state or thoughts), and clairvoyance (extrasensory perception of physical objects or events).

The motor-kinetic aspect of psi is designated "psychokinesis" or "telekinesis." Psychokinesis is the direct influence of mind on matter without any known intermediate physical energy or instrumentation.

General extrasensory perception (GESP) is ESP that could be either telepathy or clairvoyance or both. In most experiments involving clairvoyant abilities it appears impossible to completely rule out the possibility of telepathic communication, i.e., the clairvoyant may actually be picking up information from another person who knows the

location of an object or knows of an event, rather than directly coming into contact with the object or event itself.⁶³

Scientists have long recognized that the highly developed cerebral cortex in the human person gave him tremendous advantages within the animal kingdom and uniquely situated him on the evolutionary scale. Complex reasoning, self-reflection and a high degree of adaptation to unfamiliar circumstances tend to set the human person apart from lower animals, even as he shares certain other characteristics in common with them. Instinct was modified by patterns of socialization; civilization, as Freud noted, placed constraints upon the unbridled expression of certain emotions, and feelings were often judged a less trustworthy guide to action than reasoning and logic.

The attempt to fit together the pieces of the developing human puzzle is only partially met. We still have only a general idea of our pre-hominoid stage, and anthropologists must continually revise their theories and dating procedures as more bits of evidence add to their

63 See C. D. Broad, Religion, Philosophy and Psychological Research, New York, Harcourt, Brace, 1953, p. 29-46, for a formulation of the difficulties in separating clairvoyance from telepathy. I would personally view telepathy as the explanation for clairvoyance, a position that avoids further complications arising from theories of energy flowing from inanimate objects, etc.

shifting sketch of the earliest human representatives. Biologists are essentially dependent on anthropologists for their own theories of evolution, and presently some tantalizing questions are arising from psi researchers.

Did all animals, human included, have a psi capacity at one time? The study of migratory patterns in fish and birds has presented this question as a challenge to biological investigations. Many theories have been put forward to explain how birds can travel great distances and still find their original terrain: sun navigation, a magnetic sense, a kinesthetic sense, whereby the semi-circular canals of the inner ear can respond to the coriolis force resulting from the rotation of the earth, simple random searching for familiar landmarks, etc. Although most biologists think the solution will ultimately be found within the framework of sensory physiology, the possibility of an extrasensory basis cannot be excluded, as long as no adequate explanation on a physical plane is available. This has led some investigators to posit ESP as an hypothesis.⁶⁴

⁶⁴ James G. Pratt, "The Homing Problem in Pigeons," in Journal of Parapsychology, Vol. 17, No. 1, March 1953, p. 34-61. Also his "Testing for an ESP Factor in Pigeon Homing," in G. E. N. Wolstenholme and Elaine C. P. Millar (Eds.), Extrasensory Perception, Ciba Foundation Symposium, New York, Citadel Press, 1969, p. 165-186.

One cat travelled from Tulsa, Oklahoma, to Memphis, Tennessee; another from California to Oklahoma, a distance of 1,500 miles. Likewise, a dog followed his former owners from Aurora, Illinois, to East Lansing, Michigan. In these and other cases, care was taken to exclude the possibility of assistance from former neighbors.⁶⁵ If such cases occur as reported and the distances are enough to exclude locating the person or mate by accident, then the animals would have to be guided by a still unrecognized means of knowledge.

Do all animals, humans included, now have psi ability which is activated in times of great stress? Dr. Ian Stevenson's study of precognition would seem to indicate that foreknowledge in humans is attained when a disaster is involved, where there is usually a short time lapse

⁶⁵ J. B. Rhine and Sara R. Feather, "The Study of Cases of 'Psi-Trailing' in Animals," in Journal of Parapsychology, Vol. 26, No. 1, March 1962, p. 12-15. Rhine and Feather judged fifty-four cases met their criteria (e.g., adequate details in reporting and unusual identifying characteristics of the pet). Long-range trailing cases (over thirty miles) involved 10 dogs, 12 cats, and 3 birds. For references to anpsi research in the Soviet Union, see Sheila Ostrander and Lynn Schroeder, Psychic Discoveries Behind the Iron Curtain, New York, Bantam Books, 1971, p. 134-138, 141-143. Milan Rýzel, op. cit., p. 78, cites Russian experiments with dogs and concludes telepathic communication is possible between man and animal under certain conditions.

and when the person is related to the other.⁶⁶ The number of alleged anpsi cases collected would indicate that animals evidence the extraordinary feat of locating their former owners under incredible circumstances when stress, intense affection and a relatively brief period of absence are major factors.⁶⁷ More work needs to be reported in this area but present evidence is suggestive of the probability that psi in animals shows characteristics similar in general respects to human psi.

A further question for researchers is most basic: is psi in humans an evolutionary superfluity, an ability that will gradually become dormant as human intelligence becomes progressively more complex? That our psi capacity may be of early evolutionary origin is of critical importance for further study:

In man the evolution of the cerebral cortex with its large association areas has presumably developed reason at the expense of the non-rational means of orientation. That may mean ESP is losing out, being

66 Ian Stevenson, "Precognition of Disaster," in Journal of the American Society for Psychical Research, Vol. 64, No. 2, April 1970, p. 187-291. See also Louisa E. Rhine, ESP in Life and Lab: Tracing Hidden Channels, New York, Collier Books, 1971, p. 69-121.

67 For a concise summary of the extensive experimental work being done on anpsi, see Robert L. Morris, "The Psychobiology of Psi," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman's, 1974, p. 230-237.

overlaid with an elaborate intellectual system that seldom allows it to break through into free operation.⁶⁸

If psi abilities are gifts possessed by only a few persons we might be justified in classifying them with other exotica like photographic memories or hermaphrodites, curiosity pieces deserving of only occasional articles in obscure journals. Likewise, if these abilities were only the diminishing vestiges of an earlier evolutionary stage they should arouse no greater interest than would a study of tonsils or male nipples.

Some experiments which have yielded significant data when large groups have been tested strongly suggest that psi is a generic gift.⁶⁹ Some individuals perform at superior levels in laboratory experiments, indicating a difference in degree of psi functioning, depending on a number of circumstances. Motivation, avoidance of monotonous routine and a supportive experimenter all appear to facilitate noteworthy psi performance.

One crucial factor for predicting success in psi experiments is what Gertrude Schmeidler labeled the

⁶⁸ Joseph B. Rhine, "Parapsychology and Biology," in Journal of Parapsychology, Vol. 14, No. 2, 1950, p. 88.

⁶⁹ J. G. Pratt and J. L. Woodruff, "The Size of Stimulus Symbols in Extra-Sensory Perception," in Journal of Parapsychology, Vol. 3, No. 2, December 1939, p. 121-159. In their study, sixty-six subjects were involved.

"sheep-goat" effect. She found that those persons who believe psi is a possibility (sheep) score significantly higher than those who disbelieve (goats). Moreover, the "goats" tended to score significantly below chance, a noteworthy phenomenon which may indicate that this statistical anomaly is achieved by the unconscious employment of the very psi ability whose statistically positive demonstration would overtly threaten their rigid paradigms. Her experiments indirectly indicate the unsettling nature of radically new ideas for the encapsulated individual.⁷⁰

Humanistic psychologists have lamented the lack of extensive longitudinal studies of psi-gifted individuals, wishing to know if these subjects indicate fluctuations with age, illness, etc. In spite of this limitation, some personality studies have been performed in an attempt to isolate those characteristics of the psi personality.

One study by Kanthamani and Rao involved a comparison of a neuroticism (N) score with ESP scores. The N-scale is a combination of nine primary factors and an anxiety

⁷⁰ See Gertrude Schmeidler, "Separating the Sheep from the Goats," in Journal of the American Society for Psychical Research, Vol. 3, 1945, p. 47-49, and "Progress Report on Further Sheep-Goat Series," in Journal of the American Society for Psychical Research, Vol. 40, 1946, p. 34-35. The better-adjusted individuals were able to achieve their "goals" of "proof" (sheep) or "disproof" (goats).

scale. In four experiments low-N subjects obtained more "hits" than high-N subjects.⁷¹

Nicol and Humphrey used a battery of personality questionnaires (Guilford's Inventory, the Guilford-Martin questionnaire, and Cattell's Personality Questionnaire) on their subjects. Among the factors positively correlated with ESP scoring were freedom from depression, a happy-go-lucky disposition, freedom from nervous tension, emotional stability, calm trustfulness, and a low irritability level.⁷²

As well, extraversion correlates significantly with high ESP scores⁷³ as did high scoring on a creativity test.⁷⁴

Gardner Murphy lists three principles linking creativity to psi: (1) positive motivation (a strong, clear need to make contact with objects distant in time and space

71 B. K. Kanthamani and K. Ramakrishna Rao, "Personality Characteristics of ESP subjects: Neuroticism and ESP," in Journal of Parapsychology, Vol. 37, No. 1, March 1973, p. 37-51. A "hit" refers to a correct response in a test for psi.

72 J. F. Nicol and B. M. Humphrey, "The Exploration of ESP and Human Personality," in Journal of the American Society for Psychical Research, Vol. 47, 1953, p. 133-178.

73 B. K. Kanthamani and K. Ramakrishna Rao, "Personality Characteristics of ESP Subjects: Primary Personality Characteristics and ESP," in Journal of Parapsychology, Vol. 35, No. 3, 1971, p. 189-207.

74 Charles Honorton, "Creativity and Precognition Scoring Level," in Journal of Parapsychology, Vol. 31, No. 1, 1967, p. 29-42. Also M. L. Anderson, "The Relation of Psi to Creativity," in Journal of Parapsychology, Vol. 26, No. 4, 1967, p. 277-292.

facilitates both psi and creative activity); (2) relaxation (calm attentiveness); and (3) dissociation (a cleavage between figure and ground, whereby part of one's consciousness is strongly focused while the remainder is quiet).⁷⁵

Other studies, too numerous to quote, have also found self-transcendence, openness and spontaneity to be linked with impressive psi performance. Perhaps the most incisive profiling has yet to be done, but preliminary studies should obliterate the caricature of the psi personality being a slightly demented middle-aged woman affecting a pseudo-gypsy attire and plagued by strange voices from the beyond. Healthy personality adjustment seems more the condition to be commonly noted in many controlled studies of such subjects.

There is still an incredible amount of ignorance about psi functioning and, unfortunately, alleged instances of psi are still associated in the minds of some with fraud and superstition, leading to the view that the entire field is abnormal, supernatural or uncanny. Carefully designed and executed experiments and studies are closing the gap and helping to redeem a reputation. As well,

⁷⁵ Gardner Murphy, "Research in Creativeness: What Can It Tell Us about Extrasensory Perception?" in Journal of the American Society for Psychical Research, Vol. 60, No. 3, 1966, p. 201.

carefully documented spontaneous cases⁷⁶ can provide clues to a clearer knowledge of this vast field of potentially new insights which may help us better understand ourselves and our intricate cosmic relationships.

Finally, it seems that psi functioning is not a fading oddity but an ability possessed by more persons than dare to admit it. Motivation, belief and mind set seem to guide its expression. Statistically significant card testing experiments with American and Panamanian Indians and with Australian aborigines indicate that psi phenomena are more evident in societies where cultural sanctions exist for their manifestation.⁷⁷ Western society tends to discourage such beliefs and to lessen our participation in any situation where psychic abilities might be manifest. When strong cultural prohibitions against psi

76 There is a long-standing debate about the use to which spontaneous cases should be put. Louisa and Joseph Rhine have collected thousands of such reports but she insists they can only be suggestive, rather than evidential. Dr. Ian Stevenson, Dept. of Psychiatry, University of Virginia, argues for their evidential employment. See "Letters and Comments," in Journal of Parapsychology, Vol. 34, No. 2, June 1970, p. 143-163, for their exchange of views. Granted that there must be careful evaluation of such reports, the fact remains that a behavioristic methodology of controlled observation may exclude the analysis of certain phenomena which are, of their nature, spontaneous and unsuited to elicitation on demand.

77 See Robert L. Van De Castle, "Anthropology and Psychic Research," in Mitchell and White (Eds.), op. cit., p. 269-287.

and ASCs are relaxed, we may well find that what appeared to be esoteric talents alleged to belong to a bizarre few on the periphery of society are actually the long neglected potential of all of us. If that is the case, as I firmly believe it is, the awareness of the richness, beauty and mystery of the human person will overshadow much of the dismal and trivial research that purports to image man to himself, even as it reduces him to drives, statistics and reactions.

7. Telepathy.

The experimental basis for the study of psi was laid in 1930 when William McDougall invited Joseph and Louisa Rhine to join the psychology faculty at Duke University for the express purpose of investigating telepathy, clairvoyance and related areas. The Rhines employed a deck of twenty-five cards with five symbols (a circle, a square, a star, a cross, and wavy lines) which would involve one chance in five of getting a given trial correct, if nothing but chance were involved. Controls were eventually built into the experiments to obviate sensory cues (e.g., placing the cards in opaque envelopes, putting the agent and subject in separate rooms).

A series of twenty-five trials in a test was referred to as a run, a successful trial was a hit. Five

hits per run was the mean chance of expectation. The deviation was obtained by subtracting the expected number of hits in a given series of trials from the actually observed number of hits. Statistical methods were then employed to determine the probability that a deviation would occur by chance.

The official approval of their statistical analysis came in 1937 when Burton H. Camp, president of the Institute of Mathematical Statistics, stated:

Dr. Rhine's investigations have two aspects: experimental and statistical. On the experimental side, mathematicians of course have nothing to say. On the statistical side, however, recent mathematical work has established the fact that assuming that the experiments have been properly performed, the statistical analysis is essentially valid. If the Rhine investigation is to be fairly attacked it must be on other than mathematical grounds.⁷⁹

Over a forty-year period a solid basis for telepathy has been established based on the amassing of statistical evidence. As important and necessary as this type

⁷⁹ Burton H. Camp, "Statement of the President of the Institute of Mathematical Statistics," in Journal of Parapsychology, Vol. 1, No. 4, December 1937, p. 305. George R. Price, "Science and the Supernatural," in Science, Vol. 122, No. 3165, 1955, p. 359-367, mounted a most incredible attack on the integrity and competence of Rhine and Soal, a British experimenter. In 1972 he apologized for his unfairness in "Apology to Rhine and Soal," in Science, Vol. 175, No. 4020, p. 359. There are still occasional charges of fraud and duplicity but such articles are usually sensational and written by persons ignorant of the carefully documented work of hundreds of quite respectable scientists.

of laboratory experiment was, simply for the purpose of having a recognized methodology, it became apparent that it was dull and uninspiring research. Some experimenters varied the testing procedure in an attempt to alleviate the monotony of standard card guessing,⁸⁰ but this alone was judged insufficient to maintain the subject's interest, a crucial ingredient for successful scoring for many persons.

More imaginative and unrestricted types of tests have yielded impressive results that support the evidence for telepathic communication. Leonid L. Vasiliev, a Russian physiologist, hypnotized his subjects and then communicated his instructions to them. In one case he suggested a paralyzed woman could move her arm and leg, a feat that the best physiotherapists had striven to accomplish, but without success. Under hypnosis she responded to Vasiliev's suggestion and was able to overcome her psychosomatic illness.⁸¹

E. Douglas Dean, an electrochemist, employed a plethysmograph to record blood flow in his subjects' fingers during telepathy experiments. The sender concentrated on

⁸⁰ S. G. Soal used animal figures and obtained results of 1035 to 1 against chance with his most famous subject, Whatley Carrington. See S. G. Soal, "Some Statistical Aspects of ESP," in Extrasensory Perception, Ciba Foundation Symposium, p. 80-101

⁸¹ Ostrander and Schroeder, op. cit., p. 38-39.

names known to the subject, causing significant change in finger pulse volume, whereas names randomly selected from a telephone directory registered no reaction.⁸²

Dream laboratories have been established in various parts of North America, the most famous being located at Maimionides Medical Center, New York, under the direction of Stanley Krippner and Montague Ullman. The study of sleep and dreams became a subject for medical/scientific investigation in the 1950s when it was noted that rapid eye movements (REMs) occurred periodically when a sleeping subject's brain waves were recorded by an electroencephalograph (EEG). Sophisticated techniques utilizing the EEG allowed researchers to awaken the subject for a dream report when REMs, the signal that dreams were occurring, were noted.

The laboratory consisted of a sleep room, an EEG room with a two-way intercom system connected to the sleeping room so that the sleeping subject could be awakened to report the dream and have it recorded on tape. A sender, in another room or even miles away, would open one of a number of sealed envelopes and concentrate on a picture,

⁸² E. Douglas Dean, "The Plethysmograph as an Indicator of ESP," in Journal of the American Society for Psychical Research, Vol. 41, No. 4, 1962, p. 351-353.

which he had not seen previously, as the REM period began. Mrs. Eileen Garrett, the famous medium, served as the first volunteer and clearly demonstrated the reality of dream telepathy.⁸³ Other subjects included a dentist, a psychoanalyst, a publicity agent, a teacher, etc., in an attempt to test a variety of backgrounds and temperaments. A positive attitude toward ESP and the dream experiment, coupled with a good ability at dream recall, seemed the major factors involved in the personality of successful subjects. This observation appeared to confirm Gertrude Schmeidler's "sheep-goat" hypothesis. An analysis of eighty one-night pilot studies, with eighty different subjects showed that, regardless of profession, prior experience of psi, or waking psychic talent, the great majority of subjects (56 out of 80) were able to report suggestively telepathic correspondences.⁸⁴

Rapport between agent and percipient, as in the case of twins and sweethearts, figures prominently in dream telepathy, although complete classification of gender differences, dream-provoking imagery, emotional conditions,

83 Montague Ullman and Stanley Krippner, with Alan Vaughan, Dream Telepathy: Experiments in Nocturnal ESP, Baltimore, Penguin Books, 1974, p. 84-88.

84 Ibid., p. 210. See also Francine du Plessix Gray, "Parapsychology and Beyond," in The New York Times Magazine, August 11, 1974, for her own experiences with achieving hits in dream telepathy.

etc., remains to be done. In one experiment conducted in the department of opthamalogy at Jefferson Medical College in Philadelphia, fifteen sets of twins were tested to see if alpha rhythms could be elicited in one pair of identical twins, completely separated by distance, by evoking these rhythms in a conventional manner in the other. Two sets of twins who were educated and non-anxious showed that extrasensory induction of brain waves is attainable, even at a distance. Too few data warrant any conclusion, but the growing number of experiments is helping to provide suggestive areas for further study.⁸⁵

It is interesting to note that telepathic dreams are mentioned in sacred literature and often attributed to divine agency. In the Bible, Joseph interpreted the Pharaoh's dream to predict seven years of plenty and seven years of famine (Genesis 41:1-43) and Daniel is said to have received a "night-vision" which enabled him to reveal and interpet the dream of Nebuchadnezzar (Daniel 2:1-49). As well Joseph received an angel's warning in a dream to flee with his family into Egypt (Matt. 2:13). Perhaps the

⁸⁵ T. D. Duane and Thomas Behrendt, "Extrasensory Electroencephalographic Induction Between Identical Twins," in Science, Vol. 150, No. 3694, October 1965, p. 367. The possibility of a relationship between psi and religious value, as indicated by the Allport, Vernon and Lindzey personality test, is suggested by Carroll B. Nash, "Correlation between ESP and Religious Value," in Journal of Parapsychology, Vol. 22, No. 3, 1958, p. 204-210.

tendency of modern exegesis to demythologize such reports and reduce them to symbolic representations of shrewdness or fortuitious intuition has overlooked a source of information generally accepted among our ancestors. Such a possibility is being raised by psi research, which now recognizes that such dream experiences are described in Taoist writings, the Hindu Vedas, Buddhist satras, Greek and Roman records, and folk tales from American Indian and African cultures.⁸⁶

Some societies assiduously encourage dream knowledge as a valid and valuable form of social learning with impressive benefits for the entire community. These psychic processes are viewed as a means of self-discovery and homeostatic power.⁸⁷ The study of telepathic dreams, because of the unique controls allowed, may be the beginning of a broader study of human potential and interdependence which may lead to the discovery of the ways in which all forms of life are interrelated:

Our main surmise is that the psyche of man possesses a latent ESP capacity that is most likely to be deployed during sleep, in the dreaming phase. Psi is no longer the exclusive gift of rare beings known as

86 Stanley Krippner, "Telepathy," in Mitchell and White (Eds.), op. cit., p. 113.

87 See Kilton Stewart, "Dream Theory in Malaya," in Charles Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Anchor Books, 1972, p. 161-171.

"psychic sensitives," but is a normal part of human existence, capable of being experienced by nearly everyone under the right conditions. It took many hundreds of thousands of years before man learned to write his language. How much longer before he learns to use his psi? We are optimistically inclined to say that the time lag between "discovery" and "application" will be considerably shortened in the coming years and that a deeper understanding of psi will profoundly influence our way of looking at our place in the universe. We may discover ourselves to be less alienated from each other, more capable of psychic unity and more capable of closeness in ways never before suspected.⁸⁸

All of the world religions speak of the unity of all mankind with each other or with Being, and most encourage the very basic expression of telepathy--prayer--in the belief that God or the gods or one's ancestors are attuned to one's thoughts. The study of telepathy is not some fanciful departure from the most ancient historical experiences of the human race, but rather a belated recognition that scientific investigation often discovers what people had all along known and experienced. Experimental verification of telepathic communication may have provided, in turn, a benefit for religious experiencing by helping to locate prayer within the framework of full human functioning--a contribution which the religious person may well find superfluous--and may have given encouragement to the more

⁸⁸ Ullman and Krippner, with Vaughan, op. cit., p. 227.

searching believer to attune himself to his most basic organismic resonance, thus decreasing dependency on rigid verbal formulas which may have subjugated authenticity to clarity.

8. Psychokinesis.

Religious apologists are wont to quote the historicity of miraculous events as an explanation for their faith position or at least as an indication that the founder or great figures within the faith community were indeed moved by no mere mortal force. Religious literature and classical and folk mythology abound with instances of miracles. Conversely, sceptics reject even the possibility that miracles could be anything more than primitive folklore. David Hume's essay "Of Miracles" expresses a concise, if somewhat dogmatic, summary of this position when he insists:

A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined . . . no testimony is sufficient to establish a miracle unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish.⁸⁹

⁸⁹ David Hume, An Enquiry Concerning Human Understanding (ed. Charles W. Hendel), New York, Library of Liberal Arts, Bobbs-Merrill, 1955, p. 122-123.

Psi researchers do not speak of miracles but of psychokinesis or telekinesis--the extramotor aspect of psi--but they do find this pervasive positivism is directed as much to their enterprise as it is to religion. As in the case of telepathy, preliminary research into psychokinesis was cautious and rather pedestrian because it was judged that experimental researchers would be most amenable to the compilation of statistically significant data, as unexciting as such work is.

In 1934, a college student who enjoyed gambling visited J. B. Rhine and claimed to be able to influence the roll of dice by sheer will power. A demonstration convinced Rhine that such a phenomenon could be subjected to laboratory controls and demonstrated--or rejected--scientifically. Accordingly, the technique of throwing dice was employed to test the hypothesis that mind affects matter. The subject tried to will the appearance of a certain die face which was then calculated mathematically. Gradually refinements were introduced so that neither subject nor investigator handled the dice. Over a period of years, statistically significant data were collected, sufficient to warrant the conclusion that PK is a reality that cannot be written off to chance.⁹⁰

⁹⁰ Louisa E. Rhine, Mind Over Matter: Psychokinesis, New York, Collier Books, 1972, p. 43-100, 391-399.

Sir John Eccles, the neurophysiologist, saw the implications for the mind-body problem. He believes the active cerebral cortex could be a detector of "mind influences" even if they existed at an intensity below that detectable by physical instruments. He notes that:

extensive reports of well-controlled experiments . . . give evidence . . . that there is a two-way traffic between mind and the matter-energy system. Of particular significance for the above hypothesis of mind influence on brain are the psychokinetic experiments.⁹¹

Because Eccles believes that the mind interacts with the body and with other matter via the operations of the brain--the brain is a liaison for the mind, not its synonym--the PK studies make sense to him. His own paradigm for the human personality is flexible enough to admit of such a possibility and is consistent with his own experience. Those for whom statistics are only that--a compilation of figures with no immediate experiential referent--will find scant inducement to modify their perspective. Besides which, dice experiments are notoriously boring for the subjects and tend to exclude other expressions of PK which, if they are less available to strict

⁹¹ John Carew Eccles, The Neurophysiological Basis of Mind, Oxford, Clarendon Press, 1953, p. 284. He is referring to the extensive Rhine experiments and to that of Robert Thouless, "A Report on an Experiment in Psychokinesis with Dice and a Discussion of Psychological Factors Favoring Success," in Journal of Parapsychology, Vol. 15, No. 1, 1951, p. 89-102.

laboratory controls, may yet be much more endemic in real life situations.

The Communist nations of Europe have conducted PK experiments for some time, but along a line differing from the card and dice experiments carried out in Western countries. Nelya Miklailova, a Leningrad housewife, is reported capable of impressive PK manifestations, including the movement of aluminum pipes and matches under the strictest test conditions.⁹²

Evidence of PK in moving rotors at a distance was reported from the 1973 International Congress of Parapsychology and Psychotronics held in Prague and, due to the opportunity afforded scientists to examine the staging area very carefully, conscious trickery was ruled out.⁹³

In the Western world the most flamboyant and controversial psi subject is the Israeli, Uri Geller. Harold Puthoff and Russell Targ, both research engineers and psychists at the Stanford Research Institute (SRI) conducted a series of telepathy experiments with Geller and published their conclusion that "a channel exists whereby

92 Ostrander and Schroeder, op. cit., p. 59-67.

93 Benson Herbert, "International Congress," in Parapsychology Review, Vol. 4, No. 5, 1973, p. 18-19. Herbert rules out "conscious" trickery with the explanation that he himself is not certain of any neat distinction between the "paranormal" and "normal" biophysical properties in the human person.

information about a remote location can be obtained by means of an as yet unidentified perceptual modality."⁹⁴ This study, appearing in one of the most respected scientific journals in the world, led to a rejoinder by Joseph Hanlon, a physicist, who rejected not only Geller's alleged telepathic abilities but also his widely publicized PK gifts.⁹⁵ The controversy is still unresolved in spite of evidence published by both camps.⁹⁶

In 1971, at the age of 49, a Brazilian peasant named Jose Pedro de Freitas, but known simply as Arigo, died in a car accident. Prior to his death he had performed hundreds of thousands of operations without employing preoperative preparations, anesthesia or sterilization procedures. Arigo had a third grade education, but unlike Geller, his incredible ability had been fully documented by a team of renowned physicians, including William Brewster, social research scientist at the N.Y.U. School of Medicine;

94 Russell Targ and Harold Puthoff, "Information Transmission under Conditions of Sensory Shielding," in Nature, Vol. 251, October 18, 1974, p. 607.

95 Joseph Hanlon, "Uri Geller and Science," in New Scientist, October 17, 1974, p. 170-185. In spite of the publishing dates, Hanlon's article followed that of Targ and Puthoff and was in direct response to it.

96 See Andrija Puharich, Uri: A Journal of the Mystery of Uri Geller, New York, Bantam Books, 1975, for the most comprehensive study done on Geller. The controlled experiments cited make Hanlon's objections less convincing.

Luis Cortes, assistant research scientist at the same school; Walter Pahnke, chief research psychiatrist at the Maryland Psychiatric Research Center; Robert S. Shaw, associate visiting surgeon, Massachusetts General Hospital; and Andrija Puharich, a specialist in internal medicine and a bioengineer. Their first-hand observations and filmed accounts of Arigo's work give solid evidence of his telepathic, precognitive and PK abilities.⁹⁷

Arigo's abilities remain enigmatic but a congeries of psi manifestations have been postulated by these observers who witnessed or--as in Puharich's case--personally experienced and filmed an operation. Influential members of both the Brazilian Medical Association and the Roman Catholic Church expressed intense opposition to Arigo's work, not because he was a charlatan--the facts seem indisputable--but rather because he posed a manifest challenge to their respective paradigms and conceptualizations of the material and spiritual dimensions of life itself.

No such ideological considerations have limited the investigation of voluntary control of the autonomic system. Biofeedback studies are demonstrating the fact that internal

⁹⁷ John G. Fuller, Arigo: Surgeon of the Rusty Knife, Markham, Ontario, Pocket Book, 1975, p. 165-201.

states formerly believed to lie beyond the conscious control of the subject, are indeed able to be regulated. Biofeedback training can help an individual lower blood pressure, reduce migraine headaches and modify pulse rates. In one study, Swami Rama, a 45-year old student of yoga, was able to cause the left side of his hand to increase in temperature by several degrees over the right side, and more spectacularly, to stop the beat of his heart for seventeen seconds. Medical recordings prove he actually accomplished these feats.⁹⁸

The study of biofeedback proves that the individual can tap into the subcortical system and control certain autonomic reactions. Likewise, studies of the healing process are giving evidence that energy transfer may be a partial explanation for the type of unorthodox cures accomplished by gifted individuals like Arigo. The scope and intensity of these postulated energy fields are as yet a mystery to investigators,⁹⁹ although such vague terms

98 Elmer Green, Daniel Ferguson, Alyce Green, and E. Dale Walters, "Preliminary Report on Voluntary Controls Project: Swami Rama," The Menniger Foundation, June 6, 1970, p. 1-5. The technical term is "atrial flutter" and this type of EKG record is sometimes seen in patients who undergo a loss of blood flow, fainting or death.

99 The phenomenon of "poltergeists" offers another possible clue to the impact of mind on matter, although of a negative, non-therapeutic nature. For an extensive study of recurrent spontaneous PK, see W. G. Roll and J. G. Pratt, "The Miami Disturbances," in Journal of the American Society for Psychical Research, Vol. 65, No. 4, October 1971, p. 409-454.

as "spontaneous remission" and "psychosomatic disorders" hint at an area of human dynamisms that may help clarify the interactional dimensions of mind, body and society.

Hypnosis of the patient may occur in some cases of healing, which may explain the absence of pain during operations. In Arigo's case, however, he alone appeared to be in a trance, whereas his patient was fully conscious and gave not the slightest indication of even minor discomfort. Puharich speculates that some healers have the power to cause a mentally induced local anesthesia, a result of accelerating neural enzyme systems normally activated by chemical agents.¹⁰⁰ How this might happen is, of course, unanswerable by even the most sophisticated medical theory.

Three theories appear to be most common in trying to explain the PK energy active in the healing process:

(1) The healer acts merely as a catalyst, enabling the individual to realize his own curative powers and to become responsible for his own health.¹⁰¹

¹⁰⁰ Andrija Puharich, "Psychic Research and the Healing Process," in Mitchell and White (Eds.), op. cit., p. 343.

¹⁰¹ This would be the position of a number of medical professionals who believe that illness is a symbol of a disordered life and can be alleviated when psychic equilibrium is reestablished. As this applies to cancer, see Carl Simonton, "The Role of the Mind in Cancer Therapy," in The Dimensions of Healing, Los Altos, Cal., The Academy of Parapsychology and Medicine, 1972, p. 139-146.

(2) The healer transfers his own PK energy to the patient and thus effects a cure.¹⁰²

(3) A variation of the second position, an outside agency acts through the healer to cure the person. Arigo, for instance, claimed to be the agent for a deceased nineteenth-century German doctor; Kathryn Kuhlman attributes her powers to God; the Lourdes cures are likewise credited to divine agency.

Oskar Estebany has been the subject of intense study by Dr. Bernard Grad at McGill University for years. Estebany has been proven to be capable of escalating the normal processes of healing in animals and plants and even in enzymes that had been damaged for research purposes. Dr. Grad believes that Estebany and other healers somehow transfer an energy to other living things and speed up the regenerative process.¹⁰³

Religious traditions have always taken PK for granted, whether it was conceptualized as a miraculous suspension of the laws of nature or as a natural expression of cosmic energy overlooked by the undisciplined.

¹⁰² The late Ambrose Worrall is reported to have reduced tumors within hours of his placing his hands on them. Quoted in Puharich, "Psychic Research and the Healing Process," in Mitchell and White (Eds.), op. cit., p. 339.

¹⁰³ Bernard Grad, "Laboratory Evidence of the 'Laying-on-of-Hands,'" in The Dimensions of Healing, p. 29-34.

There is a growing body of evidence to support the position that mind affects matter--or that mind and matter are simply different modalities of the same unitary reality--a fact that will force a radical reevaluation of Western medical models now current and, by implication, of our theories of human personality. Various energies appear to impinge on, or emanate from, each person and to suggest his location within fields of complex and subtle interaction. PK studies are bound to trigger controversy and to challenge cherished beliefs in both medicine and religion. The impact on religious experiencing will be addressed in chapter five.

9. Precognition.

Seers, shamans, prophets, wizards, etc., have been credited in every culture throughout history with possessing the ability to foretell future events. The dreams of the Old Testament persons mentioned earlier, Joseph and Daniel, and of Joseph in the New Testament were not only telepathic but also precognitive, giving information about future events that would not be possible to obtain from ordinary sensory channels. Jesus is reported to have precognized on several occasions; foretelling Peter's triple denial within a specific time frame of two cock crows (Mark 14: 27-31),

the betrayal by Judas (Mark 14:17-20) and the destruction of Jerusalem (Luke 19:41-44).

The oracle of Delphi was revered by the ancient Greeks and is reported to have foretold the defeat of the Persians under Xerxes, as well as the sack of Athens. The Battle of Salamis eventuated in a major Greek victory because of Themistocles' believing and carrying out the prophecy of the Delphic oracle.¹⁰⁴

Much of this material has been rejected as mere folklore or as religious propaganda, primarily because our world view is based on linear, sequential, either-or thinking and allows for no such contradiction as precognition implies. And yet precognition is a reality that exists and has been demonstrated.

J. B. Rhine examined precognition within a laboratory setting by having his subjects guess ahead of the time when the deck was shuffled. Forty-five hundred runs of twenty-five trials gave odds of three million to one against coincidence, even after the most careful controls had been employed and other possible hypotheses considered.¹⁰⁵

¹⁰⁴ E. Douglas Dean, "Precognition and Retrocognition," in Mitchell and White (Eds.), op. cit., p. 157.

¹⁰⁵ J. B. Rhine, "Experiments Bearing upon the Precognition Hypothesis: Mechanically Selected Cards," in Journal of Parapsychology, Vol. 5, No. 1, 1941, p. 1-57.

Helmut Schmidt, a German physicist, developed a random-number generator that has been widely used to detect both PK and precognition. A subject guesses which of four lamps will be lighted by a process using random strontium-90 radioactivity emissions, a tenth of a second after the guess. Three persons--housewife, a medium, and a truckdriver--were tested in 60,000 trials, giving results of one billion to one against chance.¹⁰⁶

These and other experiments establish the very high probability, if not the fact, of precognition under controlled conditions. As in the case of telepathy, however, spontaneous cases of precognition are the most impressive psychologically, even if scientists might wish to have more rigid test conditions.

There exists in various locations what are called "premonition registries" which function to record the precognitive information furnished by correspondents. In this way an individual can register information, have it certified and dated, and then check it against the actual facts at the future date. The New York registry receives about sixty letters a week and lists as direct hits an incredible number of events that range from the assassinations of Robert Kennedy and Martin Luther King, to

¹⁰⁶ Dean, op. cit., p. 165.

accurate descriptions of the Jablonski killers before their identities were known.¹⁰⁷

When such predictions are made in specific detail and prove to be accurate, it is apparent that a major challenge has been presented to our traditional concepts of linear time and causality. How an effect can precede its cause or the future be known in the present is beyond rational explanation at this point, and hints of the application of the electromagnetic theory of advanced potentials do little to clarify the situation. Even more disturbing is the possibility that the future may be altered by present actions. An example is given by Louisa Rhine:

It concerns a mother who dreamed that two hours later a violent storm would loosen a heavy chandelier to fall directly on her baby's head lying in a crib below it; in the dream she saw her baby killed dead. She awoke her husband who said it was a silly dream and that she should go back to sleep as he then did. The weather was so calm the dream did appear ridiculous and she could have gone back to sleep. But she did not. She went and brought the baby back to her own bed. Two hours later just at the time she specified, a storm caused the heavy fixture to fall right on where the baby's head had been--but the baby was not there to be killed by it.¹⁰⁸

¹⁰⁷ R. Nelson, "The Central Premonition Registry," in Psychic, Vol. 1, No. 5, 1970, p. 27-30.

¹⁰⁸ Louisa Rhine, "Frequency of Types of Experience in Spontaneous Precognition," in Journal of Parapsychology, Vol. 18, No. 2, 1954, p. 199.

This precognitive dream not only contained information about the future but, by an act of the will, the concerned mother was apparently able to avert a future tragedy. The implications of such precognitions--and the Rhines, as well as other investigators, have hundreds on file--are obviously illogical, if we take logic to be the formal organizing principle of reality-testing, yet they do occur and defy easy slotting into our commonsense categories.

If no satisfactory explanations are yet forthcoming, certain characteristics of precognition psi are becoming evident. Women tend to have such premonitions more than do men, at least in our culture, suggesting perhaps that women find more tolerance in indulging their stereotypical "intuition." Little boys and little girls show little difference in psi ability, so it may well be that cultural taboos militate against men having this same freedom. Continued investigation is showing just how truncated a vision of human functioning results from such a bias and how many persons are subtly discouraged from exploring the possibility of obtaining information in ways other than through the senses.

The portrait of the typical dreamer of psi dreams corresponds with that of the fully functioning individual who is

a person of wide and comprehensive outlook, ego-centered but normal, alert to the welfare of his family and friends, and with considerable general interest in people, even when they have no personal relationship to him.¹⁰⁹

This concern for family and friends is indicated by the large percentage of precognitive dreams depicting others in danger or in illness. Whatever regular chemical and physical processes are detectable within each human organism, it is equally clear that another order of operation exists which enables the individual to transcend spatial and temporal limitations, as well as sensory definitions.

The psychoanalyst, Jan Ehrenwald, has described certain ASCs as "minus-functions" and means by this that they involve diminished contact with outside reality. The minus-functions mean a reduction in the ability of the senses to convey impressions. In such cases psi is intensified, indicating that it is a "need mechanism," a more primitive way of receiving information, which the organism employs when the more sophisticated senses are not functioning at their peak.¹¹⁰ In a sleeping or relaxed state

¹⁰⁹ Louisa E. Rhine, Esp in Life and Lab: Tracing Hidden Channels, p. 121.

¹¹⁰ Jan Ehrenwald, "Human Personality and the Nature of Psi Phenomena," in Journal of the American Society for Psychical Research, Vol. 62, No. 4, 1968, p. 366-380.

the percipient of precognition is better attuned to picking up information, although the sequential paradox is not eliminated.

10. Summary of Psi Observations.

The facts are not all in--obviously--but psi functioning is not a phenomenon floating free, but is rather an ability related to other personality factors. Those individuals who maintain rigid defense mechanisms--and here I am not referring to a healthy degree of scepticism in the face of many outrageous and flamboyant claims--who are extensively automatized and who block access to unconscious impressions will usually not experience psi:

ESP signals do seem to come more easily into consciousness when contact with the outer world is cut off. The signal appears first to reach the unconscious layer of the personality and is treated there in the same way as other unconscious material before it is allowed to surface into the conscious. This may indicate that ESP stimuli are being continually received, but that normally they cannot compete with the stream of impressions from the senses which must be picked up first of all and worked upon immediately.¹¹¹

¹¹¹ Neil O. Jacobson, Life Without Death?, New York, Dell Books, 1974, p. 254. Some instances of poltergeist activity indicate that certain individuals, usually young persons, manifest psychokinetic abilities because of unresolved personality conflicts and that, in a sense, they have too much access to unconscious impressions. My remarks pertain to the controlled development of psi functioning.

Precognitive communication presents a unique challenge, far more troubling than telepathy or PK, to contemporary scientific paradigms, but eventually we shall discover broader applications of known physical laws to encompass these enigmas. Each age consolidates its knowledge, and, if realistic, avoids references to having crossed the "last frontier." There will always be new marvels and miracles to comprehend and assimilate, dangling modifiers that do not quite fit into the grammar of our scientific statements and which should force us to remain conceptually fluid.

Many persons, especially males, still experience cultural pressure to identify reality with sensory impressions and a commonsense logic. The mysterious, intuitive, "feminine" overtones of psi may well cause these stereotypes to reject an important dimension of human experiencing and to become further encapsulated. Many persons admitted hesitation in sending dream material to the Rhines because they thought they might be abnormal or unique. Ignorance is self-perpetuating, but more enlightened research and responsible reporting may lessen this unfortunate state of affairs.

The ocean of human experiencing is much vaster than we can perceive from the shorelines of our present systems of logic and science, and an adamant refusal to explore,

with adequate preparations, the depths of our own human potential and the resonances of the world around us is to opt for the company of dogmatists of every age. Individuals in the Middle Ages noticed the reality of static electricity when they shook their blankets and asked, "What good is it?" To refuse to pursue the quest for further knowledge in the area of psi, because it presently appears "impractical" is to raise the same kind of question.

G. N. M. Tyrell summarizes the implications of psi:

When we pass beyond the range of our senses, we find evidence that both we and the world we live in have been given a specious appearance of self-completeness. This does not merely mean that the human senses are limited; it means that the practical mind has been formed in such a way that it reinforces the impression given by the senses and takes for granted things which are not true, but which make for simplicity and efficiency in practical life. . . . The great value of psychical research is that it has begun to put perspective into the universe and to show us that neither we nor our world come to an end where we thought they did.¹¹²

11. The Relationship of ASCs to Psi.

Certain ASCs are psi-conducive states. Dream experiments have demonstrated the feasibility of telepathic communication under proper conditions. Hypnagogic states (the time between waking and sleeping) and hypnopompic

¹¹² G. N. M. Tyrell, The Nature of Human Personality, London, Allen & Unwin, 1954, p. 94.

states (the time between sleeping and waking) are often conducive to the relaxed state of free association which fosters psi. Meditative states, characterized by alpha waves¹³³ on the EEG, are an alternation of perception of the outside world usually characterized by an absence of fantasized visual imagery (traditional discursive techniques are an exception). Visual impressions are registered but not analyzed or associated with in yoga, Zen and other forms of the disciplines.

Psi abilities appear to improve significantly when the subjects undergo even brief training periods in breathing or relaxation exercises.¹¹⁴

Trance states, whether autosuggestive or induced by others, open the individual to hypersuggestibility. Although hypnosis is often related to trance, they are distinct processes. Trance refers to states of mind characterized by the non-functioning of reality-orientation. Hypnosis is a special form of trance oriented to role-playing.¹¹⁵ What transpires evidently is a redistribution

113 Alpha waves are characteristic of a person who is relaxed and resting, but alert.

114 Gertrude Schmeidler, "High ESP Scores after a Swami's Brief Instruction in Meditation and Breathing," in Journal of the American Society for Psychical Research, Vol. 64, No. 3, 1970, p. 100-103.

115 For further insights into the enculturated blockage of trance, see Ronald E. Shor, "Hypnosis and the Concept of the Generalized Reality-Oriented," in Tart (Ed.), op. cit., p. 251-256.

of attention toward internal processes such as thoughts, feelings and images. This internalization of attention involves relaxation, mental passivity and a reduction in sensory input, all of which conditions are conducive to psi functioning. Mediums often put themselves into a trance when they seek paranormal information. Eileen Garrett speaks of her own psi functioning in stating that:

Better results were achieved when I projected myself into a detached, yet highly accelerated state of breathing and rhythm. In this state I was able to function without recourse either to my mental powers, or to my subconscious.¹¹⁶

Mrs. Garrett was never certain where her information originated, only that in such a trance state she moved from an S-IR to a C-IR and perceived and reacted to something outside of herself, to another dimension of reality.

Hypnosis encompasses a number of ASCs and appears to have three dimensions: role-taking involvement (there must be an adequate cognitive and motivational basis within the subject in order to perceive his role as hypnotized subject), trance (fading of the generalized reality-orientation), and archaic involvement (regression to a dependency stage of development).¹¹⁷ In hypnosis the

¹¹⁶ Eileen Garrett, Telepathy: In Search of a Lost Faculty, New York, Creative Age Press, 1945, p. 40.

¹¹⁷ Ronald E. Shor, "Three Dimensions of Hypnotic Depth," in Tart (Ed.), op. cit., p. 257-267.

hypnotist suggests certain things to the subject and leads him beyond the bounds of S-IR awareness. Very highly suggestive but not fully conclusive studies indicate that under hypnosis a subject's psi capacity is greatly enhanced. Charles Honorton quotes a study conducted by J. Stump and himself in which hypnotized subjects were instructed to dream about a target contained in an opaque envelope. Chance expectation was twenty-five per cent but they correctly identified the targets in forty-six per cent of the cases.¹¹⁸

The use of psychedelic drugs to induce psi has produced equivocal results so far, basically because the subjects settle into their private experiences and cease to participate in the experiments. Numbers of persons who use psychedelics, however, claim telepathic experiences:

Subjects repeatedly insist with some vehemence that they are able to "tune in" directly on the moods and thoughts of the guide and other persons, especially other persons who are also taking the drug. They sometimes seem to do so, and any assertion that they are actually picking up ordinary visual cues cannot be based on the guide's visual observations and has to be based on the assumption that the subject is alert to cues the guide has missed.¹¹⁹

¹¹⁸ C. Honorton and J. Stump, "A Preliminary Study of Hypnotically Induced Clairvoyant Dreams," in Journal of the American Society for Psychical Research, Vol. 63, 1969, p. 175-184, quoted in Charles Honorton, "Psi-Conducive States of Awareness," in Mitchell and White (Eds.), op. cit., p. 627.

¹¹⁹ Masters and Houston, op. cit., p. 101.

Depending on one's theoretical construct of energy fields involved in psi communication, it may be theorized that perceptual disruption effected by the psychedelics may serve as a bridge to such fields, simply because the user's rigid frameworks have been suspended, thus opening him to novel ways of receiving information. A change in a subject's emotional environment may enable him to reach out across spatial boundaries in ways that have yet to be explained.

Mysticism and related states of ecstasy are transports out of a biologically and culturally ordered mode of thought and perception. In such states those undergoing the experience have spoken of psi phenomena couched in the language of their tradition: visions of future events, telepathic rapport with Being or the Other, etc. Mysticism appears to be a search and training for an extraordinary way of being and perceiving. The relationship between psi and mystical states is traditional:

Mysticism and the paranormal have long been associated with each other. The main reasons for this historically have been the widespread reports of individuals identified as mystics having paranormal powers. Both in the West and the East, a large percentage of those identified as mystics were frequently believed to have demonstrated ability at telepathy, clairvoyance, precognition, psychic healing, levitation, bilocation, and a variety of other such abilities. These reports have been so consistent that in any serious evaluation of the paranormal, it is not reasonable to ignore them.¹²⁰

¹²⁰ Lawrence LeShan, "Psychic Phenomena and Mystical Experience," in Mitchell and White (Eds.), op. cit., p. 571.

12. Summary.

A "normal state of consciousness" is relative to the cultural assumptions and preferred values, no matter how unarticulated they may be, of any given society. Indeed, in many cultures what passes for "practical" or "commonsense" would be judged "abnormal" or "distorted" in other cultures. Techniques for altering consciousness have been endemic in human development; the choice of triggers has been guided by the paradigms dominant within social groups.

Likewise, belief in the acquisition of knowledge through non-sensory modalities has been taken for granted throughout human history. It has only been relatively recently--with the ascendancy of reason over feeling, with what Polanyi calls the abandonment of the crude anthropocentrism of our senses being replaced by a more ambitious anthropocentrism of our reason¹²¹--that psi has become an embarrassment to rationalists. The tendency of contemporary Westerners to experience themselves, not as the behavior of a field, but as a center of energy and consciousness sometimes controlling, sometimes dominated by, their environment, has exacerbated the problem.

And yet ASCs are commonplace and psi phenomena are regularly reported and experienced by many persons.

121 Polanyi, op. cit., p. 5.

The failure to place any value on such occurrences has many roots, but it seldom occurs to most sceptics to analyze the deeper reasons for rejecting even the possibility of alternate modes of perceiving, of experiencing, of being. The consensual perceptions of reality shared by a group are not just the chance selections of social evolution. They embody and reflect the history of a people, a lived experience, resting, however tenuously, upon philosophical, religious, economic, political and technological pillars.

Because a crucial sense of identity is transmitted through culture and language, few societies ever seriously consider alternative world views--history is, in one sense, a study of human myopia, a blind insistence on polarities: white vs. black (or red or yellow), Christianity vs. Islam (or "pagans" or Jews), communism vs. capitalism, always "we" vs. "they"--much less the fact that all reality is only partially communicated and selectively viewed:

Everyone to the degree governed by his or her acculturation, upbringing and value system development and entrenchment is in a state of waking trance to some degree. . . . In the twentieth century the most powerful propagandas are secular (including industrial and commercial) and political; in previous ages they were religious and ecclesiastical. But it still may be said that the world is run by trance states, focused on this subject or that, by this means or that, to this depth or that.

But the principles remain the same. Acculturation is now hypnosis, as is all conditioning and behavioristic manipulation. One of the most naive

failures of behaviorism has been, like so many human failures, the failure to see itself; and more particularly, to see itself as a very efficient set of techniques for slow hypnosis and the implantation of suggestions and values by the stressing of certain lines of behavior.¹²²

Encapsulation is not only the condition of individuals but of disciplines formulated by individuals. Western psychiatry and psychology have been modeled on a "parts" view of the human person for so long that they have been blinded to their implicit metaphysical assumptions: mental health or personal adjustment are based on societal criteria or scientific norms. Thomas Szasz and R. D. Laing have disconcerted their medical colleagues by insisting that psychiatry is equal parts medicine and ideology. Humanistic and transpersonal psychologists have been no less critical of the narrow prism through which psychoanalysts and behaviorists attempt to filter human experience.

The continued exploration of human consciousness places our traditional conceptualization of human personality at a new crossroads. The serious study of ASCs and psi has already impacted the norms and putative limits of the social sciences. Religion, as much an example of encapsulation as any other human enterprise, will have to adjust to these

¹²² Charles Musès, "Introduction," in Musès and Young (Eds.), op. cit., p. 3. For a study of the industry of mind-manipulation see Herbert Schiller, The Mind Managers, Boston, Beacon Press, 1974, especially chapter one, "Manipulation and the Packaged Consciousness."

new--but really very ancient--insights and reexamine the extent to which it has mortgaged its message to the dominant cultural forces throughout history. If ASCs and psi are forcing psychology to rethink man's relationship to man, then religion may well be asked to reconsider man's relationship to God. It is to the area of religious experiencing that I now wish to turn.

CHAPTER IV

THE RELIGIOUS DIMENSION OF EXPERIENCE

1. Some Preliminary Thoughts.

At one time in the recent past overt religious expression and a vocal ecclesiastical presence were commonly encountered phenomena. Sex, on the other hand, was considered a topic too personal for public discussion and was talked about in euphemisms, great care being taken to protect the young and impressionable. Some social commentators opine that sex is now a topic for unabashed public disclosure, whereas religion is becoming more and more a private preserve which is not to be broached in casual conversation. Cultural taboos appear to have done an unexpected flip-flop. Granted that the public is often exposed to first-hand accounts of some celebrity or other's personal religious odyssey, yet it does not seem to have quite the same impact or appeal that a disclosure of that same person's "memoirs" would. One might inquire at a cocktail party if one's conversational partner had explored mate-swapping, but it is considered gauche to ask the same person his or her religious affiliation or whether he or she had ever had a conversion experience. Presumably everyone has a viewpoint on matters religious but, like politics, the resultant furor

following upon indiscreet probing might easily become uncontainable.

Whether or not this is an exaggeration, it seems to me a rather precarious undertaking to attempt a dispassionate analysis (if such be even theoretically possible) of religious experience. Believers within various ecclesiastical traditions almost immediately become wary at the very intimation that there might be different understandings--some most unconventional--of religious experience. Conversely, humanists of various hues stir uncomfortably at the implied suggestion that they may "really" be "anonymous" believers, persons who undertake quietly and patiently to fulfill the demands of daily existence but unaware of the specific religious component in such a life-style.

It is certainly not my intention to disconcert either group by suggesting a universal reformulation of religious experience, such that traditional religious terminology is unequivocally vitiated, much less that "misguided" humanists be surreptitiously baptized. What I propose is more modest: I wish to focus on the experiences of certain individuals who posit a religious dimension to such experiences, even if the explanation would not be the traditional understanding common to either the religionist or the humanist. This is perhaps best accomplished by contrasting the position of the spiritual humanist with that of the material humanist

and with that of the traditional religionist:

A thinker is always at liberty to mean what he pleases, but he is not at liberty to claim that what he pleases coincides with what other people actually mean when they express their beliefs.¹

To reiterate: a serious consideration of religious experience espoused by various persons does not mean that these understandings are being put forward as normative for either theistic religion or non-theistic humanism. At the same time I wish to preclude any presumptive claim to exclusive determination of linguistic usage by believers who insist religion must include a theistic referent, and by humanists who maintain that secular is the only acceptable password for entrance into the group. Religion and humanism are major forces in the human drama and as such they are much too crucial to permit their constriction by any vested ideological or parochial interpretation. The expressions of religion and humanism, based solely on the testimony of history, are so manifold and complex, so tinged with the unique perspective of the individual experiencing, even within generally recognized epistemological groupings, that I wish to disclaim at the outset any obligation to be bound by the rigid norms of any particular understanding of either phenomenon. This is not a ploy to create my own

¹ John E. Smith, Experience and God, New York, Oxford University Press, 1974, p. 140.

reality to suit my own argumentation; quite the contrary. As I noted earlier, we may fail to grasp the perspective of another vision because we are limited by what we "know" to be the case. I prefer to see how commonly understood concepts may be modified when used within another paradigm. Language and experience expand and adapt to new challenges, much like the biological and social entities which constitute the human condition. Such evolutions may be antithetical to reality perceived by many persons--and no judgment is made on the differences--but such signs of the quest for self-understanding may serve as catalysts for honing and clarifying another person's deepest, if divergent, convictions. That different answers may be given to the same questions put to ourselves and life by different individuals should not leave us indifferent to the vitality and seriousness of such promptings.

2. Secularization² and Religious Experience.

R. D. Laing has long maintained that the loss of a spiritual dimension to life and experience by contemporary

² "Secular" has had many connotations: it has meant lay control of ecclesiastical properties; the mundane world of daily concerns; and also a desacralized order in which the supernatural is viewed as irrelevant and superfluous. This latter meaning seems to be the one understood by most authors. "Secularization" indicates an ongoing process of establishing a profane vision of reality.

Westerners has had pathological ramifications for mental health. Secularization--the replacement of a vertical focus in human affairs by a horizontal one--has led to a widespread existential malaise:

There is no doubt, it seems to me, that there have been profound changes in the experience of man in the last thousand years. In some ways this is more evident than changes in the patterns of his behavior. There is everything to suggest that man experienced God. Faith was never a matter of believing He existed, but of trusting in the Presence that was experienced and known to exist as a self-validating datum. It seems likely that far more people in our time neither experience the Presence of God, nor the Presence of His absence, but the absence of His Presence.³

Laing echoes a common refrain to the effect that Western civilization since the era of the Renaissance and the Reformation has experienced the pervasive influence of secularization. The term--whether viewed in an honorific or a perjorative sense--has generally been taken to mean a shift in human perspective and concern from the "other-worldly" to the "this-worldly," a decline in the influence of organized religion (in fact, if not always in appearance) and the ascendancy of science, reason and scepticism over revelation, metaphysics and religious authoritarianism.

3 R. D. Laing, "Transcendental Experience in Relation to Religion and Psychosis," in The Psychedelic Review, Vol. 3, No. 6, 1965, p. 14. Jung also notes the connection between mental illness and the loss of a religious dimension in life. See his Modern Man in Search of a Soul (trans. W. S. Dell and Cary F. Baynes), New York, Harvest Books, 1933, p. 229. Jung bases his conclusion on his own clinical practice.

Two assumptions are implicit in such an analysis:

(1) Secularization is a fairly recent phenomenon, given birth by the Renaissance and the Reformation, nurtured by the Enlightenment and Industrial Revolution and brought to full maturity by twentieth-century scientific advances.

(2) Secularization is a challenge exclusively directed to organized religion and to those individuals who claim a theistic foundation for reality.

Neither assumption, it seems to me, can stand without qualification. Let us briefly examine each in turn, because the analysis has a central bearing on the nature, scope and possibility of religious experience.

John Smith suggests that secularization is a much more ancient fact than is generally realized and is, in many forms, more dialectical than confrontational:

The major problem posed by secularization is not new; that problem is the ancient one of how religion is to be related to the "world," and how life in the world is to be related to man's concern for the holy ground of his existence expressed in and through the religious dimension of experience.⁴

The incident of the golden calf related in Exodus is possibly an expression of the immanence/transcendence tension inherent in all theistic religions: men of flesh

4 Smith, op. cit., p. 183.

and blood, immersed daily in the material world, are constantly tempted to contain their deities within manageable and imaginative proportions, as much for reassurance as for worship, as Freud accurately noted in one of his central contributions to the search for religious maturity. The tangible, the tactile, the visual reassurances associated with symbols, sacred locales, personages and images-- apart from their sociological functions--served the psychological role of helping to convince the believer that his hidden God is yet available enough to make a crucial difference in the outcome of his life.

When the Hebrews posited the existence of a transcendent deity they moved man away from a crass pantheism and demythologized the earth, understanding their land to be holy in a way different from their neighbors. Faith in Yahweh, strictly in terms of comparative religion, was an intellectual advance but, ironically, it also had the corollary of desacralizing the earth, of forbidding replicas, in imitation of pagan neighbors, to become idols. Consequently the process of secularization was intensified, heaven being God's realm and earth the arena for human endeavors. The balance was tenuous throughout Jewish history as Christ noted when he lamented the repeated request for signs of God's presence and activity. Some ecologists have attempted to trace the widespread abuse of the environment

to the Judaeo-Christian ethic which allowed man, created in God's image and likeness, to dominate and control the earth which, although created by God, was, nevertheless, subject to human manipulation as long as proper respect was shown to the Creator. Such a charge--and a case can be argued for its validity--is one more indication of the difficulty of maintaining the matter-spirit balance, of perceiving the immanent-transcendent strands within religion and of pursuing a holistic vision of human personality.

Although a monolithic Christendom is often posited as a stabilizing and supportive fact of life for generations of European believers, I find it hard to accept the likelihood that the bewilderment and sense of injustice that must surely have been engendered by grinding poverty, brutality and violence, widespread disease, famine and plague, and all of the other primitive conditions of life in our ancestral past were completely stayed by an appeal to a religious interpretation of existence. The need to concretize the spiritual was a continuing need of transcendental religion. Court pagentry, impressive liturgical drama, exquisite musical and architectural forms, elaborate theological and philosophical systems, etc., flowed from the experience of medieval Christians and were as much an expression of man's awareness of the immediacy of secularization as of the need to avoid being encapsulated by the

symbols chosen to deal with secularization. My contention is that the rich and varied cultural, religious and artistic mosaic that evolved within the social and individual consciousness of medieval Christians may too easily be "spiritualized" if it is not seen as an attempt, however unconscious, to confront the horror of alienation and impotence that ensued from confronting a universe that was often viewed as harsh, capricious and destructive.⁵ In short, the secular was so interwoven with the sacred that at times the former must surely have been seen to have triumphed over the latter in some Manichaeian sense of darkness struggling with light. The inherent dualistic appeal of Manichaeism and Gnosticism surfaced among the Cathari, Albigensians and Jansenists as well as among the Calvinists and Puritans, crossing the time and ideological barrier of the Reformation. Flesh and spirit, secularization and sacralization were often as opposed to each other

⁵ William James, Varieties of Religious Experience, New York, Mentor Books, 1961, p. 350, alludes to the psychological appeal to the basic sensuous needs offered the believer within Catholicism which "offers a so much richer pasturage and shade to the fancy, has so many cells with so many kinds of honey, is so indulgent in its multi-form appeals to human nature." Smith, op. cit., p. 196, notes, by contrast, that Protestantism favored the "rationalistic" arts of music, poetry and rhetoric which appeal to the mind through structured form. Both developments, I believe, are really stands taken toward secularization and, ultimately, speak of different images of man.

throughout the height of Christian influence as they had been among the Roman hedonists and stoics. Only a romanticized and nostalgic editing of history can talk of "golden ages" as though rampant superstition, a brutish standard of living and a most precarious hold on health and life were not the condition of the vast majority of our European ancestors, facts that had to be reconciled with a theocentric view of the universe.

The crucial difference in the attitude towards secularization in the pre-Renaissance period and our own would appear to be that then there was a more or less unified and culturally reinforced sense of a balance between the oppressive natural, political and economic forces and the belief in divine providence, allowance being made for one or another dualistic stress running beneath this balance and occasionally erupting into full view. It was generally believed that somehow unchecked injustice would be eventually punished by an all-loving God. If, as Marx charged, Christianity promised pie-in-the-sky and worked in collusion with the secular powers to define a closed system of secular/sacred checks and balances, it is true that this teleological interpretation of life, for all that it served to prop up the status quo, yet functioned to maintain some kind of ongoing dialectic between secularization

and sacralization.⁶ The continuous conflict between altar and throne indicates that the "rendering unto" was viewed differently by the representatives of God and Caesar, but the balance was seen as working to the advantage of both Church and State.

If there was a loving yet just God, then eventually all human perversity would be punished and all human suffering rewarded. A man of faith in those times might have been very cynical about the motives of both bishop and prince, finding life almost unbearable, but his religious vision allowed him entry into a broader, more equitable reality where "the first would be last and the last first." If, as the Marxists are wont to note, such a belief was reactionary and self-defeating, it was a means of avoiding complete despair. Later religious and political upheavals destroyed the balance and substituted different paradigms but have not succeeded in resolving the age-old dualistic tensions inherent in the human quest for finding a meaning for life even as one is living it.

⁶ That this dialectic was operative even in so-called primitive societies is emphasized by Malinowski when he notes that the sacred and profane domains are clearly distinguishable in any society studied. Magic pertains to natural, limited goals and is a supplement to science, as well as a bridge to religion which relates to a supernatural world of faith. See Bronislaw Malinowski, Magic, Science and Religion, Garden City, N.Y., Doubleday Anchor Books, 1954, p. 17-90.

It seems accurate to say that secularization is as ancient as is the religious experience, but it was more containable within a religious framework that held, more or less successfully, during a thousand years in much of Europe. That it was perhaps containable does not mean, however, that it was negligible, as I have tried to indicate. Men's souls are evidently tried in every age, notwithstanding the modern illusion that angst and anomie somehow did not exist before the words were coined. The tension inherent in attempting to integrate secularization within a religious framework was not always successfully contained:

Christianity succeeded in burying for centuries the possibilities of radical nihilism to which Gnostic religion had given expression. But doubt came to plague Christianity as its late medieval resort to inquisitorial and authoritarian repression sadly testifies. The elements of crisis continued to lurk beneath the surface throughout the ages of faith themselves.⁷

The evolution--perhaps revolution--from a theistic to a deistic to a humanistic/scientific understanding of reality has tremendously important ramifications for man's understanding of himself, as I have noted in chapter two. Organized religion in the West has suffered the onslaught

⁷ Thomas O'Dea, "The Crisis of Contemporary Religious Consciousness," in Religion in America, Daedalus, Vol. 96, No. 1, Winter 1967, p. 126-127.

of increasing secularization, albeit in various ways in different locales,⁸ so that it is clear that:

The marks of secularization are not only in our minds, but in our muscles; they exist both in the manner in which we think and view the world and in our overt transactions with our environment and fellow human beings. Through our behavior secularization takes on an objective and public shape in the form of society and the culture which the modern world has produced.⁹

The putative conflict--putative in that I do not consider it inevitable that one must choose between being religious or being scientific--would seem to have intensified in our own day with religion often being depicted as losing a war of attrition and gradually being relegated to an existential museum where glee or nostalgia are deemed proper responses to the condition of such a once-vibrant curiosity piece. Christ's injunction to "render to Caesar the things that are Caesar's and to God the things that are God's" was a statement, not a resolution, of the perennial

8 On the European continent secularization took the form of aggressive anti-ecclesiastical postures; in England the result was to view religion as innocuous, whereas in the United States (and Canada, I believe) secularization tended to enlist--and mutate--religion in the project of creating a "civil religion." See Martin E. Marty, The Modern Schism: Three Paths to the Secular, New York, Harper & Row, 1969, p. 18-140. The phrase "civil religion" is Rousseau's. See Robert Bellah, "Civil Religion in America," in Daedalus, op. cit., p. 1-21.

9 Smith, op. cit., p. 182. The distinction is borrowed from Charles Sanders Pierce, a turn-of-the-century American pragmatist, whose insights influenced Royce, James, Dewey, and Russell.

problem of the secular/sacred dialogue. Contemporary, sophisticated moderns, we are often informed, have opted to slice the pie in Caesar's favor, leaving only a few paltry crumbs to God and his harassed supporters who weakly respond with such ploys as the spiritual boosterism of a Norman Vincent Peale, the emotional but ineffective revivalism of a Billy Graham, or the more imaginative but equally discredited theology of a God-of-the-gaps.

Religion appeals only to a backward-looking and obtuse minority unable to face reality and break through their encapsulation, or so current rhetoric has it. That God is at the core of the very problem--an article of faith, so to speak--is often presented as a non-empirical but unquestioned fact:

But most of all, living without God has now become a feature not only of those outside the Church, but of many within it. A significant number of Christians now find themselves without any experience of God. I do not see how it is possible to deny that this is the situation in which we live today. It is either a quite new situation, or it is the first time in history that we have been able to recognize it.¹⁰

Perhaps Kee is correct, although I tend to view his analysis as having validity only within a limited and peculiarly British context, but the existence of either

¹⁰ Alistair Kee, The Way of Transcendence: Christian Faith Without Belief in God, Harmondsworth, England, Penguin Books, 1971, p. 78.

homo religiosus or homo saecularis in pristine form is as unlikely to be located as the fabled Loch Ness monster of his native Scotland. Most sociologists of religion prefer to hedge their bets and to speak of trends (mainly reversible), contradictions and enigmas when studying religious attitudes and convictions. They find, as do perceptive theologians, that mingled with the secular attitude are varied expressions of religious attitudes as well.

From a functional point of view, the continued existence of an institutional expression of values--in this case, organized religion--is evidence that it serves a purpose within society. That purpose may be cultural rather than spiritual, but I leave to experts in various disciplines to investigate whether indeed God and religion, so often declared irrelevant and superfluous in the past, have staying power and will continue to be adapted to man's personal and societal needs. There may, after all, be as much acuity as humor in the current graffito that announces: "Nietzsche is dead. Signed, God."

The point simply is that in the area of religious experience I have encountered a bewildering disparity between behavior and expressed opinions. Self-proclaimed humanists many times will articulate a position on God that is quite amenable to orthodox religious interpretation, whereas some devout believers appear to have an image of God roughly

approximating that of the Aztecs. Their behavior does not oftentimes lend itself to neat categories such that labels can readily be affixed to the actions of the individual. It would be a most simplistic assertion to maintain that either God or Church is synonymous with religious experience or to make sweeping generalizations about the inability of most persons to experience God, even if they cannot relate easily to current religious images of God. Sociological surveys point out the hazards of predicting the actual conditions of religious experience. As I sit here writing I am hearing an Ontario physician informing his colleagues that they must be prepared to deal with the spiritual needs of their patients since a growing number of persons are turning to medicine to provide the answers to the very questions they used to put to organized religion. As well, the worried tone of Pravada articles periodically reveals that even the young, exposed to the gospel of Marxism and supposedly protected from the baneful influences of religion, are wont to be seen skulking around the churches of the Russian Orthodox and other Christian religions. I merely wish to highlight the risky nature of prophecy, even as it is apparent that institutional religion in the West is facing a period of great uncertainty and confusion.

A case in point: Jean-Paul Sartre, the bête noir of religious apologists, makes the definitive and defiant

statement that:

. . . martyrdom, salvation, and immortality are falling to pieces; the edifice is going to rack and ruin; I collared the Holy Ghost in the cellar and threw him out; atheism is a cruel and long-range affair; I think I've carried it through. I see clearly, I've lost my illusions, I know what my real jobs are, I surely deserve a prize for good citizenship.¹¹

The verdict of "case closed" is later softened when Sartre's honesty forces him to muse:

I sometimes wonder whether I'm not playing winner loses and not trying hard to stamp out my one-time hopes so that everything will be restored to me a hundredfold.¹²

My example is not to suggest that Sartre or any other proclaimed atheist is insincere but is rather to ask, in the final analysis, what it means to "totally" believe or disbelieve. Reflection on the meaning of life or its lack is not the exclusive characteristic of either the religionist or the humanist, although caricatures are often imposed on opponents. There may exist individual atheists who never wonder if it isn't pride rather than conviction that prevents them from believing in some entity most aptly called God or individual theists who never wonder if all isn't self-delusion and escapism. That such

¹¹ Jean-Paul Sartre, The Words (trans. Bernard Frechtman), New York, Braziller, 1964, p. 252-253.

¹² Ibid., p. 254.

persons never experience moments of doubt in their quieter periods such that the alternative position seems appealing is quite possible. Their numbers, I would suggest, are not very extensive. Joy and sorrow, suffering and pleasure, accomplishment and disappointment are interwoven into the lives of each person, regardless of whether he believes in a God or not. And always there is the reality of death, cosmetically and psychologically packaged in our societies, but a reality nonetheless. The debating stance of one's youth becomes a poignant existential conviction as maturity forces one to accept the implications of one's own mortality. If the unexamined life is not worth living, then the examined life would probably force most persons to say with Sartre, "No (or yes) . . . but perhaps." The conditions of human certitude are not quite so neatly compartmentalized.

Because contemporary society, unlike medieval society, no longer provides the supportive parameters which served to contain secularization, it would seem to be true that the religious attitude, while not impossible, is appreciably more difficult to sustain, especially when "significant others" in his life may be indifferent or antagonistic to an individual's religious perspective:

But the deeper question concerns an issue at once more fundamental and more comprehensive, namely the meaningfulness of Christian belief for the experience and self-understanding of man in a modern, industrial, technological society. If we put it this way, the question looms considerably larger. For the experience and self-concept of modern man do not merely fail to accord with institutional Christianity: they appear to conflict with Christianity's most basic doctrines and, in the first place, with belief in God.

It is the contemporary experience as a whole that is incongruous with Christian belief as a whole.¹³

Whether indeed the scope and intensity of the incongruity is as extensive as Dewart depicts, it is accurate to talk of a different kind of challenge presented to religion in the post-Renaissance period. The religious interpretation of life may yet be appealing to modern man even if doctrinal explanations and epistemologies are incomprehensible to many persons. The present vogue is to speak of guilt rather than sin, of personality change rather than conversion, of dropping defenses rather than trusting in divine providence, etc. The points of convergence may be blurred by the adamant refusal to relinquish outmoded religious terminology and archaic world views in order to perceive how the perennial concerns and questions of mankind are being voiced in a new language. What is

¹³ Leslie Dewart, The Future of Belief: Theism in a World Come of Age, New York, Herder & Herder, 1966, p. 16-17.

also clear--and an indirect support for his contention-- is the rapid appearance and sudden demise of ad hoc theologies built around the themes of alienation, revolution, ecology, urbanization, etc., a clear indication that many theologians take total secularization to be a fait accompli which engages them full-time in trying to be "relevant," all of the while smuggling highly evocative Christian symbols into the discussion:

The theologians write manuals of arms for the believers, and by the time the lay people begin to get their marching orders, the theologians have gone off in a different direction. How much confidence should the faithful have in leaders so moved by mood and cultural shift that they can create optimistic secular theologies and then, a few fires and a few assassinations and one small war later, call it off and begin at the beginning?¹⁴

Futurologists are notoriously inaccurate in proportion to the span of time into which they elect to project their guesses. In the nineteenth century Comte had foreseen the development of man from theological through metaphysical to positive stages. Most thinking persons, including many theologians, I presume, would probably concur in such a sweeping generalization, although there is a certain quaint parochialism inherent in such a viewpoint:

¹⁴ Martin E. Marty, The Search for a Usable Future, New York, Harper & Row, 1969, p. 52-53.

If man has progressed through two or three stages, why not through three or four--or seventeen?. This is a young world, with all kinds of opportunities for new happenings and surprises. The secular theology knew too much about emerging man; it did not ask what rough beast slouches to Bethlehem to be born--what new religious or spiritual forces, liberating or oppressing, are emerging in this fertile period, to say nothing of those that might lie ahead. It is in the unquestioned assumption about the fulfilled stage of secular man and secular society that this theology transgressed its own ground rules and appears unimaginative and timid from one point of view (as it underestimates future possibilities) or too arrogant (as it takes for granted its vision of the future without questioning it).¹⁵

I think Marty has made a most incisive observation: secularization may or may not be the final word in man's long history; one would be more disposed to accept such a finality if extensive secularization had been accompanied by a noticeable increase in personal fulfillment, graciousness and contentment. That such is obviously not the case¹⁶ should give us pause in uttering acclamations of a utopian vision; history is replete with the witness of many such announcements which were later judged to have been both

¹⁵ Ibid., p. 52.

¹⁶ Paul Ricoeur, "Science humaine et conditionnement de la foi," in Dieu aujourd'hui, Paris, Desclée de Bouver, 1965, p. 140, asserts: "Le monde moderne, se donne à penser sous le double signe de la rationalité croissante et de l'absurdité croissante." The obsession with meaninglessness in much contemporary literature, theatre and cinema is certainly supportive of this position, but once one moves beyond the intellectual circle and confronts the political and economic patterns dominant in national and international affairs, the extent of rationality in the modern world becomes highly problematic.

arrogant and myopic, presuming as they did that final glory had been bestowed upon one fortunate generation. This cautionary note should not be read as either a suspicion of modernity nor as an argument for seeking a return to a defunct era of religious complacency. My point is simply this: throughout history men have shown themselves quite capable of erecting all kinds of idols; in the past they were of a religious nature, but presently they tend to take the profane form. Ideologies cast in bronze are no less demeaning and stultifying than religious totems, since both expressions limit the full and future scope of human potential.

Some Christian theologians have concluded that God is the problem and should finally be jettisoned as an embarrassing anachronism in our modern era.¹⁷ Others ,

¹⁷ This is the argument proposed by Kee, op. cit. Unlike the death of God theologians he does not believe the deity can be resuscitated after a suitable period of mourning. Like Altizer and Hamilton, however, he does maintain that Christianity must become Christology. There are problems with this suggestion. Once God is ripped out of the Christian fabric of belief Christ becomes a folk-hero competing with Buddha, Socrates or Gandhi. For cultural and historical reasons, Christ might be a sentimental favorite in the West, but I fail to see how such an appeal can have a very broad basis. It presumes that Christ is different, i.e., divine. If this is not presumed, then Christ has to face the Beatles or their successors who claim to be more popular than he. Divinity, not God, is the real obstacle.

more attuned to historical encapsulation, have shifted the focus to the conceptual and linguistic dimensions.¹⁸ Still others have located the center of the crisis within institutional religion; if so, it shares the same onus for justifying its existence as other institutions in society. This should come as no surprise and is not to be viewed as an unprecedented state of affairs. The discussion will fail to get off dead-center if secularization is judged to be the final and definitive development in human consciousness (condescension seems to alternate with nostalgia when viewing the past, which suggests some ambiguity in evaluation) or a process effectively nullifying the possibility of religious experience; likewise the phoenix-like ability of organized religion to recover a dormant vitality and to challenge rigid paradigms should not be underestimated.

These observations are not meant to minimize the very serious nature of the challenges presented to organized religion and to the religious quest itself by secularization

18 I think this approach has more appeal and far more sensitivity than deicide in the contemporary malaise. Smith, op. cit., favors talking of God's "reality" rather than his "existence." Tillich, Systematic Theology, Chicago, University of Chicago Press, 1967, Vol. I, p. 204, agrees and prefers to conceptualize God as the Ground of Being. Dewart, op. cit., p. 185-189, believes the Hellenistic understanding of person should no longer be applied to God. All hold in common the position that creative and imaginative theologizing can yet speak to man's present and future religious experience.

and by modern patterns of socialization. It is rather an attempt to strike a balance by suggesting that:

(1) religion, as an interpretation of reality, has always faced such problems, even if in less blatant and virulent forms;

(2) secularization, as a total and final statement of human consciousness, does not fit the experience of many contemporaries;

(3) secularization should not be uncritically accepted as the sole vehicle for happiness, self-sufficiency and existential meaning.

Let me expand the last two points. I have referred in chapter one to "cognitive minorities," a cultural and religious phenomenon that cannot glibly be dismissed as a passing aberration or as simple escapism from the demands of contemporary living. The religious quest has not been abandoned, even if God and Church are purportedly experiencing a diminished following:

Beyond the most obvious symbols and institutional ties, religion finds many other locations. The observer finds the citizen at Lincoln Memorial or the Tomb of the Unknown Soldier acting religiously by any historic definition. He sees him participating in rites of passage associated not with Church but with nation. . . .

When the conventional and orthodox are not looking he observes secular man scurrying off to buy the morning paper to read his horoscope. . . . He listens to late-night television and finds few celebrities able to sign off without eighteen benedictions and a dozen superstitions. He hears of the vogues for

seances and spiritual realization, for transcendental meditation and Zen. He begins to wonder where secular man is hiding.

None of these observations are designed to minimize the extent to which people have been able to desert religious institutions or to improvise new modes of life. It is only to point out that even industrialized, affluent, technological societies present ambiguous testimony on man and where he is going. That there is change is obvious; that the change follows predetermined lines is questionable.¹⁹

Many commentators will wish to dismiss these examples as residual cultural infantilism, as "mere" civil religion, superstition or old-fashioned immaturity. They may well be any or all of these things--although no general consensus is readily at hand--or they may be indications that many persons of an otherwise sophisticated background cannot accept and do not experience reality in only empirical, objective, material terms.

The ways in which the complex human personality seeks a religious dimension in life, in which he responds to turning points in human life endowed with peculiar significance for him, are manifold and often subtly interwoven into what may appear to the casual observer to be a completely mundane enterprise. One of the most beautiful and moving statements detailing the psychological evolution

¹⁹ Martin E. Marty, The Search for a Usable Future, p. 68. I think Marty accurately sketches a religio-secular model of indeterminacy with an openness to development of as-yet-unforeseen modes of consciousness.

away from the religion of childhood towards a position of secular autonomy that ultimately fails to answer the deepest needs of the human spirit is shared in the autobiographical work of William Gibson, A Mass for the Dead.²⁰ The apparent unacceptability of traditional religious answers does not necessarily mute the need for seeking a transcendent meaning for many sensitive persons. This is my own conviction--allowing for the vacuity and faddishness of much so-called religious posturing--and leads me to address the second assumption: secularization is exclusively a challenge to organized religion and to individual theists.

That there are individuals whose primary pre-occupation is the amassing of wealth and the pursuit of status I have no doubt. I have met them individually and in groups. Stock market results, real estate investments, fashion trends, "in" vacation spots, proper credentials, etc., dominate their conversation to the exclusion--and often derision--of anything the least bit creative, artistic or spiritual, unless it can be trotted out as a prestige

²⁰ William Gibson, A Mass for the Dead, New York, Atheneum, 1968. Like any gifted writer Gibson is a fine student of human affairs and has written what may fairly be judged an incisive study of the psychology of religion, although this was not his primary intention. Writing from his own experience of life and the many disguises in which familial love presents itself inevitably led him to deal with the broader questions of meaning, immortality and the possibility of belief in anything beyond the immediate.

item to impress others of like disposition. These persons I refer to as "materialistic humanists," those who perceive themselves and reality in one-dimensional terms. If it isn't matter, it doesn't matter, as Ricoeur notes:

Mais l'autonomie de l'homme dans le monde désacralisé révèle en même temps l'immense question de la jouissance et de la puissance; l'homme, sollicité par la publicité, se découvre comme homme de la puissance, il veut annuler le temps, l'espace, le destin de la mort et de la naissance; mais le prix à payer est la mutation de toute chose en instrument, en ustensile manipulable et disponible.²¹

Total secularization is an unmixed blessing for such persons who claim to experience no need for any other values in their lives. It should be noted that they manifest the obverse perspective of those individuals who talk incessantly of the intervention of the saints, the power of the devil and the fear of God's punishment. Each inhabits a world so alien to me that I find them as boring as they are incomprehensible and, as much as I might wish they were stereotypes rather than encountered realities, I would place them in rather limited spaces at opposite ends of the ideological spectrum. Most persons seem to resist such singlemindedness, and with proper qualifications, would probably agree with Smith that:

21 Ricoeur, op. cit.

The secular man is still in need of a truth which the religious perspective contains and which his secular creed does not teach. That truth is that man, left with no limit or standard beyond himself, inevitably loses his humility, absolutizes his own perspective, and ends in a frenzy of self-conceit from which he is unable to escape by further acts of the will. The point is not that man's autonomy should be denied or nullified, but rather that the dialectical character of autonomy needs to be made clear, and this can be done only from a perspective that is beyond man.²²

"The dialectical character of autonomy" is diametrically opposed to a Nietzschean "will to power" eventuating in the mythic self-sufficient and self-satisfied "superman." Rather it follows humanistic insights that speak of individual development and fulfillment being necessarily linked to a goal, an ideal, a vision that transcends the individual and exposes him to challenges and accomplishments far more relevant than the preoccupation with ego-needs. It is a field-theory personality scheme, a love and organismic need for what Maslow designates B-values and Christ taught as the complementary nature of love of God and neighbor. The insight is as old as man: the human person in isolation cannot reach personality maturation or develop his uniqueness without reference to others or to a vision of life that passionately involves him in a creative movement.

The inclusion of phrases like "the religious perspective" and "a perspective that is beyond man" appears

22 Smith, op. cit., p. 202.

to load the equation in favor of theists. This is a real objection that often discourages humanists from employing such language when they wish to speak of their own ultimate concerns. It must be admitted that the theistic perspective is paramount in Smith's analysis, but I would insist that a humanistic claim for the employment of such language, based on their own experience, must be taken seriously as well.

Most religionists would argue that:

A religious experience is an experience of God. "In, with, and under" the experience of the world there is an experience of a divine, supernatural being. I do not think Christians would be content to classify the experience of a magnificent vista as religious unless the experience were somehow reckoned an experience of the creator of the vista.²³

Yet, if the study of religion has shown anything, it is this: how one defines the term and what one includes in the definition ultimately depends on one's paradigm. It is incontrovertible that Christians would wish to see the love of nature properly called an invitation to proceed beyond the pleasurable to the ultimate Creator. That this is my own experience does not give me license to insist that it is "inauthentic" if not comprehended according to my own faith experience. It would be utterly fruitless to start from an ontological position and expect

23 Kee, op. cit., p. 5.

to advance beyond polemics and apologetics. If, to use Kee's example, a humanist were to describe his experience of a magnificent vista as a deeply religious experience for him, on what basis, other than traditional usage, could one presume to correct the one undergoing the experience? The humanist, who has never experienced a personal Thou (a position that might well nigh be incomprehensible to the believer) may choose to reply: "This is how I understand and experience the religious dimension of existence. Although I can appreciate your evaluation of my experience in naturalistic terms, I must insist that your judgment speaks of your own values and not at all of my experience." He might then be inclined to quote a Christian philosopher in order to buttress his position:

Moving in the other direction, from the generalized holy in experience to the concrete God of revelation, enables us to see that, while involvement in the religious dimension of experience is necessary for all life, there is no clear necessity in the transition from that dimension to the concrete God who represents the fulfillment of the religious quest. The experience of the holy does not uniquely define the nature of God in the concrete, which is why there are many religious traditions.²⁴

Phenomenologically, prior to any interpretative evaluation of the experience through one's own value system, a humanist who speaks of the "sacred dimension of existence" should be taken seriously on his own terms,

24 Smith, op. cit., p. 76.

even if I or another religionist would personally use those same terms in a more restricted context to mean a personal God.

Religionists have been wont to paste labels on the experiences of others who claim to have a different view of reality. If we are not tempted to call Buddhists "atheists" then we may yet judge that such sincere people must be "anonymous" Christians. The process is intensified for "mere" humanists who "really" mean God but cannot--because of pride, ignorance or spiritual insensitivity--say the word. Conversely, of course, some secular philosophers pontificate in a most dogmatic manner that "Christian existentialism" is a contradiction in terms, since that position cannot have a religious interpretation.

The debate can only end in a stalemate, it seems to me, for the simple reason that one's ontological interpretation cannot be the final judge of another's phenomenological experience. Religionists, of all people, should appreciate the argument, in light of the attempts by reductionistic psychologists to "interpret" a reality that was not in their immediate experience. Humanists, likewise, attuned to the dangers of benighted parochialism would seem the least likely supporters of any attempt to delimit the experiencing process and so should be wary of their own biases.

The argument is adduced that language has validity only to the extent that it refers to a specific understanding of reality maintained by consensus. Words, after all, cannot mean whatever we happen to think they should; all social communication depends on this agreement, at least implicitly. The assumption, however, that religion or God have been unequivocally understood terms and definitively accepted is most gratuitous.

I make no judgment on another person's integrity, sanity or acuity by maintaining that his experience--and his description of it--are to be respectfully received, as long as it is not insisted that his experience is universally valid nor that my own experience deserves less consideration. Indeed, much of the criticism of the mental-health establishment by practitioners like Thomas Szasz, R. D. Laing, and Jacques Lucan focuses precisely on the alleged disregard for another person's experience by authoritarian interpreters.

I hope it is clear that:

(1) I am not interested in so-called proofs for God's existence or his lack of it;

(2) phenomenological acceptance of another person's stated experience does not imply any challenge to the immediacy of one's own experience. The secondary processes of reflection and interpretation may eventually lead one to

question, his initial understanding of his experience, but that leads us into another area of philosophical digression.

The "cultured despisers" of Schleiermacher's era were invited to reflect upon their own feeling, experience and imagination if they were to be fully human: "Man can just as little be thought of without capacity for morality or endeavour after government as without capacity for religion."²⁵

Reflection would presumably lead each person to experience absolute dependence, the characteristic religious experience. Evidently, many of Schleiermacher's era had no such experience of dependence and were unable to appreciate such argumentation. Such appeals to affectivity were no more convincing than intellectual "proofs" for God's existence since they presupposed the very experience they were designed to demonstrate.

The humanists of Schleiermacher's day may not have wished to cooperate in an enterprise they judged required having their experience molded by another's categories. The heady atmosphere of secularization and its commonsense interpretation of reality may well have made them wary of even considering another, if more subtle, inducement to

²⁵ Friedrich Schleiermacher, On Religion: Speeches to its Cultured Despisers (trans. John Oman), New York, Harper, 1958, p. 25.

realign themselves with an ideology they considered to have been vitiated by scientific advances. This is not to conclude that a disenchantment with traditional Christian theology necessarily precluded their experience of a sacred or transcendent dimension. Although "despisers" they were also "cultured" and presumably sensitive enough to special events in their own lives when a sense of mystery towards all being and their own being confronted them. Like many persons who disclaim traditional religious affiliation they might yet have agreed that "the dividing line between that which is religious and that which is secular is the character (ability) to arouse feelings of the holy and sacred."²⁶

Secularization as a sociological and historical phenomenon has psychological ramifications as well. It is too often assumed in many analyses that secularization is synonymous with materialism, pragmatism or some other ideology that necessarily precludes spiritual concerns and limits self-identity within utilitarian or functional parameters. This misconception has furthered the confrontational relationship between religion and secularization at the expense of what Smith calls the dialectical or complementary dimension.

²⁶ W. T. Stace, Mysticism and Philosophy, Philadelphia, Lippincott, 1960, p. 180.

The development of humanistic and transpersonal branches of psychology is indicative of a dissatisfaction with the image of man resulting from a closed system of secularization. The main figures in these movements--Rogers, Maslow, the Buhlers, Jourard, Bugental, Moustakas et al.--are deeply concerned with consciousness expansion and many other concerns that have traditionally occupied religious thinkers. There is no flight from the present implied in any of their writings, much less any nostalgic yearning for a bygone religious world view. What does surface is an evaluation of secularization as a two-edged sword, an appreciation of the scientific and empirical methodologies appropriate to the present state of knowledge but with reservations expressed about the tendency of certain disciplines of human activity to truncate the fullest human potential. Also questioned is the interpretation of secularization as a process that links supernaturalism with spiritual concerns and effectively rejects both.

The "Statement of Purpose" in the Journal of Transpersonal Psychology conveys the desire to comprehend the totality of human potential in a scientific manner:

The Journal of Transpersonal Psychology is concerned with the publication of theoretical and applied research, original contributions, empirical papers, articles and studies in metaneeds, ultimate values, unitive consciousness, peak experiences, ecstasy,

mystical experience, B-values, essence, bliss, awe, wonder, self-actualization, ultimate states, transcendence of the self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species-wide synergy, transcendental phenomena, the theories and practices of meditation, spiritual paths, responsiveness, compassion; and related concepts, experiences and activities.²⁷

Such a statement often arouses the ire of other branches of psychology because it sounds so "unscientific" and suspiciously like a list of concerns to be found in a modern devotional work. Religionists, on the other hand, prefer that more explicit doctrinal terminology were used. Both miss the point because both see only part of the intention.

Humanistic and transpersonal psychologies express the felt needs of many persons in our Western societies to strike a balance between the merely profane and the ultimately supernatural, simply to be faithful to the total process that is the human person. Employment of a scientific approach in the study of man does not imply agreement that man is explained and understood only in terms of biology or behavior. Likewise, the usage of language resonant with religious overtones does not mean that they will accept a supernatural system that guides the process

²⁷ The "Statement of Purpose" is printed in each issue of the Journal of Transpersonal Psychology.

of human development according to the criteria of revelation or belief systems.

Religion and humanistic psychologies both reject the one-dimensional human image often communicated by an uncritiqued secularization process, but they part company over the question of the source and goal of the transcendental experience.

The point to be stressed here is that secularization can be understood in various ways, but it is the concern of religionist and spiritual humanist alike that human personality be respected, enhanced and expressed in its fullest magnitude. Further, religionists maintain such a process is best guaranteed by man's relationship to his God. The humanist believes the unfolding of human potential is a natural process with no need of any supernatural explanation.

If we use Schleiermacher's experiential norm as a pivotal point, some persons will deny any sense of dependency. Others will admit of such an experience and speak only of the natural relational dimension of human existence which calls man out of his narrow ego-centric shell into a broader cosmic unity with his fellow beings and all of nature. Those who profess a supernatural belief will agree with Rudolf Otto that such a feeling is qualitatively

different from any other they have and is authentically a "creature-feeling"²⁸ that whispers the name of God to them.

Faithful to their personal experience, religionists will call the object of such feelings "Thou," whereas the spiritual humanist, while claiming a transcendent dimension to reality, would not and could not, maintaining no need to personalize such feelings, because he believes "the data of religious experience can quite satisfactorily be explained within a naturalistic view of the world."²⁹

To conclude: an uncritiqued analysis of secularization can lend itself to oversimplification and to neglect of the testimony of many persons that secularization as a process determinative of a total way of life, a complete and definitive material view of reality, does not coincide with their experience and is inadequate. Transcendence beyond a limited material self-definition is expressed and experienced in manifold ways by various religions and

28 Rudolf Otto, The Idea of the Holy (trans. John W. Harvey), New York, Oxford University Press, 1971, p. 5-11. Following Kierkegaard, Otto distinguishes the religious sentiment from the moral and aesthetic.

29 Herbert Feigl, "Empiricism versus Theology," in Arthur Pap and Paul Edwards (Eds.), A Modern Introduction to Philosophy, Glencoe, Ill., Free Press, 1957, p. 534.

humanistic traditions. The former usually, although not invariably, posit a necessary divine or supernatural goal to transcendence; the latter prefer a naturalistic explanation and seek to develop a neutral vocabulary to describe such experiences. In some cases, however, a claim is put forward to broaden the understanding of religious experience in order to encompass a traditional theistic position as well as to allow for a non-theistic conceptualization that speaks of God not at all, but only of the human process of moving into a state of consciousness that stresses ultimate concerns and human completeness. There would perhaps be agreement on the dividing line between the religious and the profane, with the proviso that "feelings of the holy and sacred" could be attributed to natural human dynamisms. A fuller analysis of the term "religious experience" is required to understand the position of some humanists whose usage differs from that of traditional religion and humanism in general.

3. Religious Experience: A Broader Understanding.

There is an obvious risk taken when the word "religious" is applied to all serious dimensions of life, just as there is when the word is restricted to religious institutions or formalized, explicit expressions of attitudes or actions traditionally associated with the word.

Religiousness, it appears to me, implies some sort of attempt to establish meaning, to seriously address reality or ultimacy. Granted that one person's religion may be another's philosophy of life and great sensitivity and openness may be demanded if one is to attempt to transliterate into one's own paradigm the strange-sounding or novel expressions one comprehends another person to be uttering. The adamant refusal to even undertake the effort has contributed mightily to a perduring ignorance of the very basic needs which are the common concern of many sensitive individuals in our society. The search for meaning--as hackneyed as the phrase sounds in the literature of the instant-intimacy-weekend hucksters or those who would have us admit we really hate Daddy and can expect no lasting integration, as well as the "vale of tears" preachers--is still a primary concern of many mature, well-adjusted individuals who are common voyagers, regardless of their theological disagreements, in this journey. This conviction and experience serves as the cement supporting the edifice of my observations on religious experience.

It is well to recall the fundamental starting point suggested earlier by Dom Graham:

Anyone who writes sincerely about religion reveals in some way what it means to him. And if religion touches life in its totality, why should the revelations of "religionists" (not a term of ridicule,

at least in the United States) command any more attention than the honest thoughts of the technically inexpert?³⁰

Were I speaking as a theologian within a group committed to a common faith position I would normally want to carefully explicate my observations because certain doctrinal bases would be taken for granted and would reflect a venerable Christian tradition supported by a rich and sophisticated theology. Were I involved in a seminar with a different constituency I would hope to be able to articulate my personal and ecclesiastical faith position with clarity and conviction. My own understanding of pneumatology would, however, give me pause to reflect that "the spirit moves where it will" and, sympathetic to Graham's position, I would hope to be able to listen respectfully to a divergent explanation of how "religion touches life in its totality." I wish to examine some of these understandings of religious experience, not as a debater or apologist but as a student of the human spirit, proffering as much interest and attention as I would expect to receive for an expression of my own religious experience.

Joachim Wach's definition serves well as a basis for expanding my earlier comments on the phenomenology of

30 Dom Alred Graham, The End of Religion, New York, Harcourt, Brace, Jovanovich, 1971, p. 14.

experience and the perceived religious dimension of that experience:

Religious experience is a total response of the total being to what is apprehended as ultimate reality. That is, we are involved not exclusively with our own mind, our affections, or our will, but as integral persons.³¹

A "total response to the total being" has always been the ideal expression of devotion advocated by the great world religions. This "primary"³² form has been the source of impressive personality change throughout history and, in its most vital manifestations, has usually been firmly grounded in an integrated and holistic fashion, leading outstanding religious, ethical or prophetic personages to be recognized as gifted individuals. A spiritual humanist, if he opted for religious language to express his most ideal understanding of existential and unitive being, would readily concur.

"What is apprehended as ultimate reality" is really the crux of the discussion, since it refers to the object

31 Joachim Wach, Types of Religious Experience: Christian and Non-Christian, Chicago, University of Chicago Press, 1951, p. 32.

32 Walter H. Clark uses this phrase to set authentic religious experience off against its merely conformist and perfunctory expressions. He defines religious experience as "an immediate perception of the cosmic or transcendental accompanied by affect, the whole usually leading to changes in values and behavior related to the experience." See his "Intense Religious Experience," in Merton P. Strommen (Ed.), Research on Religious Development: A Comprehensive Handbook, New York, Hawthorn Books, 1971, p. 522.

of one's experience. Paul Tillich speaks of "ultimate concerns" in language amenable to contemporary experience but he is describing God--a most commendable undertaking for a Christian theologian--when he states that "our ultimate concern is that which determines our being or not-being."³³ There can be no argument with a theistic understanding of "ultimate concern," although other thinkers would wish to move the discussion beyond ecclesiastical limits and address a wider audience, thus establishing rapport at a very fundamental experiential level:

I understand by "religion" a root intention, an ultimate drive. Religion is the acting out of a vision of personal identity and human community. Religion is constituted by the most ultimate, least easily surrendered, most comprehensive choices a person or society acts out. It is the living out of an intention, an option, a selection among life's possibilities.³⁴

How a person chooses among a variety of value-options and lives these choices in such a way that they form the essential expression of his personhood moves him beyond rhetoric and philosophical abstraction into the experience of the religious dimension of his life. The

33 Tillich, op. cit., p. 14.

34 Michael Novak, Ascent of the Mountain, Flight of the Dove: An Invitation to Religious Studies, New York, Harper & Row, 1971, p. 2. Novak prefers the more neutral "drive" to the use of "concern," which he feels conveys a Protestant and moral insinuation of obligation. Both men speak of the same reality from different perspectives, a point I am trying to emphasize.

comprehensive and ultimate nature of such choices would tend to preclude merely crass pursuits or self-serving interests, those sybaritic interests characteristic of those St. Paul derided as "making their bellies their god" (Ephesians 3:19).

William James concurs when he states that religion must be judged by its fruits, not its roots, by a standard of increased humaneness, altruism, compassion, sensitivity, etc. This is a totally pragmatic evaluation of religion and neglects the sustaining role of doctrine in guiding action, and should be viewed as an articulation of the faith versus works controversy. Although late medieval Christendom severed the faith/works unity into competing ideals, there is scriptural warrant for James' observation to be found in the letter of St. James: "So you see that a man is put right by God by what he does, and not because of his faith alone" (2:24). Orthodoxy ideally should lead to orthopraxy, both together leading to a change in a person's entire life-style and not just to a shift in intellectual positions.

For the spiritual humanist, then, the employment of religious language to describe his transcendental concerns does not purport to encompass the trivial and sensational but to refer to those moments of special insight and awe which, once undergone, never allow him to view reality

in quite the same way. He would agree with James that religious experience will be often had by persons "in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."³⁵

James means by the divine "such a primal reality as the individual feels impelled to respond to solemnly and gravely, neither by a curse nor a jest."³⁶ James is useful here but reflects his New England bias towards propriety and a respectable religious attitude. The exclusion of humor or jest as genuine religious responses to the divine is most arbitrary and neglects the Dionysian element in many religions. I have been told by friends who have lived in Italy for some time that peasants are evidently on more familiar terms than Anglo-Saxons with their God and have been observed shaking their fists and cursing heavenward on the occasion of a poor crop. There appear to be few human gestures or activities that have not been incorporated into a religious expression at some time in history. Within the context of my own treatment of religious experience, the word "divine" is inappropriate. I prefer "sacred" to best convey that sense of awe, integration, transcendence, etc., common to what most persons call religious experience, with or without a divine referent.

35 James, op. cit., p. 42.

36 Ibid., p. 47.

Religious experience--in its primary form--involves the total person, is expressive of his understanding of self and the universe and will often be described as holy, sacred, or ineffable. Abraham Maslow lays claim to the use of words like "religion" and "sacred" in a natural and humanistic sense, without necessary reference to a supernatural foundation when he speaks of "peak experiences":

But what the more sophisticated scientist is now in the process of learning is that though he must disagree with most of the answers to the religious questions which have been given by organized religion, it is increasingly clear that the religious questions themselves--and religious quests, the religious yearnings, the religious needs themselves--are perfectly respectable scientifically, that they are rooted deep in human nature, that they can be studied, described, examined in a scientific way, and that the churches were trying to answer perfectly sound human questions. Though the answers were not acceptable, the questions themselves were and are perfectly acceptable, and perfectly legitimate.

As a matter of fact, contemporary existential and humanistic psychologists would probably consider a person sick or abnormal in an existential way if he were not concerned with these "religious" questions.³⁷

It is now current wisdom in many quarters to separate religious experience from belief in God or membership in a Church and, further to posit a necessary disjuncture between traditional religious views and contemporary scientific

³⁷ Abraham H. Maslow, Religions, Values, and Peak-Experiences, New York, Viking Compass Books, 1971, p. 18. Maslow would locate the sacred in the ordinary rather than as a separate dimension of existence. He likewise acknowledges his overemphasis on individuality and views the need for community as basic to religious expression.

attitudes. As I noted earlier, the purpose, vitality and adaptability of organized religion--much less the actual condition of the religious perspective within scientific circles--is not my direct concern here, and I do not wish to spin off into that discussion. Suffice it to say that there are humanists who view man as having a higher and transcendent nature which is biologically essential for him; their questions are the same ones religionists ask. The stress is upon the subjective experiential dimension without necessary reference to the object of that experience. Indeed, as long as the traditional religionist is able to integrate the personal and institutional forms of religious belief, such that they are "experientially rooted, symbolically meaningful, archetypal and unitive" then the humanist would view this as authentic religious experiencing.³⁸

John Dewey has addressed himself to the distinction between "religion" and "religious." The religious attitude, he claims, recognizes the dignity of human nature, its interrelatedness with physical nature and society, and its

³⁸ Ibid., p. vii. Maslow's analysis of the personal element in the experience would seem to mute some of his earlier criticism and allow for belief in a personal God. He would be interested in the personality integration afforded by such a position and, logically, could not judge membership in a Church or a theistic stance per se as inimical to his ideal of authentic (primary) religious experience. The most he could say is that it is not relevant for his own religious experience.

allegiance to ideal ends. Religion is only one expression of such an attitude.³⁹

Dewey was a pragmatist with an almost naive belief in scientific progress-as-salvation, reminiscent of the century prior. At times his tone is a bit strident, which may lead the religious reader to overlook an important point he makes: there is a transcendent and valuing need in man that leads him beyond his narrow interests to relate to a wider universe of meaning. He calls this the religious attitude and, although his call for civic responsibility sounds at times like a brochure from the chamber of commerce, he speaks of an organismic need to transcend the material, mechanistic and rationalistic. Here he allies himself with many sensitive seekers of an expanded humanness which they deem a religious experience and which, they fear, may be aborted by the confinements of revealed religion.

Not all humanists would be comfortable or familiar with an explanation of their moments of heightened awareness or transcendent being described in religious terms. As I stressed earlier, no attempt is being made to posit a

39 John Dewey, A Common Faith, New Haven, Yale University Press, 1971, p. 1-28. The search for truth and creative power by man, a self-contained entity, which elicits feelings of a reverent and religious nature is the thesis of Julian Huxley's Religion Without Revelation, New York, Mentor Books, 1957. Dewey and Huxley believe reason rather than revelation or dogma can best serve to deepen man's natural religious sensibilities.

universal norm for humanists, such that they feel it incumbent to employ language foreign to their own development and experience, much less that a religionist, sympathetic to the experience described by the spiritual humanist, would feel constrained to delete reference to a personal God experienced by him as an integral part of that encounter.

There is ample precedent for this position, pre-scinding from the rancor that has often been attendant upon the attempt to force someone else's experience into another paradigm. My goal is not to seek "objective" truth about the religious experience but to appreciate how various individuals speak of their religious dimension of experience. Christian mystics, for example, have used poetic and emotive language to capture glimpses of what they contend is ultimately an ineffable experience of God. Oriental mystics often translate into pantheistic categories to an encapsulated Western ear, but their subjective experiences closely parallel those of Christian, Islamic and Jewish mystics.

Tennyson, often described as a transcendentalist, wrote to Mr. B. P. Blood:

I have never had any revelations through anaesthetics, but a kind of waking trance--this for lack of a better word--I have frequently had, quite up from boyhood, when I have been all alone . . . all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words--where death was an almost laughable impossibility--the loss of personality (if so it were) seeming no extinction but the only true life.⁴⁰

It should be noted that Tennyson does not mention God nor describe his experiences in traditional religious or theological language, although his description of a fading away of the individual self into infinite being is interpreted by Christian mystics as union with God.

In describing his own mystical experiences undergone in prison during the Spanish Civil War, Arthur Koestler says:

Then I was floating on my back in a river of peace under bridges of silence. It came from nowhere and flowed nowhere. Then there was no river and no I. The I had ceased to exist. . . . When I say "the I had ceased to exist" I refer to a concrete experience. . . . The I ceases to exist because it has, by a kind of mental osmosis, established communication with, and been dissolved in the universal pool. It is this process of dissolution and limitless expansion which is sensed as the "oceanic" feeling, as the draining of all tension, the absolute catharsis, the peace that passeth all understanding.⁴¹

Koestler curiously deletes the "of God" in his employment of the Pauline phrase "the peace of God that

40 Quoted in James, op. cit., p. 124.

41 Arthur Koestler, The Invisible Writing, New York, Macmillan, 1954, p. 352.

passeth all understanding." He and Tennyson seemed concerned to simply express the phenomenological aspect prior to any ontological interpretation. There is no anti-Christian connotation conveyed by them and, upon reflection, they may or may not have chosen a Christian vocabulary. That the experience, if not its understanding, is universal is suggested by Underhill:

Mysticism is seen to be a highly specialized form of that search for reality, for heightened and completed life, which we have found to be a constant characteristic of human consciousness. It is largely prosecuted by that "spiritual spark"; that transcendental faculty which, though the life of our life, remains below the threshold in ordinary men. Emerging from its hiddenness in the mystic, it gradually becomes the dominant factor in his life; subduing to its service, and enhancing by its saving contact with reality, those vital powers of love and will which we attribute to the heart; rather than those of mere reason and perception, which we attribute to the head. Under the spur of this love and will, the whole personality rises in the acts of contemplation and ecstasy to a level of consciousness at which it becomes aware of a new field of perception.⁴²

Underhill is primarily concerned with an analysis of Christian mysticism and speaks throughout her work of God--such was her own experience--but there seem to be common elements in all forms of mysticism: unitive consciousness, freshness of perception, personality integration,

⁴² Evelyn Underhill, Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness, New York, Dutton, 1961, p. 93-94.

loss of time and space, etc., which are mentioned by persons with various beliefs in God, gods, or no god.

W. T. Stace raises the basic question of whether or not mysticism--often relegated exclusively to religion--is incompatible with a non-theistic position. He concludes:

Atheism is not as such, I believe, inconsistent with introvertive mystical experience. For as we have seen, the concept of God is an interpretation of the experience, not part of the experience itself. A man might even have this experience and himself adopt the view that it is entirely subjective and not evidence of anything at all transcending his own consciousness. This is in fact the view of certain Indian mystical philosophies.⁴³

Stace's contention that God is not a part of the experience but a subsequent interpretation is quite reasonable but not at all conclusive or even demonstrable; it is itself an interpretation of an experience which the theistic mystic would insist is an integral part of the experience itself and is immediately given in the experience. Later reflection does not establish but only intensifies its meaning for the religious mystic. What becomes clear in the treatment of experience--and perhaps most especially for its religious dimension--is that another person can only surmise that it approximates his own experience and lends itself to his own categories of

43 Stace, op. cit., p. 124.

interpretation.⁴⁴ The real danger is that explanation becomes distortion.

The predilection to group persons into neat categories and then to assign motivations or to attempt to analyze something as personal and complex as the religious experience is a constant temptation. There is precious little neutral ground available upon which to stand when one talks of his own religious experience or that of another; too much of who we are or perceive ourselves to be is interwoven into such an undertaking. It is wise advice that applies to anyone, scientist or not, who tries to cloak himself in a mantle of impartiality:

A psychologist's interpretation of the religious experience and the place of religious belief in personality change depends more often than he realizes, on methodological presuppositions, and his conception of truth, of value, and of reality.⁴⁵

A psychologist, a sociologist or philosopher of religion, and the theologian may well judge that the observed behavior of a person claiming belief in God or a transcendent dimension to life manifests varying degrees of

44 Freud distrusted the autonomous religious experience as indicated by his reaction to Romain Rolland's description of his "oceanic" experience. Freud admitted never having had such and then proceeded to reduce Rolland's experience to a psychoanalytic explanation that suited Freud. See Civilization and Its Discontents (trans. James Strachey), London, Hogarth, 1961, p. 64-66.

45 Peter A. Bertocci, "Psychological Interpretations of Religious Experience," in Strommen (Ed.), op. cit., p. 38.

escapism, infantile dependency, personality integration, maturity, or whatever phrases express his own school of thought. He commits a common, but nonetheless egregious error if he thinks he is therefore justified in speaking of the proof or lack of it for God or whatever description of ultimate reality the person claims to experience or reject. In the final analysis, an examination of the experiencing process can give no definitive judgment of the data of religious experience. It is for this reason that I have avoided the quagmire of so-called proofs for theism or atheism or the validity and authenticity of religion, focusing instead on the stated experience of what people understand by the religious dimension of experience. Both religionists and various shades of humanist are free to deny that such is their experience or their understanding of religious experience; they are on the brink of audacity when they insist that one who claims that such an understanding of his religious experience is personally authentic and viable is actually deluded or inaccurate. The very nature of religious experience should lead us to reflect:

What difference is there, then, between a man who refuses to name God or to "believe" in him, even though he is scrupulously faithful to understanding, cherishes friendships, values creativity--and a man who through the same fidelity, experience of friendship and hunger to create does give a name to God and does believe that he exists? Both men

live a life similar in nearly every respect. Secular saint and religious saint alike strive to diminish the amount of suffering in the world, neither one sees God. One says Yes to understanding, love, creativity, but No to God. The other thinks that the first Yes implies the second.⁴⁶

The divergence in understanding religious experiencing or one's own humanity should not lull us into overlooking the fact that many persons will live and die for their convictions and that their integrity and self-respect will not allow them to pretend that it is inconsequential how one answers Novak's question. These committed individuals may further seek to "enlighten" their opponents by employing subtle--or not so subtle--forms of proselytizing persecution, ridicule or patient example in order to move them along the spectrum from theism to atheism--with its attendant shades of meaning--or in the opposite direction, as the case might be.

One is not opting for a bland and irenic indifference when tolerance and respect for different experiences is suggested. Nor am I implying that there are no valid grounds for labeling certain behaviors pathological delusion may crop up in religious matters as surely as it does in politics or academe or wherever human reality-testing

⁴⁶ Michael Novak, Belief and Unbelief: A Philosophy of Self-Knowledge, New York, Macmillan, 1965, p. 187.

falters. Psychopathology is too broad a field--and much too controversial--to linger over the idea that some persons may be out of touch with their own experiencing. This is taken for granted. It is also taken for granted that aberrations do not fairly represent the phenomenon of human activity, religious or otherwise, except, perhaps, psychosis, and that, only with qualifications.

It has not been my intention to suggest that it makes no difference what a person believes--stated thus abstractly it runs the risk of demeaning the importance of those values and experiences which most immediately and convincingly express who we are as persons--but rather my goal has been to emphasize the necessary qualities of humility, respect and uncertainty that are as much a part of the quest for meaning and value as are our deepest convictions and commitments.

4. Summary.

Secularization and sacralization have been complementary processes throughout human history because they have reflected differing aspects of humanity as it groped to find meaning and purpose in life, to make sense of existence in the broadest terms even as the demands of survival and adaptation forced more mundane concerns into prominent view. The tension has sometimes been creative

and at times merely conflictual. These patterns of conflict or cooperation between the City of God and the City of man have not run in unbroken lines, generalizations to the contrary.

Secular man lived, albeit often in various disguises for practical reasons, in the era of so-called monolithic religious belief, just as the perceptive observer keeps uncovering religious-types in an era that purportedly has interred God and elevated man to the point where such anachronisms are viewed by any self-respecting modern as embarrassing and irrelevant. Such stereotypes may be cherished by those who need to view life in terms of simple dichotomies and successive levels of consciousness evolution, but they appear to be mainly fantasy upon closer examination.

The pressures and prestige of secularization in the last few centuries have undoubtedly created challenges of major proportions for organized religion and ostensibly eradicated any dialectic existing. The responses of religious persons to secularization have been varied; some have simply--or not so simply--abjured all things religious; others, perhaps most, have sought to maintain an uneasy accommodation of two perspectives seemingly at odds in their essentials; and, more amorphously, there have been new and unconventional ways sought to reformulate the religious concern. The latter group includes the entire

spectrum running from intensified fundamentalism through Eastern forms onto various humanistic formulations.

That neither belief nor unbelief are hermetically sealed from contamination by other ideologies or beliefs appears to be the actual condition of existence for most persons. Human options rarely stand out as all-inclusive or completely free of qualification; atheism or belief in God cannot, realistically, long endure if they are only intellectual positions, and they certainly cannot coexist, even uneasily, with integrity and personality integration.

The attitude or stance any individual takes towards God or a religious dimension to experience is not always clearly delineated. It may well be the case, as one prominent theologian noted in commenting on the "death of God" theology in vogue at the time, that people are just "too damn busy for God." This observation, I think accurately reflects a shift in mythology and priority from the "ages of faith" to our present era. Fewer visible guideposts exist for the buttressing and inculcating of religious attitudes. In brief, the contemporary citizen of modern industrial societies finds it more difficult to sustain the religious perspective maintained, at least officially, in former ages.⁴⁷

⁴⁷ John Courtney Murray overemphasizes the intellectual component in the atheistic position when he talks of it as a free act of choice. This implies to me a process of cold detachment in which the atheist could have been a

The lack of an official civil support for religion (the process of secularization is not really thwarted in those countries with established religions) has led to gloomy assessments for religion's future and even for God's life-span in many quarters. Because of the complex theological and sociological components involved in such theorizing, however, extended discussion of institutional religion is more fruitfully left to others to conduct. It is sufficient to note that some commentators have professed to see in secularization a positive opportunity for religion to reevaluate its role and future approach in a changing world:

Too often Christianity through its spokesmen has resisted the advance of science and has refused to examine its sacred doctrines in the light of new knowledge and novel patterns of thought. While the modern man has been taught through his modern education to think in twentieth-century psychological, sociological and economic terms, the churches have frequently continued to think in patterns derived from the nineteenth century, if not much earlier. . . . Moreover, the churches, both Catholic and Protestant, have misread the meaning of the modern man's drive toward autonomy of thought and

believer if he had wanted, presumably by logical analysis of the reasons for God's existence. Atheism is "willed" only in that it fits the experience and interpretation of historical facts for an individual. The conviction flows from the experience of the invalidity of the religious perspective for the atheist, even granting that very ulterior motives may influence the decision. See The Problem of God, New Haven, Yale University Press, 1965, p. 86-101.

conscience; instead of seeking to engage him through intelligent reinterpretation of faith which appeals to his understanding and his experience, they have resorted instead to older forms of authoritarianism which may coerce but do not convince.⁴⁸

Smith levels a harsh indictment but believes that the willingness of organized religion to face its limitations may be the beginning of a more realistic approach to a secular/sacred dialectic. Those who bemoan a past never to be recovered may see only darkness and easily overlook the fact that man is an indeterminate being open to both religious and secular symbols. The search for symbols of transcendence⁴⁹--and its experience--is not the exclusive concern of those religionists who explicitly speak of God and Church. Acceptance of secularization and a renewed vision of purely human possibilities has not prevented many humanists from speaking of spiritual qualities and religious experience on their own terms. The humanizing power of the religious perspective without a supernatural foundation has been appropriated by the spiritual humanist who seeks the fullest expression of his personhood.

48 Smith, op. cit., p. 201. Martin Marty, The Search for a Usable Future, p. 117-146, presents a practical program for an evolving and hope-full role for religion in a secular society that involves a continuing dialectic; service and prophecy would be major components.

49 Peter Berger speaks of "signals of transcendence" or natural phenomena that can serve as a basis for going beyond empirical reality. See his Rumor of Angels: Modern Society and the Rediscovery of the Supernatural, Garden City, N.Y., Anchor Books, 1970, p. 49-75.

The employment of religious language by some humanists may dismay other humanists and disconcert religionists. As I have tried to clarify, however, these arguments are not compelling because of the arbitrary limitations imposed on language by various ideologies--even if tradition supports their contention--and because there is no attempt to impose this definition as a universal norm. Where humanists or religionists attempt to deny the immediacy of experience and to translate the stated reality into their own categories, then dogmatism replaces dialogue. The objective truth of God's reality is not in question here; rather my focus has been on the personal and subjective experience of individuals undergoing that experience. The inability of the spiritual humanist to include God in his experience of transcendence should not be seen as a threat to the authenticity of the religionist's experience which does include a personal Thou as the source and goal of that experience.

My understanding of religious experience attempts to allow for both a theistic and a non-theistic perspective by stressing the holistic integration of those choices, serious and meaningful, which help define the individual and relate him to a wider reality than his body or technology. Values, options, reflections, sensitivities all interrelate

in forming his most essential life-choices and his understanding of existence.

Although the emphasis has been on the subject experiencing, it would be a distortion to neglect the object experienced. Both components form the unitary process of experiencing. The religionist speaks of God as the goal of religious experience; the humanist of the completeness of his own humanity. Because I have avoided the objective dimension--that which is encountered--is not to be interpreted as a dismissal of the importance of that element for the one having the experience. Obviously it is essential if one is not to be satisfied with an understanding of experiencing as only a state of mind. The proper place for such a study would be in theology and other value disciplines.

I have wished also to avoid speaking of "interpretations of experience" because that moves us one step from the immediacy of the phenomenon into a process of subjecting the experience to one or another paradigm which may not authentically capture the actuality. The phenomenological approach--allowing the experience to speak for itself or to be articulated by the person claiming to possess it--seems to avoid second and third level critiques from psychology and ontology. Some philosophers object that such distinctions are theoretical, that all experience

implicitly contains its own interpretation as part of the very process. If this is so, I prefer to allow the subject experiencing to be the interpreter and to explain his own understanding of what he perceives. It is obvious that any given experience admits of various understandings--the point of this chapter--but where an individual expresses conviction that it is this and not that, then I would maintain that the individual's viewpoint possesses priority.

Experience is the only medium through which anything can be revealed to man; experience means encounter of some sort, the experiencing self meeting what is other than itself, however the "other" is understood. This is a common point of agreement for both the humanist and the religionist and neither presupposes nor excludes human or divine parameters when the religious dimension of experience is understood.

The search for values that express the deepest sense of personhood and give meaning to life, the quest for ultimates which direct and sustain the choices forced upon each person by existence itself, and the interrelatedness of the human condition challenge each individual to be true to his vision and to develop his integrity in the process. A variety of answers have been found in various places and have served the needs of different persons. The kinds of answers we receive--if any at all--reflect the

kinds of questions we elect to raise. These questions, at root, come from individual experience and from the patterns of socialization to which he is exposed.

For purposes of this research I have limited myself to those experiences designated religious by those who claim them. I wish now to examine the potential contribution afforded each of these understandings--those of the humanist and those of the religionist--by ASCs and psi, in an effort to see if they might enhance the quality of religious experience and offer a point of integration for those suffering what I have called the condition of psychic and existential fragmentation.

CHAPTER V

RELIGIOUS EXPERIENCE: CONTRIBUTIONS OF ASCs AND PSI

1. A Preliminary Overview.

Religion is a special perspective on things, a certain way of looking at the world and all reality, including ourselves. A religious outlook stresses certain values and makes certain priorities central in this outlook. This is true of spiritual humanism as well as of traditional religion. In a society stressing an empirical approach to problem-solving the religious experience has been influenced and moderated by the overall process known as secularization.

Many persons relate with great difficulty to the traditional religious categories. The assumptions and methodologies of contemporary secular thought patterns present to religion what sociologists call "cognitive antagonisms." Modern industrialized societies favor, for the most part, open systems of knowledge in competition and communication with each other. The viability of idea systems is judged by their empirical and utilitarian qualities; in such a scheme religion is at a distinct disadvantage. Yet organized religion still addresses the needs and ideals of many individuals who prefer that a religious perspective be qualitatively different from the methods and viewpoints employed in their daily activities:

One finds that people assent to strange propositions which they would not endorse in other circles of experience. One finds that they engage in acts and rituals which seem to have no connection with the rest of life. One sees that people with low intelligence boldly speculate about great ideas and ultimate realities. One finds highly intelligent people bent forward on a prie-dieu mumbling things in an utterly simple vocabulary. Moreover, one finds most of these things in a group setting, as corporate activities.¹

A religious person may have special thought categories, language worlds and metaphors for dealing with reality; this is not to be simplistically regarded as an escape from the demands of daily life. By temperament and disposition some individuals who are quite astute and incisive may prefer that their religious expression be all-embracing, giving an integrated meaning pattern to the limited thought patterns of their economic, scientific, artistic or political endeavors. This is partially achieved for such persons by the confrontation with mystery and ultimate meaning; the need to align their religious experience with the more specialized aspects of other dimensions of experience may well be minimal. In other words, religious experience is apprehended as silence before the vastness of human existence or before the majesty of God, as a conviction coming through a trustworthy intuition that there is a purpose or perfectibility to life that subsumes all limited human attempts to make sense of the contradictions and disappointments inherent in all human activity.

¹ Paul Pruyser, A Dynamic Psychology of Religion, New York, Harper & Row, 1968, p. 105.

The humanist believes, all evidence to the contrary, that human endeavor will evolve beyond a selfish and parochial manifestation, that destructiveness will be replaced by cooperative sharing. For the religionist of this position, God is viewed as the Wholly Other who calls us into being and who is most present at the jagged edges of our fallible human plans where creaturehood is a stark and unavoidable reality.

Some critics deride this perspective as "teddy bear" religion, but this is an oversimplification. Many persons doubtless use religion--or humanism--as an excuse for avoiding the demands of maturation and the challenge of integrating into a viable coherent entity the many roles and allegiances that are fostered within a complex pluralistic society. It would, however, be presumptuous to judge as immature the attitude of many religious persons who genuinely believe that religion deals with encountered mystery and that it would be demeaned if too rigidly analyzed. Humanists are often dismissed as "bleeding hearts" because their faith in human nature and their hope for fostering the best instincts in man appear to be patently absurd in the real world of violence, irrationality and competition. Religionists face the same objection. Both would reply that because religion deals with the most basic and central issues of life in symbol and myth, these concerns are too vast to be contained by any

intellectual or epistemological system, such as might be employed to measure the GNP or select a cost accounting procedure. Moreover, the religionist knows that there is an existential confrontation with the living God that does not appeal to the timid:

If, then, by the consciousness of religion we make human thought and will and act to be the thought and will and act of God, does not human behavior become supremely impressive, significant, necessary and inevitable? . . . A man may or may not act religiously; but if he does so act, it is widely supposed that he does well, and is therefore justified and established and secure. In fact, however, he merely establishes himself, rests upon his own competence, and treats his own ambitions as adequate and satisfactory. . . . What human passion is more obviously temporary than the passion of religion? What passion, when allowed free course is more clearly analogous to death? What region of human activity is so thickly studded with cemeteries as is the region of Christian apologetics and dogmatics and ethics and sociology?²

The following comments will be directly applicable to traditional religion, but they also have reference to spiritual humanism, given a transliteration of vocabulary and a changed focus from God to man. The pervasive fact of

2 Karl Barth, The Epistle to the Romans (trans. Edwyn C. Hoskyns), New York, Oxford University Press, 1968, p. 236-237. Barth sharply distinguishes faith from law and religion; the latter are human developments and things among other things. Barth's theology, basically a reaction to liberal Protestantism, is typological of transcendent religion. See also W. H. van de Pol, The End of Conventional Christianity (trans. Theodore Zuydwijk), New York, Newman Press, 1968, p. 192: "Barth arrived at the conviction that man is faced with the dilemma of absolutely no belief in God or a belief in God in no way based on any human certainty but exclusively on God himself, on God's action and speech, on God's revelation."

secularization and the role of experiencing are the central elements in the analysis and concern religion and humanism alike.

Revelation, in Barth's scheme, is viewed as the answer to the ultimate problems of life, which problems cannot even be stated unless the answers, through faith, are known.³ Accordingly, the drive to articulate religious systems based on experience and history puts things the wrong way around. Christ--and the entire body of revelation--is the given of Christian faith to which all experience, all theologizing, all systems of human thought and action must be subject. Revelation is God's gift to man; religion is always potentially idolatrous since it is prone to attempt to force the gift of faith into the qualifying categories of experience, to subject God's judgment to man's whims. In the process, paradox can become absurdity or irrelevance. Revealed religion is the norm for guiding and fulfilling human experience.

Barth's position on faith as the gratuitous gift of God reverberates in the lives of many believers and not only does not require, but indeed resists, too much intellectualizing, too much concern with the need for the "relevance" of revelation. The fact that God has revealed anything at all means that it has application for human activity. It is not

³ Reinhold Niebuhr, The Nature and Destiny of Man, Vol. 2, New York, Scribner's, 1964, p. 75.

man's prerogative to delete any revealed truth if it appears not to accord with his lived experience. Man's responsibility is to explore the fullest implications and application of the Christ Event for each era of Christian living. Talk of the possibility of God's "death" or the "impracticality" of the Trinity would be sheer blasphemy in this understanding of religion, proof that rational analysis of faith leads to a merely natural religion of human construction:

. . . Christ is the manifestation of God in the form of the Messiah answering to the purely religious quest for a source of power to overcome the guilt of man and the self-destructive character of the human will to deny God and establish human freedom as the ultimate norm.⁴

It should be obvious that this religious tradition appeals to believers of a fundamentalist or conservative disposition. For instance, the conflicting positions manifest within various Christian Churches decisively reflect varying attitudes toward the role of experience within religion:

To maintain the traditional practice against the ordination of women, or the traditional doctrine against the morality of contraception, is in itself not in the least unreasonable--indeed, these positions might well justly solicit the benefit of any reasonable doubt. But the mode of thinking that entered into the above arguments, insofar as they proceeded a priori and dialectically from a clericalist concept of the Church which abstracted from the

4 John E. Smith, Experience and God, New York, Oxford University Press, 1974, p. 94.

latter's historicity and from the fact that Christianity has a cultural form, does not immediately appear to have been deeply affected by the contact with the world in which most people live.⁵

The reference here is specifically Roman Catholic, but every major religious tradition is ultimately forced to confront a basic question: to what extent can the sacred literature, venerable traditions, hallowed imagery and symbols and an evolved moral structure be modified by the ongoing experience of man-in-the-world?

The dialectic is by no means limited to the West. Islam faces increasing pressures from the rising expectations of a vast populace desirous of the benefits accruing from sophisticated technology, improved standards of education, less rigid sex roles, etc. Eventually a desert religion geared to a simpler pace of living will be threatened by secular norms of achievement. Orthodox Judaism confronts the dangers of mass defection as its young are faced with the inconvenience and incongruity of living a pastoral existence in a technological society. Modern India finds the caste system still extant even after legislation abolishing it; this Hindu tenet is seen as an obstacle to the development of a democratic society dependent on developed skills and not

⁵ Leslie Dewart, The Future of Belief: Theism in a World Come of Age, New York, Herder & Herder, 1968, p. 13-14.

on karma. The serenity of the Buddhist vision is threatened by the impatience of Third World nations to leapfrog the stages of industrial development and attain parity with the richer nations of the First World. In short, every religious tradition possesses a core belief system that is put forward as normative for the molding of human experience, and, subsequently finds itself, or soon will, beset by the demand that it speak to persons where they are, situated in a world of actualities, rather than in a world of ideals or possibilities, in a world which is based on a pattern of empirical attitudes and programs that values visible results and containable goals. The complaints of growth psychologies against the reductionistic tendencies of other psychologies seem to me clear parallels to the quandary of the world religions.

There is a constant interaction between religious and social forces that appears to have presented rather different solutions to the experience-revelation (or system) dialectic. I believe that what appears to be a deeper resiliency evidenced by certain religions to deal with the forces of modernization should actually be viewed as reflective of the condition of "cognitive minorities," a transient situation. As long as the "spirit of modernity" is resisted the crisis may be delayed, but secularization--and its experimental, questioning attitude--will eventually be the price paid by every society as it implements technological

expertise to facilitate its development. Christianity and Judaism in the West have lived longest within a secular milieu; it is most improbable that Islam, Hinduism, or Buddhism will face less critical reevaluations as they too find succeeding generations trained to function and live in a very pragmatic world of flow charts, the GNP, nuclear capabilities, international balances of trade, etc. The present "cognitive minorities," presently encompassing many nations will not only face increasing secularization but will soon be neighbors in McLuhan's "global village" where it will be less and less possible to maintain sectarian isolation from competing religious and humanistic interpretations of reality.

The challenge of secularization will be refracted through the several prisms of religious traditions, but exemption will be granted to no religion:

It is a fairly reasonable prognosis that in a "surprise-free" world the global trend of secularization will continue. An impressive rediscovery of the supernatural, in the dimensions of a mass phenomenon, is not in the books. At the same time, significant enclaves of supernaturalism within the secularized culture will also continue. Some of these may be remnants of traditionalism, of the sort that sociologists like to analyze in terms of cultural lag. Others may be new groupings, possible locales for a rediscovery of the supernatural. Both types will have to organize themselves in more or less sectarian social forms. The large religious bodies are likely to continue their tenuous quest for a middle ground between traditionalism and aggiornamento, with both sectarianism and

secularizing dissolution nibbling away at the edges. This is not a dramatic picture, but it is more likely than the prophetic visions of either the end of religion or a coming age of resurrected gods.⁶

"Think-tank" contributors talk of options and the likely continuation of present trends in certain discernible patterns. Nothing, of course, is inevitable in the course of human activity, but it seems safe to predict the increasing sophistication and intensification of a secularization

6 Peter L. Berger, A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural, Garden City, N.Y., Doubleday Anchor Books, 1970, p. 26. "Surprise-free" refers to a future world formed by present developments and free of new and unexpected factors. One may validly question if it is realistic to keep repeating the old error of present knowledge-future possibilities. Projections have a notoriously short life-span when they presume too contained a game-plan. The phrase is employed by Herman Kahn and Anthony J. Wiener, The Year 2,000 - A Framework for Speculation on the Next Thirty-Three Years, New York, Macmillan, 1967, p. 7-8. The number of possible scenarios for the future is quite extensive and leaves reality open to thematic alternation in politics, economics, etc. The projection, however, assumes that twentieth-century cultures will continue to be increasingly "sensate"--Pitirim Sorokin's term--meaning the "empirical, this-worldly, secular, humanistic, pragmatic, utilitarian contractual, epicurean or hedonistic, and the like" (p. 7).

From another perspective, the fact of evolution leads to a coherence of being and requires that one speak of its ultimate source. Teilhard de Chardin, Lettres de voyage, Paris, Grasset, 1956, p. 31, wrote to a friend on May 11, 1923, that, "Once it is admitted that being is better than its opposite, it is difficult to stop short of God; if it is not admitted, discussion ceases to be possible." The nature of religious experiencing in the future remains an intriguing enigma but a quest that will be dealing with pervasive secularization for the foreseeable future: "All religions, whether they know it or not, have entered a period of lasting and fundamental crisis." Hendrik Kraemer, World Cultures and World Religions: The Coming Dialogue, London, Lutterworth, 1963, p. 310.

of consciousness. Those believers, Christian or not, who adhere to a Barthian position on faith based on revelation and not on any human reason or experience will find themselves sectarian minorities, forced to maintain a faith position at odds with contemporary modes of acquiring knowledge. The vitality of the world's major religions will be tested in the future by the perceived incompatibility between a scientific paradigm and a religious world-view. How each religion adapts to a shift in paradigms is best left to those who enjoy such speculation of a very tenuous sort. This much seems certain: an appeal to a religious viewpoint effectively separated from the other dimensions of life will make less and less sense to more and more persons. The malaise is apparent in the Christian West; the conflict, I believe, will become increasingly visible in other societies as well.

Experience, based upon and filtered through the secular viewpoint, is the basis for religious experiencing for most persons. Believers who cannot discount the wisdom contained within their religious traditions and yet find difficulty in maintaining symbols, thought patterns and language systems that relate to a pastoral or medieval landscape of a pre-scientific era will not be comforted by a Barthian approach, nor, hopefully, be dissuaded from attempting to discover an experiential basis for their religious convictions.

My initial concerns, specified in chapter one, may now be reintroduced and examined:

(1) Why does the lived religious experience of many persons relate with such difficulty, if at all, to traditional religious language and doctrinal statements?

The answer has been unfolding throughout my research: many religious persons find the validity of faith positions to be obscured because of the linguistic patterns, epistemological systems and assumed world-view which serve as vehicles of communication. In effect, many persons see one way of thinking and talking that is religious and another which is related to daily life. Each generation attempts to plumb the richness of revelation in its essence and meaning, finding metaphors, parallels and similies from its own historical situation and immediate life concerns. Many of the Biblical, Hellenistic and Scholastic categories no longer serve to capture or reflect the contemporary experience of men who live, not in kingdoms, shepherd villages or theocracies, nor in a world of unchanging essences, teleological perspectives and orderly natural laws, but in secular societies which do not expect divine or angelic intervention to solve their problems and which take for granted scientific, psychological and medical explanations about interpersonal and physical factors involved in human development and activity. In brief, the historical and cultural relativity of human

experience, the way that experience is fashioned and articulated, must be appreciated if religion is not to offer stones when men seek the living bread contained within various religious traditions.⁷

The conserving aspect of religion has served a central and vital function throughout many periods of history by emphasizing the sacredness and inviolability of the human person and certain values necessary for his fullest development. The rapid and unequal advances in the life and social sciences, however, have raised a proliferating series of questions on the specific Christian response to euthanasia, homosexuality, cloning, abortion, revolutionary movements, capital punishment, etc. The official moral stance is too often a predictable rejection of the very notion that traditional moral stands may have to be nuanced or superseded because of new informational input that was not available at the time such positions were formulated, if indeed the questions even existed.

7 The general thrust of my observations has been spelled out in greater detail by others who experience the same discrepancy. See John A. T. Robinson, Honest to God, Philadelphia, Westminster Press, 1963, passim. Also, W. H. van de Pol, op. cit., passim. There is nothing original in my comments; I wish to point out only that whereas a special language world, reserved for the religious dimension of experience, serves a positive function for some persons, it can also be dysfunctional and incredible for many others. This is especially true for those who need to integrate all aspects of experience within their unique life-pattern. For these persons, religion must be firmly grounded in their experiential milieu.

Neither the vagueness of systems like situation ethics--although there is a commendable attempt made to address the circumstantial dimension of moral choices--nor the rigid maintenance of traditional moral positions appeal to many persons who find the pressures and demands of encountered life situations much more complex than theology manuals anticipate. The Roman Catholic Church's positions on birth control and divorce have their parallels in other religions and bespeak a refusal to investigate how changing circumstances may necessitate a rethinking of the most appropriate ways to guide persons in the mature development of a moral sensitivity. This, not for the sake of an ephemeral "relevance," but rather because moral values must speak to man evolving within the complex web of historical circumstances and of deepening knowledge of human motivation and behavior:

In more recent years we have discovered that morality also has its history; that it is a product of human activity throughout the centuries. Morality is not only a science which teaches us how to live, but it is also a science which develops from life itself, based upon human experience in history. Morality has not reached its perfection because history is not yet complete and man continues to find new answers to the perennial questions which arise from his existence in this world together with others.⁸

⁸ F. D'Hoogh, "Algemene Morele Waarden en Concrete Normen," in Dynamische Perspectieven der Christelijke Moraal, Lannoo, Tielt, 1966, p. 76, quoted in Cornelius J. Van Der Poel, The Search for Human Values: Moral Growth in an Evolving World, New York, Newman Press, 1971, p. 75.

At the risk of oversimplification, it may be argued that many of the answers proffered by religion to contemporary believers are those raised by religion itself and not by the experience of persons living in a pluralistic society shaped by secularization. The self-image of the human person is molded and impacted by different kinds of factors in each era, requiring of religion not an abandonment of its central message of hope and salvation--men in every age will ask existential questions--but a constant awareness of the most appropriate images, metaphors and ethical articulations for changing conditions of evolving human consciousness:

The "death of God" theology, in psychotheological terms, can be described as a struggle to attain a more mature relationship with God. Man had to outgrow his earlier need for magic and incantations to a God who was thought to hold rigid control over natural forces. As he came to feel more and more control over these forces himself, he no longer believes in a God who strictly controls the universe. . . .

But as man's definition of God changes, so does his moral behavior. As he grows more keenly aware of the interplay between personality and environment, he becomes less apt to feel the need for a codified morality imposed from without by other men. Thus, as men become more psychologically attuned to each other's needs in the common bond of experience, they become freer to synthesize a more universal--and, to that extent, more secure--moral sense.

An inquisitional mind can never permit the existence of such an attitude because it insists that it alone has total moral vision. Traditionally, organized religions have appropriated this role to themselves. Psychotheology would say that they are not free to do this if it impairs the human psychological drive toward moral unity and harmony. Experience

reveals that moral arrogance, wherever found, far from integrating mankind's moral sense, succeeds only in fragmenting it.⁹

Christianity at one time confronted highly sophisticated and diversified philosophical systems, entrenched social patterns and a rigidly organized political structure in the Mediterranean basin. This was successfully translated into a revolution in attitudes and sensitivities by the process of astutely filtering Hebraic conceptualizations through Hellenistic categories. Early Christian evangelists were carefully attuned to the experiences of their listeners and strove to empathize with their situation, even as they wished to change it. Ideological grafts were performed on Roman and Greek festivals and transformed into a Christian ambience, thus assuring continuity of experience even as it was expanded.

The same strategy was employed by Jesuit missionaries in the Orient with astounding results; the rapid disintegration of these outposts of Christianity attests to the tragic myopia of those forces which eventually imposed a proselytizing approach disdainful of the immediacy of experience. Not

⁹ E. Mark Stern and Bert G. Marino, Psychotheology, New York, Newman Press, 1970, p. 20-21. For further development of these ideas, see Eugene C. Kennedy, In the Spirit, in the Flesh, Garden City, N.Y., Doubleday, 1971, p. 21-75. Stern and Marino have isolated important factors in the present disillusionment with religion. Attempts at consciousness-raising are doomed to failure, however, if provocative phrases like "God is dead" are employed, unless the intention is to disconcert rather than to reeducate.

only Christianity but European culture was transmitted to peoples with no inclination to distinguish between the gift and its wrappings.

My point is that religion is constantly tempted to spiritual laziness, to neglect the need to translate its message into the categories which best reflect the changing experience of men in every age, and this in spite of its own historical traditions.

My second question can now be situated:

(2) Why is there currently such fascination with the experience of altered states of consciousness and the study of parapsychology?

There is a paradox evident within modern consciousness. As I have tried to indicate, organized religion, for many persons, fails to speak to their experience and central concerns. Oftentimes a static vision of reality is conveyed to persons who perceive flux and indeterminacy in their own lives and in the world around them. But if religion is often faulted for being too other-worldly, secularization is resisted for being too this-worldly. By this I mean that creativity, flights of fancy, imagination and spontaneity are not accorded much priority within a rational, empirical, objective system of problem-solving and goal-attainment.

Anyone who has taught high school or university knows that little room is allowed in the educational process for

dealing with subjective and personal dimensions of creativity.¹⁰ The growth of the encounter-group industry, with its "how to" manuals, should alert the perspicacious observer to the probability that the subject of one's feelings, moods, and emotional needs is receiving as much attention as the condition of one's bank account in the lives of many adults.

Again, at the risk of oversimplification, it has been my experience that life stripped of mystery and surprise, neatly delineated and programmed, with all human motivation "explained," is a crushing bore and rings untrue to a growing number of persons who desperately--even if their plight is inarticulate--wish to explore and experience a fuller dimension of reality. It is not a mindless quest for fleeting gratification or titillation that impels many persons in our society to test and probe the socially supported definitions of human personality, even if the pundits of conventional wisdom would deem it so. Granted that superficial thrill-seekers abound within our society and do manage to tone the pursuit of ASCs in the popular mind, I still think it a serious error to underestimate the extent of the dissatisfaction with the pressures of conformity and complete rational control experienced by many beneficiaries of what

10 For a criticism of the utilitarian theory of education and its consequent fostering of spiritual blindness, see Ludwig Von Bertalanffy, "The World of Science and the World of Value," in James F. T. Bugental (Ed.), Challenges of Humanistic Psychology, New York, McGraw-Hill, 1967, p. 335-344.

is dubiously called "the good life."¹¹ The unemotional, programmed rational technocrat is every bit as much a caricature--and casualty--of modern existence as is the rootless and hedonistic alienated young person seen in many of our schools and cities.

The pursuit of ASCs and the growing interest in psi has, like any social phenomenon, many complex roots and competing explanations. Part of the motivation, I maintain, is a judgment on both organized religion and on the image-purveyors of modern technological society. In subsequent sections of this chapter I shall suggest some possible avenues of integration between the need to perform efficiently and the need to fully be as total persons. It may be comforting for both religious and secular spokespersons to trivialize such experiences and to tsk-tsk over the alleged muddleheadedness of the beneficiaries of our affluent standard of living, but I think it is to miss the point and to seek to avoid the implications for both religion and secularization. Nothing less than an evolution in consciousness and a need for new forms of religious experience, the guidance for which is presently lacking in both religion and the social sciences, is involved.

¹¹ A superb but disturbing portrayal of the dehumanizing routine of life in a modern corporation is found in Joseph Heller's Something Happened, Toronto, Ballantine Books, 1975. The main character's soliloquies are outstanding examples of a painfully authentic experiencing process.

A recognition of such a redefinition of human potential has been noted in the newer branches of psychology--humanistic and transpersonal--and leads to the third question:

(3) Why do so many persons perceive religious traditions as inimical or irrelevant to personal growth?

This question dovetails with the first one and suggests many of the same observations. There is no doubt that many persons seek to find personal fulfillment, a meaning for life and an articulation of goals and ideals worthy of their most passionate concern. Religion has always professed to deal with exactly these areas, and yet the locale for such investigation has increasingly been shifting towards growth psychologies.

There is something very odd about the rapid expansion of meditation programs under commercial auspices. In most instances, the churches seem to have abrogated their own claim to expertise and experience in this area. Part of the incongruity may reflect the "skid-row mission" syndrome: like alcoholics who have to submit to a religious service before food is presented, many persons may prefer to obtain the techniques of meditation without having to submit to a supernatural interpretation. Indeed, it is precisely the supernaturalizing tradition within organized religion that leads many inquirers to suspect that the search for the fullest expression of human potential is ended before it is begun, that revelation, not the open-ended spirit of psychological

self-unfolding, will be the criterion used. There need not, however, be a sharp dichotomy between natural/supernatural because:

Nothing in genuine religious experience ever turns man away from his true self; the intensity with which a man may experience his own depths can be painfully dazzling, but not because man has been thereby assigned a false identity. Genuine religious experience confirms man and his authentic struggle for personal incarnation. Religious experience validates the human in a radical way but it never denies it.¹²

It is true, nonetheless, that many religious categories refer to an "other-worldly" realm and tend to place the merely "natural" in an inferior position relative to the "supernatural." This intellectual dualism creates a myriad of translation problems for many contemporary persons, religious or not, and it remains to suggest ways that ASCs and psi may serve to bridge the gap between the natural/supernatural and material/spiritual levels or modalities which are often taken as the way reality is.

2. ASCs and Spiritual Humanism.

The search for an ASC had led some--many, even most, persons, if newspaper reports are any indication¹³--into an

¹² Kennedy, op. cit., p. 81.

¹³ See, for example, Clare Boothe Luce's sweeping indictment of the nefarious counter-culture, existentialism, atheistic humanism, etc., all of which are judged supportive of nihilism, violence and anarchy in "The Significance of Squeaky Fromme," in The Wall Street Journal, October 13, 1975, p. 1. By contrast, Ludwig Von Bertalanffy, "Human Values in a

unsettling world of relativity, distorted perspective and personality disintegration. There is no question that ASCs, in whatever expression, can lead to a blockage rather than to an enhancement of personal growth for the immature or incongruent person. What is true of the ASC phenomenon runs through the whole spectrum of choices available to autonomous individuals in any free society. There are numerous persons who drive cars, drink alcoholic beverages, rear children and enter service professions who are dangerous to themselves and to others. The validity and value of the action depends, for the most part, on the disposition and self-awareness of the participant. Short of investing exclusive powers of discernment in some omniscient judgment committee, appeals to self-knowledge and self-understanding probably serve as the most practical means of aiding individuals to avoid the more superficial and selfish reasons for making any major decision. Sex, drugs, money, religion--even love--can be means of

Changing World," in Abraham H. Maslow (Ed.), New Knowledge in Human values, Chicago, Gateway Editions, 1959, p. 65-74, believes the modern neurosis of existential meaninglessness is caused by the breakdown of our symbolic universe. He holds that the Christian value system has demonstrated persistence and adaptability, a possible basis for a reinstatement of a symbolic universe of values necessary for human survival. The viewpoint that the Christian religion is the cause of an alienation from value, because of a discredited mythology and supernaturalist irrelevance is maintained by Joseph Campbell, The Flight of the Wild Gander: Explorations in the Mythological Dimension, Chicago, Gateway Editions, 1972, p. 207-226. The point to be noted is that experience and perception are mutually interactive; our paradigms guide our evaluation of what we encounter.

manipulating or degrading others or instrumentalities employed for more altruistic reasons. I have no resolution to the contradictions and conflicts engendered by the clash of competing paradigms and ideologies, except to underscore the ways in which we are disposed to see what we want to see. I am operating on the premise--borne out by careful research--that ASCs can be positive aids in deepening self-knowledge and in attaining congruent functioning when employed by mature persons. Instant insight is sought by the escapist tracking down rumors of The New Age, but sensible guides point out the dangerous illusion underlying such assumptions. To object that something should be avoided because it is potentially harmful for some persons is to opt for rigor mortis as the safest condition of human existence. Having made these observations I simply wish to reiterate that ASCs may serve an important function for the spiritual humanist whose religious experiencing motivates him to seek ways to overcome the perceived dualism between his material needs and his spiritual aspirations.

The spiritual humanist who seeks purpose and meaning in life would understand that:

For most men religious experience consists in responding to the problems of life and love in a manner that looks ordinary indeed. We are passing out of the age of wonders, but not away from the message which these have always been intended to convey. . . .

Religious experience, the encounter with the sacred, is associated with an intensity and reality of living that is possible only to growing persons. It

can occur only in this life, within the hours, days, and persons of our experience. It is not separate from life, but that does not make it any the less potent. . . .

Man senses and energizes the religious dimension of his personality when he gives and experiences growth. This takes place when he most keenly feels and responds to his obligation to himself and to others; this is where, in other words, he can see most clearly how, as one individual, his life is immersed in the mysterious reality of existence.¹⁴

The immense popularity of meditation techniques is certainly an indication that the tensions and frustrations of a hectic contemporary life-style have been malfunctional for many individuals. Efficiency and productivity, whether in the home or business world, can be appreciably increased with a noticeable reduction in personal and intra-employee tensions. But beyond the utilitarian purposes to which management might put meditation, the exercises can serve a further purpose.

Kennedy refers to "the intensity and reality of living" as an index of religious experiencing and personal growth. The ability to be quiet within oneself, to be comfortable in one's own private spaces, to loosen the constricting bonds and mesh of external circumstances that often demand that we perform in certain prescribed ways is to tap into an area of the personality that can lead to self-reflection, intuition, reverie, free-association, fantasy, creativity or even mystical insights, all of which conditions

¹⁴ Kennedy, op. cit., p. 78-79.

may serve to deepen self-understanding by giving life and substance to feelings or areas of experience generally unknown or unrecognized:

I consider this self-reflection one of the highest and most useful things a person can do. It raises a life of simply doing and responding to outside things to life imaging and judging itself. If nothing else, it makes use of the subjective fringe of mind. It clarifies personal values. It enables one to judge and to plan. In my mind's eye I can see a state of being in which the whole of existence views itself, reflects on itself, becomes Aware of What Is. This is the place in the world above all worlds.¹⁵

The process may go from the external aspects of one's perception to more conscious processes of mind and then into feeling-laden and symbolic processes. This gradual de-automatization can lead the psychic explorer into realms normally delimited by his social encapsulation:

Yet within meditation it is possible to achieve a much higher state that has become the main goal for some. This has variously been called enlightenment, satori, moksha, and other terms. It comes at first as a very brief experience of seeing into the nature of things. At higher levels there are periods of loss of self-identity and a sudden awareness of the total nature of creation. . . . It would be wiser to enjoy and master all the lower levels of meditation first. Satori is more likely to occur where the individual has come to understand himself in depth. And this understanding of the self in depth is sufficient reason in itself for meditation.¹⁶

¹⁵ Wilson Van Dusen, The Natural Depth in Man, New York, Perennial Library, 1972, p. 62.

¹⁶ Ibid., p. 86-87.

Meditation, as a technique for entering an ASC, has appeal to humanists who might be wary of a traditional religious interpretation of such procedures and which might be employed to deepen awareness of a total range of organismic knowledge, as well as to permit entrance into more transcendent, unitive states of consciousness. The process of the psyche's unfolding toward wholeness is facilitated by the discovery of what the Jungians call the "effective atmosphere," the inward world of reality which sets the tone and framework of our behavior patterns:

A major part of the meaning of life is contained in the very process of discovering it. It is an ongoing experience of growth that involves a deepening of contact with reality. To speak of it as though it were an objective knowledge, like the date of the war of 1812, misses the point altogether. The meaning of life is indeed objective when it is reached, but the way to it is by a path of subjectivities. It requires a series of profound experiences within the privacy of the personality. The meaning of life cannot be told; it has to happen to a person. And a knowledge of the nature and principles of the deep psyche is valuable in helping it to happen. . . .

The need for a human experience of meaning is one of the most striking phenomena in the world of nature. As far as the present state of science permits us to understand it, man has emerged from a larger process of biological evolution; but he is drawn by an aspiration that reaches beyond it. It is as though man's nature requires him to transcend himself, to strive ever to leap over his own evolutionary head, and to live his life not only in its limited and immediate context but in relation to the fulness of the universe. There are important implications in this that science has still to explore.¹⁷

¹⁷ Ira Progoff, The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence, New York, McGraw-Hill Paperbacks, 1973, p. 13-16. Progoff believes that profound and spontaneous identification

Different schools speak of "peak" or "plateau" experiences, of depth/transcendence journeys, of "autistic thinking," congruent functioning, holistic experiencing, etc. All have in common the conviction, usually based on clinical and experimental evidence, that there is an innate biological need in man to transcend his limited and immediate world of sensory information and analytic reasoning. The route may be extrovertive (union with external reality) or introvertive (deepening self-awareness), but the goal is the same: to aid in overcoming a dualistic material/spiritual self-image in the human person, to go beyond the subjectivity of being isolated individuals, and to develop a capacity "of perceiving reality fluidly in the multiplicity of its dimensions."¹⁸

I do not intend to go back over ground already covered in chapter three. There are triggers that are based on sensory deprivation or sensory overload, intensified mental concentration or its relaxation, and others associated with somatopsychological factors. The appeal for the contemporary humanist is that the illimitable magnitude of human personality

with the flow and growth of one's own psyche leads to transcendence. This thrust towards the underlying and transcendent dimension of reality is organic and truly a religious experience. See his Depth Psychology and Modern Man: A New View of the Magnitude of Human Personality, Its Dimensions and Resources, New York, McGraw-Hill Paperbacks, 1969, p. 223-277.

18 Progoff, The Symbolic and The Real, p. 4.

may be investigated, meaning sought and experience broadened by the employment of psychological methods devoid of traditional religious symbolic interpretation. Whichever techniques are employed, they serve to free up rigid perceptual constancies and to be based on empirical investigation.

There is justification for the contention that our scientific paradigms have been transformed into personal modalities of existence, that our self-image is shaped to a large degree by the kind of world our technology has created. Our culture appears to be lacking in imagination, intuition, mystery and allowance for altered states of consciousness, leading to an expansion of fundamental sectarianism and Eastern religious forms.

The neglect of the transpersonal needs of the human personality has not been rectified by the appropriation of rather rigid Occidental and Oriental religious programs. Too many persons view this simply as substituting one encapsulation for another, at least if there is a gradual substitution of trust in one's own experiencing process for faith in someone else's. One promising avenue of research that speaks of an innate spiritual need in human personality and yet does not specify its ideational content is the work of Stanislav Grof and his research team. Grof conducted over 2,600 LSD sessions in which the dominant myth encountered was death and rebirth. His subjects experienced a rebirth, going down the

birth canal and entering the world again. This he names the "perinatal" experience:¹⁹

The central focus and basic characteristics of the experience on this level are the problems related to physical pain and agony, dying and death, biological birth, aging, disease and decrepitude. Inevitably, the shattering encounter with the critical aspects of human existence and the deep realization of the frailty and impermanence of man as a biological creature, is accompanied by an agonizing existentialist crisis. The individual comes to realize through these experiences that no matter what he does in his life, he cannot escape the inevitable: he will have to leave this world bereft of everything that he has accumulated, achieved and has been emotionally attached to. The similarity between birth and death--the startling realization that the beginning of life is the same as its end--is the major philosophical issue that accompanies the perinatal experiences. The other important consequence of the shocking emotional and physical encounter with the phenomenon of death is the opening up of spiritual and religious dimensions that appear to be an intrinsic part of the human personality; they are independent of the individual's cultural and religious background and programming. In my experience, everyone who experientially reached these levels developed convincing insights into the utmost relevance of spiritual and religious dimensions in the universal scheme of things. Even the most hard-core materialists, positivistically oriented scientists, skeptics and cynics, uncompromising atheists and anti-religious crusaders such as the Marxist philosophers, became suddenly interested in spiritual search after they confronted these levels in themselves.²⁰ (Emphasis mine.)

19 Stanislav Grof, "Theoretical and Empirical Basis of Transpersonal Psychology and Psychotherapy: Observations from LSD Research," in Journal of Transpersonal Psychology, Vol. 5, No. 1, 1973, p. 24-33. He further notes: "Since they (psychedelics) are unspecific amplifiers and catalysts of all potentialities intrinsic to human nature, their value and the outcome of experimentation depends on the human use of these compounds" (p. 18).

20 Ibid., p. 25.

The experimental basis for such conclusions has obvious appeal for the questioning humanist and supports his belief that the experiential limit of the individual can be expanded into transpersonal levels. As well, the LSD research (it should be noted that this is one of the very few government-approved research projects operative in the United States) indicates that the experience of transcendence is intrinsic to the human personality and points to a different paradigm for human development:

The model of personality and image of man emerging from LSD research is much closer to Hindu philosophy than to the Freudian concepts that are at present widely accepted by Western science and philosophy. The general picture of human personality as depicted by the Hindus shows the human mind as a multilayered dynamic structure with elements of the individual and collective unconscious, as well as karmic and ancient evolutionary (phylogenetic) memories buried in its depths. From this point of view, even the "depth psychological" approach of classical and neoclassical Freudian analysis barely scratches the surface. . . . According to the new model, everything that "depth psychology" has been able to explore could be likened to the exposed part of an iceberg; the areas now accessible with the use of psychedelics would then represent its submerged part. Even this would probably be an understatement; ultimately, the final frontiers of the human mind appear to coincide with those of the universe. Paradoxically, the most recent discoveries in the area of mind research seem to coincide with concepts developed several thousand years ago.²¹

The spiritual humanist can appropriate such exciting and important findings for his own purposes and securely

²¹ *Ibid.*, p. 36-37. Progoff emphasizes that his "depth" psychology can be called as accurately a "height" psychology as well.

locate the center of the spiritual dimension within his own personality, effectively eliminating what he considers an extraneous supernatural force or traditional religious interpretations, as well as the unimaginative theories of human definition that focus on only the physical modality. This would both coincide with and buttress his own experience of the natural religious dimension of existence which is, in his perspective, distorted by the supernaturalizing propensity of religion and the reductionistic tendency of secularization.

The use of psychedelics is only one trigger for entering an ASC. Various therapies and techniques are available to the "diverger" for experiencing "autistic" dimensions, "peak" experiences, "stoned" thinking, transcendence, or whatever term is used to express the movement towards holistic functioning. Indeed, the avenues of entry into ASCs are many, but the search seems a universal one: to unite the spiritual/material modalities of human existence and to answer the deepest religious needs of man situated in a limited physical setting. Whether we speak of paradigm shift, de-encapsulation or deautomatization, the deepening awareness of one's own personality levels and spiritual dimensions can be a healing process instrumental in superseding the dualistic self-image communicated by contemporary ideologies. What ASCs have to contribute to the religious experience of the humanist is supplemented by the potential of psi experiencing as well.

Growth psychologies speak of marvelous and exciting conditions underlying our human existence, of an organic need in each of us to seek and to experience transcendent moments, to recognize and possess a religious dimension of being that redresses the imbalance generated by restricting ourselves to one or another limited and containable perception of reality. Growth and transcendence are intrinsic to living itself and the experience of ASCs may be seen as part of these very processes. As we transcend, as we experience the sacred dimension of our life, we alter our consciousness and are invited to seek further the meaning of our most awesome possession.

The quest for, and experience of, ASCs are essentially related to the dynamic and continuing process of our becoming, of our self-discovery, of our seeking and integrating purpose and meaning within this unfolding. Life's potential is gradually revealed, but never contained, by our quest for the deepest and richest relationships implicit in our own existence, which relationships unfold as our consciousness expands and develops. Joining explorers of every age, we may see ASCs as vessels that can transport us upon the depths of existence, not to flee the safe shores of our familiar landscape but to enable us to better appreciate the world in which we live.

3. Psi and Spiritual Humanism.

The relatively happy marriage between intellectual knowledge and our sensory apparatus seems presently to be in danger of dissolution and under increasing pressure to adjust to a different living arrangement. Ironically, science itself is the unfaithful suitor as it weakens the relationship by flirting with psi investigation. In chapter three I mentioned some of the controlled studies being conducted in dream telepathy, psychokinesis and precognition, as well as the potential wealth of information contained in spontaneous case histories. One writer who volunteered to take part in a telepathy experiment at Maimonides scored a direct "hit" and expresses her uneasiness:

I spent the following night mulling over some thoughts that I had shared with many a psychologist concerning the powerful "catastrophic anxiety" that can result from experiencing psychic phenomena: I build my ego on my perception of what the world really is like; when my view of reality is undermined by something so anomalous as a psychic event, I am in a world of chaos in which no place seems safe. . . . And I realized that this was one of the reasons why parapsychology has tended to remain such an ill-funded, fragile, suspect field of science. We're increasingly titillated by Edgar Cayce, pop E.S.P. courses at the local Y., showman spoon-benders on TV and the whole surge of paperback occultism; but the experience of having our latent psychic capacities confirmed in a laboratory leads to a deep and primitive anxiety from which we tend to withdraw very quickly.²²

²² Francine du Plessix Gray, "Parapsychology and Beyond," in The New York Times Magazine, August 11, 1974, p. 80.

This fear and resultant anxiety is very easy to relate to, especially if we have been tutored to believe that psi experience is either impossible or restricted to a few eccentrics in the general population. We will hardly be disposed to consider that such fear may be caused by rigid paradigm maintenance, an inability to comprehend the relativity of all world views and our ignorance of our ability to tap into information supposedly outside of the filters set up by our brain and nervous system:

There is now evidence that at any one time we are only conscious of an extremely small part of the immense sensory input that is pouring into our brains. In fact, by far the greater part of the activity in the brain, and even in the cerebral cortex, does not reach consciousness at all. However, we have the ability to direct our attention apparently at will to one or another element in the input from our sense organs.²³

My own contention is that the explorer of ASCs is not likely to be easily disconcerted by the experience of psi, even if the specific data obtained is upsetting, any more than vivid dreams are likely to unsettle an individual who appreciates the vast and unexplored domain of the unconscious. It is still annoying to find serious psi research works located in the occult sections of most bookstores, but

²³ John C. Eccles, Facing Reality, New York, Springer-Verlag, 1970, p. 56. Eccles is here specifically referring to sensory information, but the point is that awareness of the subtlety and scope of our filtering system should preclude any adamant refusal to consider the possibility of extra-sensory information-gathering.

the popular misconception is gradually giving way to an appreciation that nothing less than the entire study of human consciousness is involved. If we build upon Grof's LSD conclusions about the innate religious dimension of human existence--and this is the experience of many persons obtained in a non-drug, non-ecclesiastical setting--then it is plausible to speculate that our sensory-input model of human knowledge is no more definitive than is our constantly evolving model of the human person. Indeed, it is more than speculation; it is increasingly an evidentiary conclusion arising from a growing body of experimental research in psi that leads to the realization that ASCs are psi-conducive states.

Herbert Benson, associate professor of medicine at Harvard, and his associates note:

In the Western world today, there is a growing interest in nonpharmacological, self-induced, altered states of consciousness because of their alleged benefits of better mental and physical health and improved ability to deal with tension and stress. During the experience of one of these states, individuals claim to have feelings of increased creativity, of infinity, and of immortality; they have an evangelistic sense of mission, and report that mental and physical suffering vanish (Dean). Subjective and objective data exist which support the hypothesis that an integrated central nervous system reaction, the "relaxation response," underlies this altered state of consciousness. Physicians should be knowledgeable of the physiologic changes and possible health benefits of the relaxation response.²⁴

²⁴ Herbert Benson, John F. Beary, and Mark P. Carol, "The Relaxation Response," in Psychiatry, Vol. 37, No. 1, February 1974, p. 37. The reference is to Stanley R. Dean, "Is There an Ultraconscious Beyond the Unconscious?" in

The relaxation response is located in the trophotropic zone, itself located "in the area of the anterior hypothalamus. It extends into the supra- and pre-optic areas, septum and inferior lateral thalamus."²⁵

Four basic elements are usually necessary to bring about a human relaxation response:

(1) Mental Device - There should be a constant stimulus--e.g., a sound, a word, or phrase repeated silently or audibly, or fixed gazing at an object. The purpose of these procedures is to shift from logical, externally-oriented thought.

(2) Passive Attitude - If distracting thoughts do occur during the repetition or gazing, they should be disregarded and one's attention should be re-directed to the technique. One should not worry about how well he is performing the technique.

(3) Decreased Muscle Tonus - The subject should be in a comfortable posture so that minimal muscular work is required.

(4) Quiet Environment - A quiet environment with decreased environmental stimuli should be chosen. Most techniques instruct the practitioner to close his eyes. A place of worship is often suitable, as is a quiet room.²⁶

Canadian Psychiatric Association Journal, Vol. 15, No. 1, February 1970, p. 57-61. Dr. Dean believes that Western empiricism will be able to establish the experimental basis for a supra-rational supra-sensory level of mentation, thus enriching the psychotherapeutic armamentarium. The transcendent techniques fostered by the world religions would then become available for medical purposes.

²⁵ Benson, op. cit., p. 37. The "trophotropic response" was first described in the cat by Walter R. Hess, Functional Organization of the Diencephalon, New York, Grune & Stratton, 1957. The opposite response, the "ergotropic reaction," is oriented to the utilization of energy (p. 40).

²⁶ Benson, op. cit., p. 38.

These factors are not only specific to an ASC in the form of meditative calm but are also related to creativity and psi experience.²⁷ A state of relaxed awareness, a lack of sensory distraction and a condition of unfocused attention--or, conversely, intensified and restricted attention--lend themselves to entering a psi state or an ASC. The intriguing case of Matthew Manning serves as an example.

Manning is a nineteen-year-old psychic who has evidenced PK, telepathy and automatic writing and drawing. His psychokinetic propensities--witnessed by numerous observers--were first manifested during the hypnopompic state, an ASC, when he was a British schoolboy.²⁸ This relaxed period between sleep and full consciousness was the occasion for a series of unsettling PK occurrences. Eventually Manning was tested by the New Horizon Research Foundation in Toronto where he was connected to an EEG and to an electromyograph, both of which were connected to a computer. The results were startling to the scientists present: his brain functions were traced to a part of the brain believed to be defunct

27 See Gardner Murphy, "Research in Creativeness: What Can It Tell Us about Extrasensory Perception?" in Journal of the American Society for Psychical Research, Vol. 60, No. 3, 1966, p. 201. Also J. F. Nicol and B. M. Humphrey, "The Exploration of ESP and Human Personality," in Journal of the American Society for Psychical Research, Vol. 47, No. 3, 1953, p. 133-178.

28 Matthew Manning, The Link, New York, Holt, Rinehart & Winston, 1975, p. 27 passim.

in the human species. The psi researcher, Peter Bander, following the working hypothesis of Dr. Joel Whitton, observes:

A number of known psychics had been asked by Dr. Whitton to fill in a questionnaire. Their answers to questions about personal experiences during early childhood showed several of the psychics had one experience in common. The answer Matthew supplied is most fascinating. The common experience of the psychics was simply that they had all suffered a severe electric shock before the age of ten. Matthew did not recall any such accident; it was only when we talked about this with Matthew's parents that we learned Matthew's mother had suffered such a severe electric shock three weeks before Matthew was born that she feared she might lose Matthew.

During the past three years I have been consulted in several cases of psychical phenomena involving young people, and although I have never questioned them about any early experiences such as electric shocks, I have been quite surprised at the number of youngsters who seem to show certain psychic abilities. It now occurs to me that over the last fifteen or twenty years, there has been a constant increase of electric machines for every kind of household task. Could it be possible that the chances of electric shocks have proportionally increased? Let me hasten to add that this is pure speculation, but the prospect of electric shock "sparking off" or reviving some old animal brain in homo sapiens is quite challenging and exciting.²⁹

The possible connection between psi experiences and electric shocks is, of course, a most tantalizing possibility, but even if the scientific or medical explanation is yet to be found, the indication of a continuing function of the

²⁹ *Ibid.*, p. 21. Manning was invited to submit himself to a Kirlian apparatus, claimed by its Dutch electronic experts to be the most superior machine of its kind in the world. The results were amazing: evidently Manning was able to cancel out 35,000 volts, thus causing two machines to break down (p. 22-24).

paleencephalon or old brain, is itself of major importance.

The 1973 Nobel prize recipient in physics, Dr. Brian Josephson, in an interview with the Daily Mail of London, states:

We are on the verge of discoveries which may be extremely important for physics. We are dealing here (with Matthew) with a new kind of energy. This force must be subject to laws. I believe ordinary methods of scientific investigation will tell us much about psychic phenomena. They are mysterious, but they are no more mysterious than a lot of things in physics already. In times past, "respectable" scientists would have nothing to do with psychical phenomena; many of them still won't. I think that the "respectable" scientists may find that they have missed the boat.³⁰

The existence of psi phenomena is indisputable, even if its manifestation is seen to be limited to certain persons. It may well turn out that many persons actually have had such experiences, more than have so far been observed. The reluctance to admit such happenings to others often stems from fear of ridicule. I find that when I ask a group point blank, after having detailed some of the serious research done, that a majority of persons will speak of psi events in their own lives. Most individuals have been trained to reject as superstition or fantasy whatever does not lend itself to experimental verification. A restricted materialistic interpretation of secularization tends to label such phenomenon as impossible, especially if the only descriptive

³⁰ Ibid., p. 16. The quote is included in Peter Bander's introduction.

language readily available seems to smack of a religious interpretation. This state of affairs seems to be changing as more persons become comfortable with the task of interpreting and integrating new experiences rather than rejecting them out of hand as simply inexplicable.

A growing number of scientists believe we are dealing with natural physical energies that will eventually admit of lawful formulation. The implications are readily apparent: a redefinition of human potential and of human personality will follow upon the discovery and understanding of the laws of psi functioning. The intra-relational, field-theory aspect of human existence will become more apparent, helping to overcome the psychological isolation experienced by many persons.

Of equal importance, psi will serve to establish the objective and scientific basis for many phenomena presently at odds with prevailing commonsense paradigms. A natural explanation for such experiences will reassure the spiritual humanist that his own moments of transcendence or heightened awareness, which may well lead to telepathic rapport, will be elucidated by the very scientific procedures he most values.

As biofeedback procedures and relaxation responses become better understood and more generally employed, it appears prudent to speculate that less drastic techniques than electric shocks or guided drug therapy may be the catalysts for activating dormant areas of the human brain

and for reconceptualizing our own personality parameters. Our ability to experience ourselves and our world may be enhanced as well. As Peter Bander notes on the completion of the Toronto studies with Manning:

Today we can say that to be psychic simply means to be able to utilize a faculty that is latent in each of us. I am not minimizing Matthew Manning's unique position among those who possess psychic qualities, for his are clearly among the most powerful known; nor am I dismissing the spiritual and philosophical implications of Matthew's manifestations of paranormal phenomena. All I am stressing is the realization that man's innate talents and abilities compromise the psychic as well as the physical.³¹

As fascinating as is the remarkable performance of Matthew Manning, his importance lies not in his uniqueness but rather in his demonstration of a phenomenon that points to a commonly possessed, if rarely exercised and vaguely understood, ability. If, as evidence seems to indicate, the psychic dimension in the human person is as integral a part of him as is his physical dimension, the fullest expression of human personality cannot ignore either one without distorting the whole.

The psi component in human functioning may serve as a vehicle for the spiritual, non-material needs of the individual as he becomes adept at exploring a world of wider possibilities than present paradigms permit. The gradual flowering and unfolding of human consciousness, supplemented by a

31 Ibid., p. 25.

deepening awareness of the ways in which the unconscious can provide entrance into heightened self-awareness and transcendent moments, can only serve to enhance the sacred, awesome and remarkable qualities of human life, which is itself the religious focus for the spiritual humanist. Quite simply, as the complexity and grandeur of our human organism is seen to be firmly situated within the ebb and flow of a wider reality that is itself a network of interconnected relationships encompassing both organic and inorganic being, the pattern of viewing human personality from disparate and isolated vantage points begins to dissipate.

In a letter to the psychic researcher, Hereward Carrington in 1921, Sigmund Freud admitted, "If I had my life to live over again, I should devote myself to psychical research rather than psychoanalysis."³² It is probably not simply that Freud had tired of his area of inquiry nor found psi just another challenge to be met that he made this confession. Like any sensitive student of human activity, Freud, I suspect, knew that beyond any explanation of human behavior and motivation lay the broader, more pressing and deeply existential question of life's very meaning, the purpose and potential of each human person within a network of forces

32 Ernest Jones, The Life and Work of Sigmund Freud, Vol. 3, New York, Basic Books, 1957, p. 392.

and circumstances that seem to restrict and limit human endeavor. Regardless of personality theory or preferred models of human functioning, there is the ubiquitous characteristic of the human person that he seeks to find meaning for the many experiences which express his uniqueness and also his humanity shared with other unique beings.

In chapter four I observed that experiences of transcendence, mystical insight, unitive consciousness, cosmic consciousness, etc., have been reported and interpreted in a purely natural fashion. Oftentimes, however, the articulation and subsequent evaluation of such experiences is impeded when viewed against a stark backdrop of scientific, objective, verifiable emphases in contemporary life. This drive to locate ourselves within a broader framework of meaning, to give expression to the needs within ourselves that are not satisfied by technological, scientific, economic or reductionistic explanations, is perhaps just one more pathetic indication of human pride that refuses to accept the ultimately pedestrian nature of all life, even its human expression. Some will persist in explaining away the great art, literature, music, architecture--even progeny--as a determined refusal to face our undeniable insignificance and impotence as finite creatures in a world that makes only as much sense as we are clever enough to invent for ourselves. In this scheme of things, the most remarkable human achievements are really

only ego-trips, attempts to pretend that we have to be more than fortuitous accidents of evolution. This is not misanthropic pessimism for those who marvel at the overwhelming odds of any life at all developing anywhere in the universe. One man's proof for divine providence is another's insistence on blind forces. And yet, regardless of a formal religious attitude, this latter viewpoint seems the crassest reductionism for many humanists.

In the marrow of their bones, from the depth of their total being, many persons experience a sense of mystery, awe, wonder, fascination, that is immediately apprehended in the very act of living and which is triggered by the very appreciation of the sacredness of life itself. The human achievements that are the glory of every civilization are not viewed as anything less than expressions of the natural religious drive in the human personality, the need to share and commemorate the special moments, insights, dreams and hopes that are truly transcendent expressions of humanity, individually and collectively possessed.

Psi research serves to help resolve the apparent conflict between physical necessity and spiritual yearning by locating the ability to enter a shared reality within the human organism. However the equation is formulated--material/spiritual, physical/psychical, immanence/transcendence--the scientific phase of psi points toward a holistic and

dynamic view of human personality. Psi presents an area of investigation with major implications for medicine, psychiatry, religion and psychology. That human consciousness itself appears to be as much a shared reality as an individual possession speaks directly to the religious perspective of the humanist and to his convictions about the vast potential of the human organism. The continuing experimental work in psi promises to be as major a contribution to human self-understanding as was Freud's masterful insights into the unconscious.

The circle of human personality would not appear to be so much closing as expanding outward in ever widening circles. Man's place in his symbolic and physical universe is more firmly established with the realization that the brotherhood of man and the shaping of his common destiny is affirmed and strengthened by the development of those qualities of mind and conditions of openness that allow for a transcendence beyond an isolated and encapsulated perspective. There is no need to deny the material dimension of existence to encounter its spiritual expression, as physics and parapsychology are beginning to show.

For the spiritual humanist, then, his religious experience is firmly situated in the familiar world of daily activity and is enriched by the broadened vista of human potential. The sacred nature of humanity, increasingly

understood in a relational context with others, is emphasized by the growing knowledge of psi functioning. Those qualities that make psi functioning most available³³--compassion, empathy, altruism--have always been stressed by the humanist who believes that human progress and advancement can only be facilitated by our own developed sensitivity and selfless living of the golden rule.

Some will want to dismiss this as utopian and idyllic, as indeed it is, as indeed all of the greatest creative and humanitarian achievements, all of the most visionary programs in human history have been and will always be as the human spirit strives to satisfy its deepest longings to see life and cooperative sharing eclipse destruction and dehumanizing competition. This is the faith experience of the humanist which is increasingly verified by psi research. The drive for human autonomy and material security is seen to be balanced

33 There are instances of psi that appear to stem from deep emotional conflicts--some types of poltergeist activity, for example--rather than from congruent personality development. The resolution of such personal stress results in a permanent disappearance of the phenomena. A maturing and self-aware personality seems to be the ideal locus for the most beneficial and less disruptive expressions of psi. As a person learns to integrate different facets of his own experiencing process, psi may become part of his expanding human potential. Those individuals who are, in a sense, victims of their own unresolved conflicts may yet experience psi functioning in less traumatic fashion as their self-knowledge and self-acceptance grows apace. The process of growing and relating to others predisposes one to experience psi in a manner that facilitates its integration within the total personality.

by an awareness of his communal sharing and spiritual needs. Secularization need not be a suffocating atmosphere detrimental to man's natural religious drive; it can be the environment conducive to a firmly scientific self-understanding and to the rational avenues of transcendence.

My own experience of authentic humanism leads me to believe that a heightened appreciation of our vast human potential speaks most directly to the religious experience of the humanist. Man becoming what he believes he is capable of becoming is a never-ending process of self-discovery that catches us by surprise, causes us to stand in awe at his moments of greatest creativity, most selfless service and sacrifice. To transcend the immediate concern, the ulterior motive, the merely expedient choice, is to speak of a religious--if unarticulated--impulse to the spiritual humanist. Psi shows more clearly that these impulses are located within humanity itself, because we share more with our fellow beings than our limited and unimaginative ideologies have allowed room for heretofore.

4. ASCs and Religion.

Every religious tradition has been deeply concerned with the alteration of consciousness, with the dynamic process of leading man beyond mere appearances into a wider reality of self-understanding and a deepening appreciation

of the very mystery of Being itself and/or of his relationship to a Thou of ineffable comprehension. Religion speaks of conversion, of a change in values and perception, of seeing anew with the eyes of faith or with the rejection of material illusion. Such a vision of ultimate reality captured the Buddha, Moses, Jesus, Mohammed, and all of the religious visionaries and reformers throughout history. Religion and/or personal fulfillment are intrinsically rooted in an original and momentous ASC.

It would seem that organized religion would encourage and especially cherish such an expansion of consciousness. As noted in chapter one, however, the nature of institutional maintenance often leads to a stress on doctrinal formulation, liturgical precision, ethical systematization and symbolic thematization, all logical trajectories of organic growth. These elements arise from self-reflection on the part of the believing or teaching community and are intended to preserve and protect the original vision and, by implication, the ASC through which saving grace or true freedom comes. A community of believers naturally requires some criteria of orthodoxy and orthopraxy if the valued primal experience of the founder is not to be distorted or mutated. Such concern is understandable and necessary, but it carries a very discernible risk and can effect the very opposite result intended: doctrinal preservation can impede the ongoing nature of

religious experiencing and unduly restrict the more spontaneous--and hence institutionally unsettling³⁴--expressions of religious faith.³⁵

Summarizing the remarks of Thich Nhat Hanh, the Zen Buddhist monk and poet, Thomas Merton relays a critique that has application beyond an Oriental framework:

Traditional Buddhism, formal, rigid, doctrinaire is sterile, fit for the museum, irrelevant in the modern world, not because it is out of touch with current realities, but because it is out of touch with human experience itself. Once again we find ourselves on existentialist terrain, involved in a passionate critique of that alienation which substitutes ideas and forms for authentically experienced realities. This sclerosis is, of course, common to all arbitrary and purely authoritarian orthodoxies; whether in religion, politics, culture, education, or science.³⁶

34 Abraham Maslow accurately observes that institutional direction rarely is entrusted to "peakers" or to persons who have implicit trust in their own experiences. They tend to disrupt chancery offices, board rooms, political caucuses, etc. The unpredictable, creative, or non-conforming individual threatens organizational patterns and complacent routine. See Religions, Values, and Peak-Experiences, New York, Viking Press, 1971, p. 19-29.

35 Commenting on his father's anguished confrontation of the disparity between theological faith and the experience of God, Jung observes: "The arch sin of faith, it seemed to me, was that it forestalled experience." Memories, Dreams, Reflections (ed. Aniela Jaffé; trans. Richard and Clara Winston), New York Vintage Books, 1963, p. 94. Jung isolates the very real danger of seeing religious truth as complete, final and perfect, unaffected by developing human consciousness and overlooking the need for an ongoing dialogue with an evolving human experiential dynamic. Doubt can then come to be equated with disloyalty and questioning with heresy.

36 Thomas Merton, Mystics and Zen Masters, New York, Farrar, Straus & Giroux, 1967, p. 286.

I would qualify Merton's observations by noting that being out of touch with human experience would be synonymous with being out of touch with current realities. The by-passing of the rich and myriad expressions of human experiencing leads to the creation of reality structures that do not speak to the life situation of the believer but rather tend to maintain the official theological constructs. Further, the emphasis placed upon doctrinal precision can insidiously engender an elitist and parochial mind-set, hardening the condition of encapsulation:

We must, however, admit with regret that, in the past, the tendency of Christians has been to regard all non-Christian religious experience as so obviously suspect as to be either too dangerous to study or else not worth the trouble of being studied. . . . Protestantism has often regarded even professedly Christian mysticism as tainted with pagan eros, as an implicit denial of the Gospel, a "gnosticism" which seeks to improve on the Gospel by adding to it certain Greek philosophical aspirations that are alien to it. Not, of course, that Protestantism has not emphasized religious experience. But this experience has always been conceived as "prophetic" rather than as "contemplative."

Even those Catholics who really admit the actuality of Catholic mysticism and profess great devotion to the sainted contemplatives of the Western tradition . . . there has often been a readiness to take the same negative view as Protestants when looking at non-Christian "mysticism." Sufism is then shrugged off as "sensuality" and "self-hypnosis." Hinduism is censured as pagan pantheism, and Yoga is considered simply a technique for inducing contemplative trances. Buddhism is equated with mere quietism and inertia. In short, all forms of mysticism other than those encountered within

the fold of the Roman Church are sometimes supposed by Catholics to be due to the direct or indirect intervention of Satan.³⁷

Increasingly I discern that serious and reflective individuals are willing to trust the authenticating process of their own experiencing and are simply not about to deny their own deepest insights when they do not conform to the judgments of religious authority or current psychological theory. The polarization, it seems to me, is a tragic non sequitur that eventuates from the mentality that insists that God is limited in his freedom to dispense his gifts and cannot impart his light without first consulting the definers of what is or is not permissible human experience, especially within the religious dimension.

This is not to suggest that sacred traditions, literature and revelation must be held captive to every trendy interpretation spewed forth by cultural fad. On the other hand, fidelity to religious faith requires constant reevaluation as well as conservation if the treasured religious traditions are judged worthy of a transcultural and trans-temporal application. If, as all religions believe, truth

³⁷ Ibid., p. 205-206. A former student of mine, the wife of a Presbyterian minister and a devotee of C. S. Lewis, related to me her experience of attending a symposium on Lewis. The "expert" interpreter evidenced great indignation when she suggested Lewis was a mystic. This appellation was judged both a distortion and an imperfection, whereas his writings easily lend themselves to such an evaluation. Evidently mysticism and mental malfunctioning are still equated in some quarters of purported enlightenment.

revealed or discovered in one era has eternal validity, an open sensitivity to the changing ways in which the human personality deepens its experiential self-understanding requires a dialectical rather than a didactic approach.

In psychological terms, the sacred will be located where consciousness is allowed to grow. In Christian terms, Christ is God fully alive as man. Unless there is an intrinsic suspicion of human evolutionary patterns, religious experience cannot ultimately contradict the most basic quest for autonomy and consciousness expansion.³⁸

The development or discovery--in many cases, a rediscovery--of the techniques for altering consciousness should be viewed by religion as an opportunity to aid contemporary man in intensifying the experiencing of those very truths religion holds sacred and maintains are essential to authentic living. Human consciousness is the only avenue to any knowledge, divine or human, and its careful nurturing and fullest expression can benefit immeasurably from the most vital and venerable expressions of religious faith. What religion can offer to the quest for ASCs is guidance and its own considerable expertise, aiding believers to move beyond secondary and tertiary religious forms towards its primary

³⁸ Stern and Marino, op. cit., p. 37-54, argue that the Incarnation makes no sense apart from human consciousness and is, in fact, an invitation to a deeper consciousness of self.

and most authentic expressions where faith is more than verbalization and fleshes out into lived experience.

The Christian religion speaks of the "discernment of the Spirit," the Eastern religions of the "enticements of sensory illusion." Both recognize the need for aiding the searcher to avoid self-delusion, for developing the trust in one's abilities, aided by grace in Christian terms, for finding and experiencing God or truth.

The burgeoning growth of the Christian charismatic movement should be a telling lesson for institutional Christianity. My own limited contacts with such individuals--for all of my reservations about certain aspects of the movement--leaves no doubt in my mind that this is an authentic ASC with impressive results, in many cases, of congruent functioning and personality development. The Christian Churches have much wisdom to offer in terms of stressing the constant dangers of elitism, gnosticism and self-righteousness; but guidance towards trust in the marvelous ways of God's presence and movement within one's own life should be a major concentration as well. The Churches have always taught that individual gifts and personal enlightenment are bestowed for the good of the community, that individual renewal must point towards social responsibility. These religious insights have close psychological correlates in guiding mature personality development.

This having been said, the Churches also have much to learn from the spontaneous, joyful and creative expressions of religious experience often evidenced by charismatics. Moreover, a long overdue resolution to the imbalance between the intellectual and pietistic trends in Christian religion appears to be possible if the movement is not viewed as a threat to organizational propriety--as it is in many quarters. In its most basic forms, the charismatic movement is a healthy sign of the need for experiencing religious truth, not just verbalizing it. The transcendence of the material/spiritual dualism afflicting contemporary Christians can profitably be pursued through a non-defensive, but critical, stance taken towards the charismatic movement.³⁹

The increasing proliferation of commercial meditation programs, of mind-training courses, of autosuggestion and biofeedback training should alert the Churches to an inescapable conclusion: many persons undergo periods of anxiety and

39 On the weekend of November 7-9, 1975, I offered an institute in New York on the complementarity between humanistic psychology and religion, the goal being the discovery of norms for authentic religious functioning. I was in contact with many self-proclaimed charismatics and was struck by the obvious parallels between the literature on ASCs and their descriptions of their personal enlightenment. Some individuals indicated intense encapsulation and a rather judgmental attitude towards diverging religious expressions, but others impressed me with the exact opposite attitudes. My comments above are not to be read as espousing any specific movement which is presumed to have universal appeal. They serve only as an example of an ASC with potential for authentic religious experiencing for many persons who were--by their own description--essentially "head" Christians.

tension, feel increasingly determined by external factors and seek practical methods of regaining a sense of self in a vital and immediate way. Any meditative technique, regardless of its ideological interpretation, is an application of basic psychological and physiological dynamics for reducing tension and redirecting energies. The Christian mystics knew and experienced this reality and attempted to explain its achievement--or at least state the conditions associated with it--in enough detail for general assimilation.

The irony is that while suspicion of such experiences is still widespread within mainstream Christianity--a "hands-off" position is justified by talking about a "special gift of God" or the "dangers of delusion"--people can go for instruction to the local "Y" or check the personal column in most newspapers or magazines or merely turn on a TV talk show and be able to compile a staggering list of dubious offerings purporting to accomplish everything from an improved sex life to astral projection. The Churches seem to have simply--if somewhat irresponsibly--chosen to ignore the growing phenomenon of the search for altering or expanding consciousness, occasionally warning of the need to be especially wary of those procedures that have religious overtones and might be "dangerous to the faith."

Religion has nurtured the kinds of techniques belatedly discovered by psychology and--in too many cases--hastily

packaged for a public eager to respond to long-denied spiritual yearnings. The basis for a dialectic is too obvious to need further comment but, beyond the ecumenical benefits, religion can also learn from the scientific study of ASCs and apply these basic techniques within its own framework of faith and value.

A theologian and counselor I talked to recently made the point that in North America we have probably the most sophisticated and educated Christians in the world. They have little experience of what they profess, he continued, and religion is at fault. Various growth psychologies have shown conclusively that meditative techniques, taught under proper supervision, can enable the individual to tap into levels of his personality in which symbolic representation is most vivid. It is superfluous to underscore the benefit that can accrue to religious experience when an individual is enabled to contact and express his symbolic dimensions. And yet the significant results so far produced have had far more application for the psychologist of perception and the comparative religionist than they have for the preacher, teacher, or retreat director. The vast area of experiential richness holds great promise for religious belief and is a very real source of holistic functioning:

The concept "meditation" refers to a set of techniques which are the product of another type of psychology, one that aims at personal rather than intellectual knowledge. As such, the exercises are designed to

produce an alteration in consciousness--a shift away from the active, outward-oriented, linear mode and toward the receptive and quiescent mode, and usually a shift from an external focus of attention to an internal one. If the alteration is isolated from the context needed to support it (as when, typically, Westerners try meditating), it can be meaningless, even disruptive. But as a first step in many of the traditional psychologies, meditation is regarded as an extremely important preparation for a more comprehensive personal knowledge. For many, it may also demonstrate experientially that ordinary consciousness is a personal construction, that it can be extended to a new mode of operation.⁴⁰

Growing research into the bifunctional brain of the human person by physiology and psychology is leading to the realization that total person functioning must include left-hemisphere (language, rational cognition, time sense) and right-hemisphere (intuition, spatial relationships, creativity) complementarity.⁴¹

The quest for ASCs can serve as a corrective to religious traditions which have overemphasized the doctrinal and intellectual components of faith, by redirecting attention to the growing felt need to experience what one professes. Meditative techniques can aid religion in designing ways of assisting believers in regaining or even undergoing initially primary religious experience.

40 Robert E. Ornstein, The Psychology of Consciousness, San Francisco, W. H. Freeman Co., 1972, p. 107.

41 Ibid., p. 49-73.

On the faith level, then, certain techniques for entering an ASC have immediate implications for religion. As well, the dualistic apprehension of self-perception, a ubiquitous and discordant Western experience, may be modified or eliminated by the scientific contributions to our knowledge of consciousness; non-linear thinking is encouraged and sustained by the religious dimension of experience and complements the linear thinking of more utilitarian dimensions of experience. It is thus seen that material/spiritual connotations are modalities and not polarities of the holistic person, and not at all the case that one has to choose to be either "creative" or "practical," "scientific" or "religious." Religion at its best has encouraged the interchange of thought and feeling in order to attain the full experience of believing; science is now learning that there are ways of achieving the same balance within the brain hemispheres by the employment of ASCs. Meditative techniques can enable the believer to experience the spiritual-transcendent dimension precisely through his deepening awareness of his own physiological functions. Only the person determined to maintain strict lines of demarcation between the natural and supernatural will fail to see the integrative possibilities presented by a picture of the human person who functions holistically to the extent that he develops his physical/spiritual potentiality.

Other ASCs offer to serve an integrative function for the religious person who is torn between his scientific world-view and his religious perspective. For example, psychedelic research offers promising contributions to authentic religious functioning. The limited experimental work needs to be further replicated before any structured programs of consciousness expansion will be developed, but initial results are promising and may lead to a deepening of religious experiencing. Masters and Houston worked with 206 subjects in LSD sessions and judged that six persons underwent a mystical experience. They are helpful in describing the personality factors to be accentuated:

It is of interest to observe that those few subjects who attain to this level of mystical apprehension have in the course of their lives either actively sought the mystical experience in meditation and other spiritual disciplines or have for many years demonstrated a considerable interest in integral levels of consciousness. It also should be noted that all of these subjects were over forty years of age, were of superior intelligence, and were well-adjusted and creative personalities. It would appear, therefore, that where there is an intellectual and other predisposition, a belief in the validity of religious and mystical experience, and the necessary maturity and capacity to undergo such experience, then we have the conditions favorable to the psychedelic-mystical state.⁴²

Obviously the specific qualifications prerequisite for such a psychedelic journey would restrict the number of persons

42 R. L. L. Masters and Jean Houston, The Varieties of Psychedelic Experience, New York, Delta Books, 1966, p. 307.

to a minority, but religion has always taught that such maturity and clarity of motivation is to be presumed and stressed before any employment of various traditional spiritual disciplines was undertaken. What Masters and Houston discovered was that the predisposed religious individual is aided in his mystical quest by the judicious employment of psychedelics. There is no suggestion that an ersatz religious goal is created or sought. Indeed, there appear to be significant social correlates:

While it is impossible at this time to make comparative qualitative judgments concerning psychedelic and traditional mysticism, it appears to us evident that the process leading toward Mystical Culmination is far richer in the case of the psychedelic subject than is the via negativa or path of obliteration of the traditional mystic . . . the disparate processes involved in these two mysticisms may do much to explain the withdrawal from life of many of the traditional mystics, as compared to the psychedelic mystic's oft-observed tendency to move towards a fulness of experience.⁴³

Drug-facilitated mystical experiences are obviously not to be undertaken by everyone, but much of the opposition may lie in our Puritan and Jansenist backgrounds where little value is placed on religious experience too easily acquired,

⁴³ Ibid., p. 313. Walter Pahnke's famous Good Friday psilocybin experiment involving Harvard divinity school students in a double-blind technique substantiates their findings. Pahnke saw no conflict between "gratuitous grace" and drug-induced mystical experiences, since the mature voyager sees the experience itself as a gift. See his "Drugs and Mysticism," in Bernard Aaronson and Humphrey Osmond (Eds.), Psychedelics: The Uses and Implications of Hallucinogenic Drugs, Garden City, N.Y., Anchor Books, 1970, p. 145-164.

with the implication that anything "unearned" or "undeserved" is suspect of being what theology calls "cheap grace." But these reservations, as serious as they may be to some, fail to take into account two important considerations:

(1) Careful preparation and disciplined religious development are necessary conditions for a meaningful religious experience with psychedelics.

(2) The drug may facilitate the experience, but the effort to integrate such insights into one's ongoing life is of paramount importance and requires much work.

The preparation for, and integration of, such drug-related mystical experiences necessarily involves the theological concept of grace, as the individual cooperates with, but does not supplant, the mysterious working of God's presence in his own life.

As a starting point, at least, those professionally involved in religion--theologians, pastors, counselors, psychologists, etc.--who would be prepared for such an exploration, might profitably benefit from such an experience and be better able to guide others who seek to integrate this phenomenon with their deepest religious convictions.

Psychedelic mystical-religious experiences may well facilitate the integration of the emotional and cognitive factors in religion and aid the believer in understanding his holistic striving towards unity. Further, the scientific

verification of psychedelic experimentation may underscore the fundamental relationship between religion and science as the believer learns to appreciate the medical and physiological basis for his own religious potential. This is not simple reductionism but rather a convergence of material possibilities with spiritual realities, as the believer perceives that his religious quest corresponds to his physical patterns and that genuine knowledge and growth in any dimension of his experience facilitate his holistic self-image.

Religion and spiritual humanism face a common concern: how to develop and address the religious experience in a society seemingly mesmerized by the quantifiable, manipulable, objective, material aspects of life. Many techniques and agents exist with potential for aiding the sensitive individual in deepening his self-awareness and opening him to the experience of transcendence where he confronts the mystery of his being or Being itself. Religion can benefit by the proper implementation of such techniques as they are employed to enable the believer to integrate his experience with his faith position, even as he sees that development and understanding of his own vast biological dynamisms can further his religious maturing.

Any contribution to the development of human potential, to a synthesis between science and personal insight, to an integration of material stability and spiritual growth, should

be gratefully recognized as a healing gift by both religion and humanism. Such knowledge is perfectly amenable to incorporation within these respective value-systems; anything that can deepen man's relationship with himself, with others and his ultimate reality is of inestimable value. The scientific study of ASCs has this potential for religious experiencing and should be viewed as a furthering of man's ability to visualize himself and his God in a more holistic fashion. The discovery has, like any human discovery, to be guided towards its most beneficial application; ASCs can be detours or bridges, depending on their employment.

Religion, if it revivifies many of its oldest traditions, can learn from, and give guidance to, the contemporary quest for ASCs. It would be most naive to suppose that the exploration of ASCs is a passing fad; nothing so intrigues man as an awareness that he can explore his own territorial limits and go beyond them with the aid of his science. Religious leaders have a crucial role to play by pointing out that freedom without responsible preparation for ASCs can enslave rather than release human growth. If caution, not condemnation, is the approach, religion may offer what no other area of human endeavor can bring to ASC research. This dialectic between science and religion should benefit the faith experience of modern believers whose relationship with God is strengthened by a deeper sense of themselves.

5. Religion and Psi.

Myths are a primary medium for insights about the ultimate nature of human existence; each culture has its myths and corresponding conceptions of human nature. All myths relate to the primal attitude man takes towards life itself:

For there have been, finally, but three attitudes taken toward the awesome mystery in the great mythological traditions; namely, the first, of a "yea"; the second, of a "nay," and the last, of a "nay," but with a contingent "yea," as in the great complex of messianic cults of the late Levant: Zoroastrianism, Judaism, Christianity, and Islam. In these last, the well-known basic myth has been of an originally good creation corrupted by a fall, with, however, the subsequent establishment of a supernaturally endowed society, through the ultimate world dominion of which a restoration of the pristine state of the good creation is to be attained. . . .

To be effective, a mythology (to state the matter bluntly) must be up-to-date scientifically, based on a concept of the universe that is current, accepted, and convincing. And in this respect, of course, it is immediately apparent that our own traditions are in deep trouble.⁴⁴

One of the most enduring myths of every culture and religion is a variation of the stand of Prometheus because it is a symbol of the universal human drive for autonomy and self-awareness. Prometheus stole fire from the gods and gave this gift, along with the arts, to mankind; Zeus, however, punished him for this action. The perduring predeliction of man to confront fate or the gods, to challenge those

⁴⁴ Joseph Campbell, "Mythological Themes in Creative Literature and Art," in Joseph Campbell (Ed.), Myths, Dreams, and Religion, New York, Dutton Paperbacks, 1970, p. 139-144.

who would limit his activity or knowledge, and to establish his own individual destiny in the face of social or moral taboos is finally interpreted as a positive (autonomy) or negative (pride) development. The existential question is intrinsic to human consciousness: how is man to understand himself and what limits, if any, are there to his abilities and aspirations?

The myth of Prometheus is transliterated into biblical imagery through the doctrine of original sin and the Genesis account of Adam and Eve's fall from innocence. The root cause of their disruptive relationship with God is traceable to their refusal to respect the limits established by their Creator for their own personal and social development. These prototypes of mankind tried, as did Prometheus, to steal fire from God in their unbridled curiosity to know more than man was intended to know. Christian theology has traditionally stressed the danger of human pride and the need for man to recognize his absolute dependence on God, to recognize, as did Job, that life will never admit of total and rational explanation. Mystery is a necessary constituent of existence that can never be completely removed from the human condition. "Wisdom? It is fear of the Lord. Understanding?--avoidance of evil" (Job 28:28).

The experience of mystery--or at least of contingency--is universal, as the growing popularity and availability of

psychotherapeutic counseling attests. Many persons look for guidelines that will help them make more sense of life and to understand themselves better in the process of living. The search for meaning, a search intensified by the so-called information explosion, will always be a basic challenge facing each succeeding generation. There is, however, a divergence in attitudes taken towards life when one contrasts the position of the individual who opts for a traditional religious interpretation with that of the individual whose cues are taken from the ideologies fostered by secularization.

Contemporary secular man does not fear offending God-- such a Promethean motif has had little appeal since Freud-- by the fullest exercise of his creative or even destructive abilities. He sees the problems and advances as man-made; the obligation falls upon his own ingenuity to make sense of what he learns about himself and his universe. It is inconceivable that either ignorance or timidity should be reckoned as virtue.

Contrariwise, there is a perceptibly different attitude evidenced by many traditionally religious persons. There is often an implicit suspicion that man's growing autonomy and increasing demystification of the psychic forces within and the physical laws without can only lead man astray, tempting man to threaten God's sovereignty by refusing the status of creaturehood. Man's stealing of the fire of

knowledge, it is warned, usually in carefully chosen oblique language, can only lend itself to the enterprise of "mere humanism" and to a neglect of things supernatural:

The great objection brought against Christianity in our time, and the real source of the distrust which insulates entire blocks of humanity from the influence of the Church, has nothing to do with historical or theological difficulties. It is the suspicion that our religion makes its followers inhuman.

"Christianity," so some of the best of the Gentiles are inclined to think, "is bad or inferior because it does not lead its followers to levels of attainment beyond ordinary human powers; rather it withdraws them from the ordinary ways of humankind and sets them on other paths. It isolates them instead of merging them with the mass. Instead of harnessing them to the common task, it causes them to lose interest in it. Hence, far from raising them to a higher level, it diminishes them and makes them false to their nature. Moreover, don't they admit as much themselves? And if one of their religious, or one of their priests, should happen to devote his life to research in one of the so-called secular disciplines, he is very careful, as a rule, to point out that he is only lending himself for a time to serve a passing whim of scholarly fashion or even something ultimately of the stuff of illusion, and that simply in order to show that Christians are not, after all, the stupidest of men. When a Catholic works with us, we invariably get the impression that he is doing so in a spirit of condescension. He appears to be interested, but, in fact, because of his religion, he simply does not believe in the human effort as such. His heart is not really with us. Christianity nourishes deserters and false friends: that is what we cannot forgive.⁴⁵

As a visionary who saw that Christians, even more so than humanists, should be deeply involved in the living out

⁴⁵ Pierre Teilhard de Chardin, Le milieu divin, London, Collins, 1957, p. 40-41.

of the Creation and the Incarnation, both begun in time but needing the fullest human cooperation to be brought to fulfillment, de Chardin believed passionately that such dualism was a caricature of Christian faith as it was intended to be lived. The tragedy was, as his own life attests, that prophets are still without honor in their own land. He was silenced and misjudged by myopic and rigid men who demanded that "made in heaven" be stamped on every "profane" enterprise before it obtains a value worthy of Christian concern.

Baptized platonism chose the myth of Prometheus over the more exacting demands of the Incarnation as the most appropriate vehicle for Christian experiencing. Teilhard de Chardin, as poignant as was his personal suffering, is only one of a long list of thinkers who could not abide comfortably within a paradigm that they perceived was inadequate for expressing reality. Religion, science, psychology, the arts--indeed, every established human activity--has historically dealt with dissenters in much the same way. The problem within religion is compounded by the tendency to freeze theological interpretation and to introject divine sanction upon human reflection. The "will of God" is proclaimed with such assertiveness that many of us are startled when we reflect on the painfully arduous process involved in discovering what it is that we honestly will and how devious are our own motives in many cases.

The basic concern, it seems to me, of theistic religions is to protect the distinction between the natural and the supernatural orders. There is often an implicit belief that human limitation is some kind of indirect homage to God, as though a teleological perspective were enhanced and made more compelling by the constant frustrations attendant upon the disappointments connected with transient and contradictory human programs. If man, like Prometheus, overextends himself and tries to plumb too many mysteries, he will be brought up short and forced to confront his own limitations and, by implication, the One who is without limits.⁴⁶

If, however, as history attests, man progresses in developing abilities and sophisticated knowledges, there is another tendency of religion to supernaturalize such endeavors by carefully distinguishing between dedicated humanists who work "only" for improvement of the human situation and those who strive "for the glory of God." Although such reasoning can be unscrambled sufficiently to admit of a vital Christian involvement in life, too often religion can subtly encourage the viewpoint that all created reality is merely a means to a higher end, that Christians should never lose sight of their real goal by becoming too immersed in what is transitory and natural:

⁴⁶ This is the curious reasoning put forward by some theologians when the "Exorcist" furor hit the public. Diabolical possession will lead to belief in God when it is realized that medicine is impotent to explain the phenomenon.

Depending on the greater or less vitality of the nature of the individual, this conflict is in danger of finding its solution in one of the three following ways: either the Christian will repress his taste for the tangible and force himself to confine his concern to purely religious objects and he will try to live in a world that he has divinised by banishing the largest number of earthly objects; or else, harassed by that inward conflict which hampers him, he will dismiss the evangelical counsels and decide to lead what seems to him a complete and human life, or else, again, and this is the most usual case, he will give up any attempt to make sense of his situation; he will never belong wholly to God, or ever wholly to things, incomplete in his own eyes, and insincere in the eyes of his fellows, he will gradually acquiesce in a double life. I am speaking, it should not be forgotten, from experience.⁴⁷

My own experience approximates that of de Chardin, although I would suspect that the second choice is quickly becoming more popular than the third. Simply put, contemporary believers are not disposed to be dishonest to their own experience and integrity by cultivating a suspicion of the development and maturation of their own talents and abilities. The temper of secularization encourages the struggle for autonomy and self-confidence; modern religious thought must learn to avoid dichotomies that insinuate that human achievement is pitted against divine prerogatives. The conceptualization of a supernatural order admits of many approaches, but whatever avenue of understanding is chosen, it must be firmly grounded in the experiential base of human activity. Cooperation with and integration of the divine presence--however this

47 de Chardin, op. cit., p. 22-23.

is conceived--is not pantheism or some as-yet-undiagnosed spiritual pathology; it is allowance for the fullest development of human potential even as religion strives to help the believer seek out the transcendent dimension of life and avoid entrapment by any limited ideology of his own devising.⁴⁸

ASCs, I noted, serve an integrative function for the material and spiritual modalities of holistic experiencing for both humanist and religionist by positing the drive for transcendence within the locus of a growing human appreciation of our awesome physiological inheritance. God is encountered, not explained away, for the man of faith as he comes to a deeper awareness of the nature of the gift of life which is his to employ in a responsible manner. Religion and humanism are then free to interpret this experience within their respective teleological or temporal frameworks.

Beyond this possibility, however, psi functioning may make a unique contribution to the search for a more unified perception of the natural/supernatural continuum. In brief,

48 Eric Mascall claims that Barth's veto on natural revelation and natural theology led to a denial of God's transcendence, especially in its "death of God" formulations, definitively separated as it was from the starting point of human experience. See his The Secularization of Christianity, London, Darton, Longman & Todd, 1965, p. 104-105: "It is, however, ironical that the extreme revelationism of the Barthians, for whom God was everything and man nothing, should have led to the Christian atheism for which the man Jesus is everything and God nothing." However one specifies transcendence, it is my belief that it must serve to expand, not curtail, human development, and it can only fail if it judges human experience as irrelevant to faith. Faith must serve to interpret, not demean, human efforts at self-understanding.

does psi offer any insight into a possible reimagining of the natural/supernatural model of much religious thinking?

A reflection on the human condition will never lead to belief in God; at best it is a starting point in the search for meaning. The late Ronald Knox once asked a friend of his who had written a very sympathetic and accurate history of Roman Catholicism why he had never become a Catholic himself, to which his friend replied that knowledge was not faith. Christians have always believed that God's revelation is a gift, a grace, freely given to a person disposed to accept it. My comments are not intended to "prove" God's existence--here we move into the philosophy of religion, not faith--but rather to suggest ways in which the person who experiences God as a reality may better relate this belief to other areas of his experience. In short, God is given in experience, but the stark contrast between a natural and a supernatural order of reality may make such an experience more difficult to sustain and integrate within a developing personality. I am convinced that many persons are disturbed to find that they have "outgrown" God and wish that they now had the serene faith of a child, even as they know that only a child can view life so simply. What they have outgrown is not God but outmoded conceptualizations of God which no longer fit an adult perspective. God then becomes no more existentially urgent than plane geometry, although the "facts" of both may

be admitted. At times of illness or impending death it often happens that a latent primitive concept of God is resurrected, but, because it has not been integrated with other areas of maturation throughout a lifetime, it serves a dubious psychological and theological function.

Christian faith teaches that in Jesus the Christ, God revealed himself as the answer to the secret of human existence. Jesus taught man not only about God but about man himself. Paul tells us that Christ was like us in all things but sin (Hebrews 4:14). The meaning of this passage has been problematic from the earliest days of Christianity when controversy arose over the existence of Christ's human nature. To be human, in our experience, is to be conscious of being sinful, selfish, petty, unkind, devious, etc. A definition of the dual nature of Christ enhanced our humanity and protected his divinity, but not without raising another set of conceptual difficulties that persist into our own day and which have been intensified by the insights from depth psychology relating to integral human functioning. Somehow, for many Christians, there is difficulty in grasping the preponderance of one nature over the other at various points in the Scriptures.

Christian thinkers have been most assiduous in defining and protecting the scope of divine activity in the person of Christ. Miracles, prophecies and authoritative statements

about the Father have traditionally been seen as "proof" of Christ's divine nature. What might transpire if these same phenomena were interpreted in terms of psi ability and situated within Christ's human nature, not just as agency but as cause? Such a suggestion, on first reading, sounds reductionistic and appears to strike at the essence of Christ's uniqueness as God-Man, but I believe it can fit within a perfectly orthodox, if somewhat unusual, conceptualization of the Incarnation, provided that:

(1) the "ransom theology" of traditional Christianity is seen to have been superseded by an "Incarnational theology." The latter understanding lays stress on Christ as the prototype of all humanity, the One whose life and death speak to us of what we might--indeed, must--become if we are to be fully human. Christ's divinity is made visible and meaningful for us through our own humanity; we are not redeemed from sin in the sense that God commands a blood sacrifice to "even the balance," but rather, Christ's life is seen as an invitation to break through the limited bonds of selfishness and sin that entraps us, and to live out the sacredness of our own humanity. Christ's life and death give us the courage to live as free men who no longer need fear that death and sin are permanent conditions of life and spirit. The chains of ignorance, fear, and self-deprecation are broken because Christ has divinized our humanity and taken the human condition more seriously than

had any ideology or theology of human potential prior to Christ's epiphany. Christ is what we might become if we trust in ourselves and in the God who assures us that not only is the kingdom of God to come but that it is already within us. Christ has shown that to be God-filled is not to see our humanity destroyed, as Sartre fears, but to see it fulfilled.

(2) we see Christ's extraordinary actions not as protection and evidence for his divinity but rather as challenges for each person to seek integration within himself and to deepen his own relationship with his God who calls him into fulness of being and who desires a free and mature response to him. Christ's possessed gifts then appear as our possibilities, our dimly perceived future potential:

In any case, humanity today in its immense numbers and in its concrete unity must learn the new, necessary forms of its society in order to love. Or mankind will perish when God becomes the silent inconceivable that man is tempted to honor, if at all, only with silence. Today all atheism is really present for the first time and is merely the wrong adolescent form of this temptation. A worldly world is being created by man which is not meant to be sacralized, but must be experienced in its depths which God has sanctified.⁴⁹

49 Karl Rahner, "The Unity of Love of God and Love of Neighbor," in Theology Digest, Vol. 15, No. 2, 1967, p. 93. Rahner holds that explicit love of neighbor is love of God who can only be loved by loving our visible brother. In effect, Rahner holds that a genuine "natural" love of others is also a salvific event; or better, there is no longer a "natural" order but only a supernatural transcendent order. The world of things is man's true and proper milieu for self-actualization and salvation.

Rahner admits that most theologians would reject the radical equation that love of neighbor, properly expressed, is always love of God, even if this is not reflected on by the individual. The point to be made here is that a focus on human activity need not be a neglect of God; indeed, we can experience a transcendent God only if we have first a worldly experience of a human Thou.⁵⁰

The fear that a "natural" explanation of what traditionally has been called Christ's "supernatural" powers need not be entertained, any more than love of neighbor should be viewed as a lessening of love of God. The personality factors tentatively culled from those individuals who manifest psi abilities in a positive and integrated fashion coincide with those qualities and virtues encouraged by Christian teaching: compassion, altruism, trust, etc. The study of psi indicates that all religious systems recognized and honored, even as they tended to "supernaturalize," certain extraordinary psychic talents:

What emerges from this study is that we have a modern confirmation of patterns of communication that have grown up through the ages in the systems of the various religions. Whatever else may be said about it, it would appear that the founders of the various major religions were to a remarkable extent following a pattern of reality of human experience that is now today independently substantiated as having a valid basis. . . . What this will mean to religion will have to be left to the future, but it should mean something

50 Ibid., p. 92.

to have discovered that men themselves have those very powers that they once attributed to divinity and which they believed (as they once did all natural principles) to belong to the supernatural. As we all know, most of the things men are doing for themselves today are being done because they discovered the natural principles which their ancestors had deified. It looks very much as if the world may have reached the stage at which people must learn to do a great deal more for their own personal and social guidance than they have hitherto left to the supernatural.⁵¹

Rhine and other investigators have seen the potential of psi research for contributing to a vastly richer conceptualization of human personality than we have had to date. Much of their theorizing speaks to psychologies that truncate man and reduce him to partial explanations predicated on limited areas of observable behavior or explicated motivation. It should be noted, however, that often religion is seen as being an ally of these same trends, because of its tendency to take such psi functions out of human development and shift them into a supernatural order.

The relocation of Christ's miraculous and prophetic abilities within his human nature in no way suggests that Christ was not divine--we often forget that the apostles, who were witnesses of the Gospel accounts of these actions, did not understand Christ's divine nature until his reappearance after the resurrection--but such a reevaluation can serve to

⁵¹ J. B. Rhine, "Parapsychology and Man," in Journal of Parapsychology, Vol. 36, No. 2, June 1972, p. 118-119.

make more comprehensible for the believer the God-given richness of human activity. Psi research shows increasingly that what was formerly attributed to superhuman agency can be understood in a more scientific manner. I think it quite respectable to theorize that Christ possessed psi abilities to an extraordinary degree and was able to exercise them so completely because of his total and integrated belief that the Father was both source and goal of all human activity. This vision of reality and the lived experience of a dynamic relationship with God which was Christ's opened him to total psychic functioning and to preaching an audacious way of life that radically altered the course of human history.

De Chardin stressed repeatedly that faith in God's presence should make of the believer the most adventurous of all men, because he understands that the living God animates all we do and become. All being is sanctified by Emmanuel--God-with-us--so that the building of the earth and the development of our own humanity is simply a continuation of the Creation and Incarnation. God is not honored by man's fear of claiming his human inheritance by imaging himself after machines, animals or insecure adolescents. Too much theologizing and psychologizing has had the deleterious effect of making man's full development a preposterous fantasy that must be expunged if he is to know his "real place" in reality.

Admittedly, this speculation is not very amenable to a Barthian model of faith which stresses a God who is Wholly Other and who stands over against his creation as Lord and Judge. My own reading of such a position leads me to posit a perduring suspicion of overweening human pride that is best checked by reminding man of his limitations and his delusions of grandeur. I am convinced that life itself, with its struggles and disappointments makes any thinking person aware of his limitations, as does the inevitability of death. I find very few persons who talk with unabashed enthusiasm about a bottomless reservoir of human wisdom. Two global wars, economic chaos, international disputes, fratricidal civil wars, racial tensions, etc., have been, to put it mildly, sobering thoughts for even the most hearty booster of human omniscience. A subtly injected superego God will not resolve the malaise, as Freud accurately pointed out. My own experience leads me to suggest that the most pressing need we have today is to find ways of integrating a vast knowledge with an appreciation of our spiritual needs that is worthy of, and meaningful to, sophisticated moderns who "have known original sin," to use Oppenheimer's terms referring to those scientists who naively believed that atomic theory would have only beneficial application.

We have all come up against the misuse of our accumulated expertise and need a religious viewpoint that does not

pretend that we can ignore what we know nor that we are sufficient explanation of ourselves. A healthy humility united to a mature autonomy is not fostered, in my opinion, by religious insinuations of human abjection nor by psychological pronouncements of man's impotence in face of his environment or his past.

Those persons who experience the validity of a Barthian position are not to be faulted if they are able to integrate this with their own maturation. Life is much too complex to be anticipated or limited by any ideal formulation of religious experiencing. My point is simply that I find few persons are comfortable with such a model and this fact must be faced. I think that Tillich's model offers a viable alternative and is more sensitive to current self-images and the vitality of the experiencing process.

If Tillich's model of God as the Ground of Being is employed, man's deepening self-awareness leads him to experience God, not in spatial terms, but as the source of his own being. In this model--and it seems most appealing to the kinds of growth psychologies mentioned in my research--man's expanding understanding of his own potential and experiencing processes leads him--if he is a believer--to a fuller and richer comprehension of the God who is and gives--or shares--life and meaning to everything that is.

I am not suggesting that God will be "found" through an experience of ASCs or psi--humanists prove there are other possibilities--but that the person who believes in God may be aided in experiencing him more fully as he comes to experience his own growth and transcendent movements towards integrative functioning. Nor am I proposing that the complex problem of the natural/supernatural dichotomy is finally resolved. I do maintain that a scientific understanding of psi may aid in appreciating Christ's awesome human capabilities and lessen the tendency to remove all such experiences into the divine realm.

If Christ is met as a man of incredibly developed abilities, a major point of convergence is established. The need to demythologize is unnecessary as science shows that the greatest miracle known to man--if he can be taught to realize it--is his own humanity and the sacred nature of his developing consciousness, a gift of God made manifest and graced in the life of the Christ who experienced the fullest unfolding of these gifts. By centering man's gaze on the awesome powers he possesses, Christ gives meaning to the Incarnation that speaks to individuals seeking to grasp God in their midst.

Christian religions conveyed an understanding of Christ based on the personality models readily available at the time. As psi research begins to recognize the vast potential of

human being-in-the-world, our understanding of miracles, prophecies and healing will grow apace, but these gifts will be no less sacred and impressive because of our knowledge of them. De Chardin spoke of the omega point towards which all life surges as human consciousness develops and expands. The believer who knows that life is not rendered mundane because of our increasing scientific, medical and psychological self-understanding will relate to this reformulation. In the language of de Chardin, psi and the expansion of human consciousness can point us towards the omega point, the Christ of our future becoming, whose consciousness was fully attuned to the Father present at the center of all human fulfillment.

Bultmann was deeply aware of the lack of comprehension evidenced by modern believers when they confronted a traditional understanding of miraculous events and prophetic utterances. Where, in their empirical training, was room allowed for such "aberrations"? After all, we "knew" the laws of nature did not permit such phenomena. Demythologizing seemed the most appropriate way, at the time, to protect the central message of Christ while, at the same time, employing scientific knowledge to update what appeared a primitive understanding of so-called supernatural activity.

The basic assumptions of the demythologizing school were that miracles and prophecies were scientifically "impossible" and must be seen as symbols only of a spiritual

reality.⁵² Bultmann's intentions were commendable and he did perceive the problem that was ignored by other religious thinkers, but it appears that he was locked into a limited scientific paradigm. As we learn more about the natural basis for psi, we begin to realize that those activities attributed to a supernatural agency may be explained in natural terms without being explained away in the process. In any case, we may state that Christ's powers were not "impossible" when viewed from a different perspective:

The time, however, is ripe for us to become conscious of the metaphysical questions lurking behind the laws of nature, even if we cannot solve them at present or as (scientists) do not set out to solve them. But at any rate we should cease to offer as a "world picture" that senseless, quantitative, deterministic machine which is presented today as the result of scientific research.⁵³

It is not that our scientific paradigms make demythologizing an obvious necessity; on the contrary, we are reminded that we see only as much as we are trained to see, and psi research is pointing to the growing need to demythologize our more unimaginative expressions of science:

52 See, for example, Rudolf Bultmann, "New Testament and Mythology," in Rudolf Bultmann et al., Kerygma and Myth (ed. Hans Werner Bartsch; trans. Reginald H. Fuller), New York, Harper Torchbooks, 1966, p. 1-44.

53 Aniela Jaffé, The Myth of Meaning: Jung and the Expansion of Consciousness (trans. R. F. C. Hull), New York, Penguin Books, 1975, p. 36, quoting W. Heitler, Der Mensch und die naturwissenschaftliche Erkenntnis, Braunschweig, 1964, p. 61.

In the evolution of scientific thought, one fact has become impressively clear: there is no mystery of the physical world which does not point to a mystery beyond itself. All highroads of the intellect, all byways of theory and conjecture lead ultimately to an abyss that human ingenuity can never span. For man is enchained by the very condition of his being, this finiteness and involvement in nature. . . . Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his organic processes and even less of his unique capacity to perceive the world about him, to reason and to dream. Least of all does he understand his noblest and most mysterious faculty: the ability to transcend himself and perceive himself in the act of perception.⁵⁴

Reductionistic and materialistic scientific and psychological paradigms have contributed to a loss of awe and mystery, to a certain timidity about probing the transcendent depths and heights of human personality. "Other worldly" religions have also failed to address the capacity of man to experience himself fully, by removing the sacred and miraculous to a superhuman plane. Christ addresses these polarities and unites the material/spiritual and natural/supernatural modalities within his own incarnate person.

If Christ can be seen as the model of human functioning through his life, teachings and psi abilities, modern believers may be encouraged to reject the crippling effects of encapsulating ideologies and to reclaim their God-given human inheritance,

⁵⁴ Lincoln Barnett, The Universe and Dr. Einstein, New York, Bantam Books, 1972, p. 117.

those very capacities ignored by unimaginative science and usurped by overzealous religion.

Many modern Christians seek to experience the sacred dimension of life in accordance with their most highly prized forms of human knowing, while yet searching for transcendence beyond any limited human categories of reality-structuring. Psi reflects a growing scientific development and can point to the divine within man's flesh and blood world of daily experience, if we know how to integrate them. As the religious personality learns to integrate these facts and experiences into his evolving self-understanding, as he perceives that his own developing awareness of the magnificent scope of human consciousness is the locus for deepening his faith in God's mysterious presence in the world made sacred by Christ's Incarnation, there is no longer a need to maintain a lingering suspicion that man's achievements are somehow inimical to God's uniqueness.

My reflections are only a beginning. Much more work needs to be done in developing a fully integrated theological model for psi functioning, but the focus on Christ's human functioning is a starting point. Christ is not less God for being fully human; indeed, a theory of psi functioning may yet help us realize more clearly that our experience of God grows with our deepening experience of self and may support our exploration of the uncharted areas of human potential.

Christ is the model of a unitive consciousness that may serve as a meaningful and vital reconceptualization of our own humanity. Christ's experience of his own human nature was the locus of his experience of God, the only avenue which we shall ever have of knowing ourselves and God. If Christ's extraordinary abilities are also ours--if we can overcome the demeaning limitations of some of our personality and theological theories--if we can gratefully accept what Christ has shown that we are, then perhaps our own fullest experiencing may be seen as the way God is most fully present to us.

6. Summary.

The expression of psi and the experience of an ASC have often enough been viewed as esoteric or self-indulgent activities with little practical application for personality development. To be sure, we often read or hear of individuals who employ both as a circumvention of the more complex and extended process of progressive maturation and social responsibility. The more bizarre or dubious examples of these phenomena seem to capture public attention and can serve to foster an entrenched way of thinking that makes suspect any deviation from what they have come to accept as the only reliable norms for reality-testing. This situation is changing as controlled and serious studies serve to point out the exciting potential for personality theory and individual

development, especially in terms of consciousness-expansion.

The humanist naturally respects a scientific explanation of the physiological basis for consciousness alteration and for an expanded sense of self that is predicated on psi functioning. Both appear to be situated within the developing human personality, which serves as the focal point for much humanistic religious experiencing. Far from serving as an escape from the complex and demanding process of organismic growth, psi and ASCs are reminders that this very growth is not nearly as contained as we had previously thought. The challenge of assimilating new perspectives and different modalities of knowing is a spur to greater self-unfolding. ASCs and psi experiences can be valued as complements to our more rational and sensory modes of information-acquisition.

Religion also serves to benefit from a clearer understanding of these principles which can serve as a bridge for reaching those believers who wish to integrate as closely as possible their scientific knowledge with their faith position. Psychological insights about the judicious employment of ASCs and the complementary role of psi with more traditional means of cognizing can be linked to religious values, thus helping the believer avoid looking for superficial answers to his most existential questions. Mystification is replaced by genuine mystery as the believer, through his knowledge, is

enabled to see the myriad and subtle ways that grace builds on nature, the increased vitality of his own experiencing that vivifies his most treasured religious convictions.

Religionists and humanists, differing in their interpretations of the ultimate nature of reality, share a common desire to confront the tendencies of certain ideologies that would dismiss as irrelevant or reactionary their spiritual concerns. Although shaped by the forces of secularization, they do not concur in a limited materialistic imaging of the human person. Psi research and ASC investigation are pointing to long-neglected human needs and abilities, the better understanding of which may be contributory to integrating the material/spiritual ways of being total human persons. Each phenomenon can be situated within biological parameters and yet be incorporated into a value system conducive to a humanistic or theistic viewpoint.

The religionist may further find additional ways of reuniting the affective/cognitive approaches to religious experiencing and to a clearer appreciation of the meaning of religious experience which is far richer and more meaningful than an intellectual approach alone can provide. ASC research and experience can reveal to the believer that his own religious traditions have long recognized and valued certain methods for altering consciousness and that an enlightened employment of such techniques can serve a central function

for religious experiencing. There is much more to human experience than any scientific or religious paradigm could ever encompass. As the believer learns to trust and develop the validating dynamic of his own experiencing process, through any number of procedures and techniques, he comes to learn that science is now affirming the value of these same techniques for human growth. Religious aspirations are then judged to be facilitated, not invented, by ASC techniques. The spiritual/material modalities of human personality are integrated in man's search for God in and through his own human activity that leads to transcendence.

Certain theological models of faith and revelation are more readily accessible to a redefinition of the natural/supernatural question. Psi, understood as a natural ability in man, can serve to relocate the miraculous and awesome within a natural framework and, in the attempt, contribute to an experience of God as the sacred Ground of Being. As psi research accelerates, Christ may come to be comprehended as the one who makes God most present to us by imaging man to himself in the most vital manner. Hopefully, this appreciation of the vastness of our human potential will serve as a point of integration between the natural and supernatural categories of reality, as a way of experiencing in a more holistic fashion.

The experience of a sacred dimension to life, I maintain, is vital to human growth and a holistic self-definition;

such an experience is a primary value for both the spiritual humanist and the religionist who believe that in the most authentic living of life one comes to discover the meaning of life. As we learn more fully how it is that we can expand and develop consciousness in accordance with our growing knowledge of ourselves, whatever technique is employed or ability exercised, the religious experience of man continues to develop with it.

Religion and humanism have much to share with each other. Moreover, the merger of Western experimental techniques with the Eastern spiritual disciplines may eventuate in a more balanced understanding of how it is that we might become more than we are. Religion, science and humanism are partners in the enterprise of helping human beings become more aware of our human inheritance. Religion should view this evolution as most salutary for its own vision of ultimate reality and God's gift of life, the God, Genesis reminds us, who made man in his image and likeness.

Our experience is deepened as we develop our consciousness and our awareness of ourselves as persons in process of becoming more and more open to reality, as we perceive the magnitude of human existence and its interrelatedness with everything that is. This experience can be a sacred happening for anyone and leads the humanist to stand in awe of what we are and might be as human persons. The believer can agree,

confident that what man possesses is a gift of the Giver of Life, to be employed like the Gospel talents for man's use, for as consciousness expands so does man's consciousness of his God.

Jung once noted the danger of relating to formulations of God rather than to the experienced reality of God. In a letter to a Roman Catholic theologian in January, 1948, he connects his experiencing process to his own faith:

I thank God every day that I have been permitted to experience the reality of the imago Dei in me. Had that not been so, I would be a bitter enemy of Christianity and of the Church in particular. Thanks to this actus gratiae my life has meaning, and my inner eye was opened to the beauty and grandeur of dogma.⁵⁴

What, finally, do ASCs and psi "mean" for us? As we come to accept the possibility and validity of these phenomena, we can come to perceive that the ways in which we image ourselves have been shaped by, and given shape to, our own experience. What we are is, to a large extent, dependent on what we think we are and can be. ASCs invite us to entertain broader possibilities, to plumb the richness of being, to dare explore meanings and connections in life that speak of fuller and different ways of being.

⁵⁴ Carl G. Jung, Letters (selected and edited by Gerhard Adler, collaboration with Aniela Jaffé, trans. R. F. C. Hull, Vol. 1, Bollinger Series 95), Princeton, N.J., Princeton University Press, 1973, p. 487. The theologian is Gebhard Frei, professor of philosophy and comparative religion at the Theological Seminary of Schöneck, Switzerland.

Life's meaning is enriched by our experiencing. ASCs may contribute to a deeper possession of both, which is really one process of self-discovery. Our experiencing of the sacred nature of our own existence may be enhanced as we refuse to be limited to any single paradigm or to curtail our own responsible self-unfolding process by any routine patterns of encapsulated vision. Life and the experience of its religious and transcendent dimensions are not given once and for all but must be constantly lived, symbolized, probed, undergone. Our capacity for transcendence is linked to our courage to explore ways of perceiving and being that are specific to our own personal awareness of our need for growth, for wonder, for awe, for mystery.

This willingness to entertain the possibility that we are not limited by our skins and sensory avenues, but only by our preconceptions, may entice us to seek to experience our fullest psi potential, to broaden our being present to ourselves and to our world of others. Gradually it becomes clearer and clearer that we have victimized ourselves by refusing, through ignorance, timidity or a beguiling fascination with theories of partial functioning, to claim our fullest human inheritance.

ASCs and psi may serve to expose new meanings and possibilities in life, to vivify the sacred and transcendent dimensions of that life which unfolds as we ourselves enter

more fully into the myriad and awesome experiences of that very unfolding. Meaning comes through living and living is itself a dynamic process of experiencing. As experiencing is enriched by psi and ASCs, we may expect to understand and to undergo its religious dimension more fully as we integrate our need to understand and to be as holistically as possible.

CONCLUSIONS

Our "ordinary" consciousness is selective and limited, geared to emphasizing those aspects of reality which society deems functional or dysfunctional for its own vision of reality. Our concepts of what is possible limit our personal consciousness and the paradigms we choose to structure reality. As obvious as this should be, most persons are in fact existentially unaware that the demands of biological maintenance and societal acculturation lead to focusing on preferred ways of perceiving, conceptualizing and self-imaging. Because we construct our ordinary world around the limited input from our sensory systems, we remain largely unaware of much of our immediate environment, the geophysical medium in which we live. Our theories of personality are based on what we know, but what we know may actually hinder us from considering other possibilities of human potential.

We are often oblivious to different ways of seeing and being, convinced that what we see and understand within our own parameters of reality-testing is "what is." Modern science is primarily verbal-logical--the epistemological mode of rational thought--and this way of perceiving reality often comes to be equated with reality itself. We develop systems of categories for sorting our sensory input, simply to make sense of, and give order to, the incredible amount of information constantly bombarding us. Because of previous

experience we tend to reinforce our personal category systems and construct a model of reality that is based on an experience of our categories rather than on occurrences in the external world. We have certain patterned expectations of the way things are and should be, so we tend to see things the way that things should be. The trade-off for order and necessary systematic thinking is often that our experiencing process is blocked and contained by our societal and personal expectations. We thus become automatized or encapsulated, reacting to only those aspects of reality, to only those possibilities, that our language and logic indicate are important.

The very efficiency of Western technological societies has carried its own risk of criticism, and this from the young, the "cognitive minority" who have become increasingly disenchanted with the limitations of such perceptual rigidity. Counter cultures have arisen as a protest against the patterns of monolithic logical, rational, empirical and objective epistemologies that have denied the importance of the creative, subjective, experiential and affective approaches, leading to the condition of man imaging himself as another object of his observation and control. The scientific stress on observable phenomena has been subtly incorporated into a life-style in which rational control, objective facts and data-gathering come to define a "realistic" approach to life. "Merely" personal experience does not count for much in such a scheme;

only the "facts" are important. Which facts? and for what purpose? are rarely raised questions. Bureaucrats and technocrats become increasingly annoyed at the impertinence and irrelevance of such questions challenging the prosecution of wars, the establishment of priorities in education, immigration, environmental control and economic programs--"the facts speak for themselves"--so many young persons drift off to explore their own private spaces and a broader definition of reality. Left brain/right brain emphases become ways of life, and convergence of two valid ways of perceiving reality is rendered impossible by such polarization.

Philosophical dualism runs throughout Western thought, from Plato to Descartes, such that matter and spirit, body and soul, thought and feeling appear to be distinct entities, if indeed spirit is not reduced to biochemical discharges in the brain. Religion has been infected with the same dualism, often centering on cognitive/affective dissonance. Although science now knows that the observer is part of his observation, that the subject affects the object, and that formerly cherished ideals of so-called objective detachment are outmoded, still the problem of experiencing ourselves as a totality of feeling/thinking, spirit/matter, mind/body remains.

Secularization, as an evolving historical process of situating man more firmly in his own world of experience, has

often exacerbated the unilateral materialistic perspective, partly as a reflection of a distorted scientism and partly as a reaction against the supernaturalism of theistic religion. The experience of many contemporary persons has been schizophrenic: they value and prefer scientific methodologies but abhor much of the reductionism rampant in certain psychological and scientific circles which would deny the spiritual dimension of experience. Conversely, the tendency of much theistic religion to debase the worth of the "merely" human daily experience by positing a supernatural order of ultimate value is also disquieting. The quest is for incorporation, for a unitary experience of being scientific and spiritual, of finding transcendence within the immediate world of experience. Many believers need to find the experience of things supernatural and divine within their own experience of being human, even as they believe that in so doing man is not his own final answer.

The reality of psi phenomena has been universally reported throughout history in every culture and promises to provide a point of convergence between the natural and supernatural dimensions. Religion stands to benefit from a resolution of certain aspects of this perceived dichotomy as man deepens his experience of his interrelatedness with all reality and comes to appreciate the awesome scope of his God-given human inheritance. Humanism, valuing the fullest development of human potential, can also locate the spiritual dimension

of human personality within the human person seeking transcendence beyond any sensory limitations of his own organism. Religion and humanism are free to interpret the meaning and purpose of such phenomena in accord with their own convictions about the nature of life and ultimate reality.

The counter culture employed techniques for attaining an ASC as a protest against the debilitating implications of an exaggerated materialism and rationalism. Science has discovered that important distinctions must now be made in evaluating such events. Beyond mere escapism and self-indulgence, it is recognized that ASCs can serve vital biological goals and contribute to the human quest for holistic functioning and self-understanding. Religion, by reclaiming many of its most cherished traditions, is in the position of aiding the believer to facilitate his religious experiencing by the judicious employment of techniques for going beyond the merely intellectual apprehension of his faith position. Humanism can recognize the importance of expanding the parameters of consciousness and of experiencing the many avenues of human self-becoming.

There is no optimal way of being human and/or religious. ASCs and psi, however, can help remind us that human consciousness is a personal/societal construction that is much richer, more exciting and far more spiritually meaningful than any of our limited scientific or religious paradigms

could ever reflect. The willingness to explore beyond the boundaries of our present paradigms is not a flirtation with chaos or irresponsibility, unless we seriously maintain that our perceptions are exclusive pathways to all reality. What is sought is an integration of the holistic experiencing process in which the rational and affective, the material and the spiritual, the temporal and the cosmic or the natural and the supernatural are comprehended as complementary aspects of a reality that can be experienced as a totality. What is sought is the fullest and most authentic experience of being human. ASCs do not abrogate normal states of consciousness, nor does psi remove the obligation of arduous analytic reasoning. Rather they may contribute to the effort to overcome our habitual tendency to define and image ourselves in either/or terms.

There is no other place to locate the meaning of life and the reality of God than within our own experiencing. As we are encouraged to overcome our self-imposed limitation by intensifying our experience of ourselves and the world with which we are interrelated, we might come to realize that human fulness depends on being true to what we are and can be, not on any arbitrary selection of one way of perceiving or being.

Medicine tells us that our brain is bifunctional, that it serves different needs at different times and that an

integrated personality ideally employs both hemispheres. Biologically we are incomplete if we are only rational or only intuitive; reality is much richer and vaster than either preference can encompass. ASCs and psi do not imply polarization, but expansion, the opportunity to experience more fully and to integrate different worlds within our more ordinary ones. Neither state of consciousness is reducible to the other. One does not have to choose between being realistic or religious, between being creative or scientific, or between whatever categories we employ to wrench apart the total reality that is present to us as sensitive human beings.

Whatever techniques or abilities are available to enhance our fullest human functioning should be seen as benefits for religion, for humanism, indeed, for our gifted human existence. Psi and ASCs are much too important to be left to the dabblers or to the trivializers, much too valuable to be unclaimed because of the skeptics or the dogmatists. Religion and humanism both seek to know and celebrate the mystery of life, to protect the most sacred of all human possessions, to understand our being human in all its myriad expressions. Both stand to be enriched by the proper understanding of psi and the dynamics of ASCs. Man's ability to imagine what he might yet become is contingent upon his willingness to see what he already is.

Suggestions for Future Research

(1) A study of the ideational content of acquired mysticism compared with psychedelic-mysticism might serve as a basis for determining if, in effect, drug-induced religious experience is the same as that had in more traditional ways. Granted that many of the experiences might be ineffable, it could foster an understanding of the role of the psychedelics in indicating points of convergence or divergence. Further, would extensive comparisons between these two forms of mystical experience tell us anything about the social component, i.e., does psychedelic-mysticism evidence a greater degree of social involvement than does acquired mysticism?

(2) Some psi researchers speculate that telepathic rapport develops in a group sharing common ideals and meeting over a period of time in pursuit of common goals. A control group, such as a prayer gathering, might serve as a basic research foundation in formulating the optimal conditions and personality characteristics conducive to telepathic communication.

(3) Non-sectarian healing techniques have been studied in an attempt to discover and communicate the basic psychosomatic principles involved in such healing. Research might center on an examination of the specific contribution of a religious overbelief in attempting to ascertain if there is a difference between secular and religious healing. Does a religious belief help a person "believe" more strongly in healing powers? Does

belief in God elicit results more consistently or more quickly than does a secular position? Does belief in an outside supernatural agent tend to hinder the activation of the organic healing dynamic?

(4) Psychedelic research projects conducted by Masters and Houston and by Grof give initial indication of a promising area of investigation of the role of symbols in religious experience. Psilocybin and LSD have been employed as catalysts for triggering the dynamic symbol-making process, but perhaps hypnosis and other ASCs could tap into the same process. In formulating liturgical and catechetical programs such information would be invaluable. Is there a universal tendency to respond to symbols? Are there universal symbolic themes? Are present liturgical formulations the most authentic vehicles for these themes? Jung's work on symbols, alchemy and the collective unconsciousness might be integrated with empirical findings coming from some of these studies as a way of suggesting some answers.

(5) The bifunctional studies of the human brain raise important questions for religion. Are some religions primarily "right-" or "left-brain" expressions? If some individuals favor one modality of experiencing over another, do we need to confront a set or expression of religious needs and attitudes different from those stressing the other brain hemisphere? Will increasing knowledge of "right-brain" or intuitive

functioning suggest a greater emphasis in religion on mystical and ecstatic states? The broader question arises: is it possible to conceive of a universal religion that can appeal to both functions?

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Barrett, William, Irrational Man: A Study in Existential Philosophy, New York, Doubleday Anchor Books, 1962, 314 p.

A clear and convincing presentation of existentialism as a way of life which confronts irrationality and absurdity. Reasoning can only follow from an awareness of the ambiguous condition of human existence.

Barron, Frank, Murray Jarvik, and Sterling Bunnell, "The Hallucinogenic Drugs," in Altered States of Consciousness: Readings from Scientific American, San Francisco, W. H. Freeman, 1972, p. 99-108.

Barth, Karl, The Epistle to the Romans (trans. Edwyn C. Hoskyns), New York, Oxford University Press, 1968, v-547 p.

One of the major theological reflections of this century. What is the relation of revelation to religion and to experience? A major attempt to counter the liberal wing of Protestant theology, this book is a restatement of fundamentalist Reformation faith positions. An impressive exegesis and important reading.

Barzun, Jacques, Darwin, Marx, Wagner: Critique of a Heritage, Garden City, N.Y., Doubleday Anchor Books, 1958, xx-373 p.

Revolutions in biology, politics and art have led to an uncritical acceptance of Progress (Darwin), Utopia (Marx), and sociological implications for art (Wagner). The tendency to absolutize historical trends can freeze creative thought and develop rigid perceptions. A humanistic protest against mechanism and ideology.

Bellah, Robert N., "Civil Religion in America, in Daedalus, Vol. 96, No. 1, 1967, p. 1-22.

In the United States the major religious tradition is based in nationalistic and cultural patterns. The major religions submit themselves to the enterprise of creating a cult of civic virtue. Interesting thesis with implications for other technological societies.

Beloff, John, "Parapsychology and Its Neighbors," in Journal of Parapsychology, Vol. 34, No. 2, 1970, p. 129-140.

Much is known about the physical world but little about psi. Integration between psi and other sciences appears unlikely since psi research has yet to deal with the informational aspects of psi in more detail. Physics is not as close an ally as some researchers would like to believe.

Benson, Herbert, John F. Beary, and Mark P. Carol, "The Relaxation Response," in Psychiatry, Vol. 37, No. 1, 1974, p. 37-46.

Science is urged to examine the physiological basis for various mystical and meditative programs which purport to alter consciousness and to effect better biological functioning. Experimental studies can help make readily available the most efficient method for any given individual. These preliminary observations have been expanded into a book with the same title.

Berger, Peter, A Rumor of Angels: Modern Society and the Rediscovery of the Supernatural, Garden City, N.Y., Doubleday Anchor Books, 1970, ix-103 p.

A provocative essay directed to the possibility of experiencing transcendence in a secularized age. Berger's

prognosis is hopeful but hardly comforting to complacent religionists. Includes a clear exposition of the meaning and challenge of a sociology of knowledge for entrenched religious viewpoints.

Berger, Peter, and Thomas Luckmann, The Social Construction of Reality: A Treatise on the Sociology of Knowledge, Garden City, N.Y., Doubleday Anchor Books, 1967, v-219 p.

Reality is a social construction and an analysis of the construction process aids us in understanding how and what we hold to be true and real. Clearly presented basic reading in the sociology of knowledge.

Bergson, Henri, The Two Sources of Morality and Religion (trans. R. Ashley and Cloudeley Brereton, with the assistance of W. Horsfall Carter), Garden City, N.Y., Doubleday Anchor Books, 1935, 320 p.

Religion and morality have static and dynamic manifestations and accomplish different purposes of conserving values or challenging man to acquire confidence in facing future options. Both trends must be integrated to achieve a balanced moral and religious perspective.

Berthold, Fred, "The Meaning of Religious Experience," in Journal of Religion, Vol. 32, No. 4, 1952, p. 263-271.

This article should be read by anyone writing on religious experience. His distinctions between the phenomenological, psychological and ontological levels of interpretation are very useful and can aid in avoiding much confusion.

Bertocci, Peter A., "Psychological Interpretations of Religious Experience," in Merton P. Strommen (Ed.), Research on Religious Development: A Comprehensive Handbook, New York, Hawthorn Books, 1971, p. 3-41.

A presentation of psychological interpretations of religious experience based on the writings of James, Otto, Freud, Erikson, Jung, Fromm, Maslow, Allport, Nuttin, and Boisen.

Bleibtreu, John, The Parable of the Beast, New York, Collier Books, 1971, ix-304 p.

A study of man's relationship to all of animal nature and his need to admit of, and adjust to, his natural biological rhythms. A most intriguing study with important implications for social and environmental relationships.

Boisen, Anton T., The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience, Philadelphia, University of Pennsylvania Press, 1971, viii-322 p.

Based on a personal experience with mental breakdown, the author believes that certain types of mental disorder and of religious experience are attempts at personality reorganization. The ability to integrate these changes can lead to either insanity or growth.

Bridgman, P. W., The Way Things Are, Cambridge, Mass., Harvard University Press, 1959, 327 p.

Broad, C. D., Religion, Philosophy and Psychical Research, New York, Harcourt, Brace, 1953, 308 p.

Essays on the interrelationship of psi and the value disciplines. There is a reductionistic treatment of religion in terms of psi functioning and abnormal psychology.

Brunner, Jerome S., On Knowing: Essays for the Left Hand, Cambridge, Mass., Belknap Press of Harvard University Press, 1962, 165 p.

Bucke, Richard, Cosmic Consciousness: A Study in the Evolution of the Human Mind, New York, Dutton Paperbacks, 1969, v-384 p.

A classic work in the study of personal illumination and a thesis stating that cosmic consciousness is the next evolutionary stage of human development. Bucke underwent his own mystical experience and then studied major and minor personages for evidence of expanded consciousness.

Bugental, James F. T., "Humanistic Psychology: A New Break-Through," in American Psychologist, Vol. 18, No. 9, 1963, p. 563-567.

A basic argument that a part-function view of man is inadequate to deal with the total human being.

Bultmann, Rudolf, "New Testament and Mythology," in Rudolf Bultmann et al., Kerygma and Myth (trans. Reginald H. Fuller; ed. Hans Werner Bartsch), New York, Harper Torchbooks, 1966, p. 1-44.

A readable introduction to the concept and application of "demythologizing."

Burr, Harold Saxton, The Fields of Life: Our Links with the Universe, New York, Ballantine Books, 1973, 215 p.

All living things have electrodynamic fields and are part of a larger cosmic order. Based on forty years of research at Yale University School of Medicine. An important study.

Callahan, Daniel, "The Secular City," in Commonweal, Vol. 82, No. 21, 1965, p. 658-662.

Most theologizing is theoretical and unrelated to the daily concerns of most Christians. Callahan urges an immersion in the present with a lessened concern for ultimates and rigid programs. In retrospect, a bit myopic in its dismissal of future planning.

Camp, Burton H., "Statement of the President of the Institute of Mathematical Statistics," in Journal of Parapsychology, Vol. 1, No. 4, 1937, p. 305.

Campbell, Joseph, The Flight of the Wild Gander: Explorations in the Mythological Dimension, Chicago, Gateway Editions, 1972, 248 p.

The essential place of myth in expressing human experience is examined in various religious and cultural contexts. Some disquieting reinterpretations of some symbols considered sacrosanct by religious traditions. Excellent scholarship.

-----, "Mythological Themes in Creative Literature and Art," in Joseph Campbell (Ed.), Myths, Dreams, and Religion, New York, Dutton Paperbacks, 1970, p. 138-176.

The imaginative dimension of experience must be understood if the richness of religious tradition is to be appreciated and lived. Myth serves metaphysical, cosmological, sociological, and psychological functions. Myths speak of an openness towards life or, conversely, a fear of the demands of living.

Capps, Walter H., "Introduction," in Walter H. Capps (Ed.), Ways of Knowing Religion, New York, Macmillan, 1972, p. 1-12.

A most useful plotting of the approaches in the study of religion. His comments on the different goals and starting points employed by various disciplines are especially pertinent and help to avoid a misunderstanding of the author's intentions.

Carroll, John B. (Ed.), Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf, Cambridge, Mass., The M.I.T. Press, 1956, 278 p.

Language and reality-testing and our perceptions are interrelated in a most intimate way.

Castaneda, Carlos, The Teachings of Don Juan: A Yaqui Way of Knowledge, New York, Ballantine Books, 1972, vii-276 p.

A young anthropologist employs hallucinogens to enter a different order of reality, under the tutelage of a Yaqui socerer. Controversial at publication, this work and the three

succeeding volumes are generally judged to be an invitation to suspend judgment during a strange journey and to accept the possible implications of entering a vastly different paradigm.

Chari, C. T. K., "Quantum Physics and Parapsychology," in Journal of Parapsychology, Vol. 20, No. 3, 1956, p. 166-183.

There seems to be no easy integration between psi and theoretical physics at present. Quantum mechanics suggests, however, restraint in rejecting psi phenomena on physical grounds.

Clark, Walter H., "Intense Religious Experience," in Merton Strommen (Ed.), Research on Religious Development: A Comprehensive Handbook, New York, Hawthorn Books, 1971, p. 521-549.

A useful survey of attitudes taken towards mysticism, natural and drug-induced, by major figures in the psychology of religion. Treats of conversion and esoteric experiences. Useful bibliography.

-----, The Psychology of Religion, New York, Macmillan, 1958, 485 p.

An introductory treatment of the psychology of religion. Emphasis is upon religious experience, including mysticism and conversion, in a somewhat structured manner. Important for his distinctions between the types of religious experience.

Cox, Harvey, The Secular City: Secularization and Urbanization in Theological Perspective, New York, Macmillan, 1966, vi-218 p.

The Judaeo-Christian tradition, especially in the Old Testament, espouses secularization and the idea of a pilgrim church. Recognition of the implications of these facts can lead to a relevant theology of urban living. A bit euphoric in its praise of the city, but an attempt to address what was perceived as a major issue.

Dean, E. Douglas, "The Plethysmograph as an Indicator of ESP," in Journal of the American Society for Psychical Research, Vol. 41, No. 4, 1962, p. 351-352.

Blood flow can be an indication of telepathic rapport and is a fairly simple testing procedure.

-----, "Precognition and Retrocognition," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 153-179.

Dean, Stanley R., "Is There an Ultraconscious Beyond the Unconscious?" in Canadian Psychiatric Association Journal, Vol. 15, No. 1, 1970, p. 57-61.

Dewey, John, A Common Faith, New Haven, Yale University Press, 1971, 87 p.

Religion is distinct from the religious attitude. An attempt to establish a faith based on empirical criteria. Religion, in effect, is an obstacle to discovering our own religious depths. An influence on Maslow's later references to the natural organismic basis for religion.

Dewart, Leslie, The Future of Belief: Theism in a World Come of Age, New York, Herder & Herder, 1966, 223 p.

The challenge to contemporary believers will not be solved by renewal or reform within institutional religion. Entirely new perceptual and linguistic modalities must be dared in order to reexperience the immediacy of God's presence. Theologizing at its most relevant and innovative level.

Duane, T. D., and Thomas Behrendt, "Extrasensory Electroencephalographic Induction between Identical Twins," in Science, Vol. 150, No. 3694, 1965, p. 367.

Eccles, John Carew, Facing Reality, New York, Springer-Verlag, 1970, xi-210 p.

-----, The Neurophysiological Basis of Mind, Oxford, Clarendon Press, 1953, viii-314 p.

The mind and body interact via the brain, but mind operations are not synonymous with the brain. Eccles holds to the evidentiary nature of psi experiments as indicative of a two-way traffic between mind and the matter-energy system.

Eddington, Arthur, The Philosophy of Physical Science, Ann Arbor, Mich., University of Michigan Press, 1958, ix-230 p.

Ehrenwald, Jan, "Human Personality and the Nature of Psi Phenomena," in Journal of the American Society for Psychical Research, Vol. 62, No. 4, 1968, p. 366-380.

A brief but useful analysis of different personality models amenable to various scientific paradigms. A call for a dispassionate inquiry into the growing evidence for psi.

Erikson, Erik, "A Moratorium on Youth," in Daedalus, Vol. 96, No. 3, 1967, p. 860-870.

An analysis of differing youthful values and attitudes, as well as a spirited challenge to adults to assume responsibility for providing authentic models for the young.

Eysenck, H. J., Sense and Nonsense in Psychology, Harmondsworth, England, Penguin Books, 1968, 349 p.

Feigl, Herbert, "Empiricism Versus Theology," in Arthur Pap and Paul Edwards (Eds.), A Modern Introduction to Philosophy, Glencoe, Ill., Free Press, 1957, p. 533-538.

Freud, Sigmund, Civilization and Its Discontents (trans. James Strachey), London, Hogarth Press, 1961, 109 p.

Freud's basic contention that socialization bestows cultural benefits upon the individual but exacts a degree of self-denial and frustration in return. Religion can serve to buffer the resentment engendered by this sacrifice.

-----, The Future of an Illusion (trans. W. D. Robson-Scott; ed. James Strachey), Garden City, N.Y., Anchor Books, 1964, ix-105 p.

Religion arises from the need to make sense of the universe and resembles the neurotic insecurity of childhood. One of Freud's major religious statements.

Fromm, Erich, Psychoanalysis and Religion, New York, Bantam Books, 1972, vii-115 p.

A neo-Freudian analysis of religion. Dogma and revelation are seen as mere accretions upon a basic search for meaning. Reductionistic, but there are some sobering criticisms of historical religion that can be useful.

Fuller, John C., Arigo: Surgeon of the Rusty Knife, Markham, Ontario, Pocket Books, 1975, 254 p.

A mind-boggling journalistic account of an uneducated Brazilian peasant who performed thousands of complex operations without any medical training. The prominent and respectable persons involved in this drama forestalls any easy rejection of the alleged facts as a hoax. Provocative reading.

Garnett, A. Campbell, "Matter, Mind, and Precognition," in Journal of Parapsychology, Vol. 29, No. 1, 1965, p. 19-26.

If precognition is a fact, it may tentatively be explained in terms of a supernormal awareness of the present plus an imaginary construction of the future. Very hypothetical.

Garrett, Eileen J., Awareness, New York, Creative Age Press, 1943, 308 p.

A penetrating survey of the vast and fascinating field of psi. A significant work of observation and analysis.

Garrett, Eileen, Telepathy: In Search of a Lost Faculty, New York, Creative Age Press, 1945, 210 p.

A celebrated medium explains instances in her own life of psi phenomena and her state of mind at the time they took place.

Gauquelin, Michel, The Cosmic Clocks: From Astrology to a Modern Science, Chicago, Regnery, 1967, v-250 p.

A tour from ancient planetary theories up to our present scientific understanding of electromagnetic fields and cosmic radiation as forces affecting human activity. Challenging data.

Gibson, William, A Mass for the Dead, New York, Atheneum, 1968, ix-431 p.

Grad, Bernard, "Laboratory Evidence of the 'Laying-on-of-Hands,'" in The Dimensions of Healing, Los Altos, Cal., The Academy of Parapsychology and Medicine, 1972, p. 29-34.

Some empirical evidence for establishing that some persons have the ability to speed up or cause healing processes.

Graham, Alred, The End of Religion, New York, Harcourt, Brace, Jovanovich, 1971, ix-292 p.

A beautifully written series of essays dealing with the meaning of reflective and experiential religion after sixty years as a Christian. Witty, scholarly, incisive. Highly recommended as an example of a lived religious experience that is always in need of reevaluation.

Gray, Francine du Plessix, "Parapsychology and Beyond," in The New York Times Magazine, August 11, 1974, p. 13, 77-84.

Greeley, Andrew, and William C. McCready, "Are We a Nation of Mystics?" in The New York Times Magazine, January 26, 1975, p. 23-25, 74-78.

A brief look at the cultural indications of the alleged mystical experiences claimed by many Americans.

Green, Elmer, et al., "Preliminary Report on Voluntary Controls Project: Swami Rama," The Menninger Foundation, June 6, 1970, p. 1-18.

A biofeedback experiment on a gifted yogi who demonstrated an incredible ability to control physiological functions.

Grof, Stanislav, "Beyond the Bounds of Psychoanalysis," in Intellectual Digest, Vol. 3, No. 1, 1972, p. 86-88.

A brief summation of LSD therapy among terminal cancer patients. Religious implications are of importance.

Grof, Stanislav, "Theoretical and Empirical Basis of Transpersonal Psychology and Psychotherapy: Observations from LSD Research," in Journal of Transpersonal Psychology, Vol. 5, No. 1, 1973, p. 15-53.

Over 2,600 LSD sessions have led Grof to posit the need of a transpersonal psychology as a separate discipline equipped to deal with the transpersonal levels of the unconscious. Important conclusions about the intrinsic religious dimension of human personality.

Hammer, Karl C., "Experimental Evidence for the Biological Clock," in J. T. Fraser (Ed.), The Voices of Time: A Cooperative Survey of Man's View of Time as Expressed by the Sciences and the Humanities, New York, Braziller, 1966, p. 281-296.

Hanlon, Joseph, "Uri Geller and Science," in New Scientist, Vol. 26, October 17, 1974, p. 170-185.

A rejection of Geller's so-called psi abilities as well as the methodological procedures for testing him. Geller is dismissed as merely a good magician. Should be read in conjunction with Targ and Puthoff's article on Geller in Nature.

Hartmann, Heinz, Ego Psychology and the Problem of Adaptation (trans. David Rapaport), New York, International Universities Press, 1958, xi-121 p.

Hartocollis, Peter, "Mysticism and Aggression: An Object Relations Point of View," paper presented at the Mid-Winter Meeting of the American Psychoanalytic Association, New York, December 1971, p. 1-19.

A neo-Freudian analysis of mysticism. Reduces mysticism and pacifism to a flight from one's own potential for aggression. Almost a caricature of a non-experiential analysis of putative unconscious motivation.

Hebb, D. O., "The Role of Neurological Ideas in Psychology," in Journal of Personality, Vol. 20, No. 1, 1951, p. 39-55.

An insistence on the link between behavioral and physiological evidence. Physics and physiology are the criteria for judging psychological data.

Heller, Joseph, Something Happened, Toronto, Ballantine, 1975, 530 p.

Herbert, Benson, "International Congress," in Parapsychology Review, Vol. 4, No. 5, 1973, p. 18-19.

Heywood, Rosalind, The Sixth Sense: An Inquiry into Extra-Sensory Perception, London, Pan Books, 1971, 268 p.

A comprehensive and readable overview of the major events and developments in psi research. Good summary of the explanations and hypotheses for psi functioning.

Hoffman, Bengt R., "Intellectualism Is Not Enough," in Spiritual Frontiers, Vol. 2, No. 2, Spring 1970, p. 91-103.

Christianity is overly influenced by intellectualism, scientism and rationalism. An appreciation of the intuitive, the mystic and the psychic dimensions of man is required to establish a balance.

Honorton, Charles, "Creativity and Precognition Scoring Level," in Journal of Parapsychology, Vol. 31, No. 1, 1967, p. 29-42.

Creative persons tend to be more disposed towards precognition because of a lack of defensiveness about what is real and possible.

-----, "Psi-Conducive States of Awareness," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 616-640.

Houston, Jean, "Myth, Consciousness and Psychic Research," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 578-597.

-----, "Psycho-Chemistry and the Religious Consciousness," in International Philosophical Quarterly, Fordham University, Vol. 1, No. 3, 1965, p. 397-413.

A psychedelic exploration of the levels of psychic functioning. Interesting implications for Jung's theory of a collective unconscious.

Hudson, Liam, The Cult of the Fact: A Psychologist's Autobiographical Critique of His Discipline, New York, Harper Torchbooks, 1972, 188 p.

Hudson slays some sacred cows and suggests that psychology is an ideological and experiential enterprise, not a "hard" discipline. He raises some very basic questions about methodological assumptions, always in elegant prose. An important little book.

Huxley, Aldous, The Devils of Loudon, New York, Harper & Row, 1952, 392 p.

Huxley, Aldous, The Doors of Perception and Heaven and Hell, Harmondsworth, England, Penguin, 1971, 144 p.

An interesting account of Huxley's experiences with mescaline and his subsequent visionary observations. At times a bit esoteric, but incisive comments about his trip are common.

Huxley, Julian, Religion Without Revelation, New York, Mentor Books, 1957, 222 p.

A humanistic manifesto in the tradition of Dewey calling for a natural faith based on the scientific method. Persuasive and articulate. One of the best statements advanced for a humanistic religion.

Hume, David, "Of Miracles," in Charles W. Hendel (Ed.), An Enquiry Concerning Human Understanding, New York, Bobbs-Merrill, 1955, p. 117-141.

Jacobson, Neil O., Life Without Death?, New York, Dell Books, 1974, 379 p.

A balanced presentation of the scientific research being conducted in psi research and fringe areas of interest, such as demonic possession, astral projection, etc. Especially good survey of the theories of life after death.

Jaffé, Aniela, The Myth of Meaning: Jung and the Expansion of Consciousness (trans. R. F. C. Hull), New York, Penguin Books, 1975, 186 p.

James, William, The Varieties of Religious Experience, New York, Mentor Books, 1958, v-406 p.

After fifty years this is still a classic work in the psychology of religion. A study of the types of religious personalities and the experiential dimension of the universal religious phenomenon.

Jones, Ernest, The Life and Work of Sigmund Freud, Vol. 3, New York, Basic Books, 1957, xi-537 p.

Jung, Carl, "Letter to Gebhard Frei," in Letters (selected and edited by Gerhard Adler in collaboration with Aniela Jaffé; trans. R. F. C. Hull), Vol. 1, Bollingen Series 95, Princeton, N.J., Princeton University Press, 1973, p. 486-489.

-----, Memories, Dreams, and Reflections (ed. Aniela Jaffé; trans. Richard and Clara Winston), New York, Vintage Books, 1963, v-430 p.

Jung reminisces about his life, religious experiences and present concerns. A wide-ranging journey undertaken and shared by a most remarkable man.

Jung, Carl, Modern Man in Search of a Soul (trans. W. S. Dell and Cary F. Baynes), New York, Harvest, 1933, vii-244 p.

A basic introduction to Jung's thought. Relevant comments about the role of religious attitudes in fostering mental health.

Kahn, Herman, and Anthony J. Wiener, The Year 2000: A Framework for Speculation on the Next Thirty-Three Years, New York, Macmillan, 1969, xix-431 p.

Interesting speculation on future trends in society by members of the Hudson Institute.

Kanthamani, B. K., and K. Ramakrishna Rao, "Personality Characteristics of ESP Subjects: Neuroticism and ESP," in Journal of Parapsychology, Vol. 37, No. 1, 1973, p. 37-51.

In this limited study, better-adjusted individuals achieve higher ESP scores.

-----, "Personality Characteristics of ESP Subjects: Primary Personality Characteristics and ESP," in Journal of Parapsychology, Vol. 25, No. 3, 1971, p. 189-207.

Within this limited study, extraverts tended to score higher than introverts.

Kee, Alistair, The Way of Transcendence: Christian Faith Without God, Harmondsworth, England, Penguin, 1971, ix-241 p.

God is an obstacle to Christian belief for many contemporary believers. A renewed focus on the man Jesus, apart from any deistic reference, is the only hope for Christianity. A good summary and evaluation of the major Christian theological stances taken towards the alleged problem.

Kennedy, Eugene C., In the Spirit, in the Flesh, Garden City, N.Y., Doubleday, 1971, 168 p.

Legalism and authoritarianism are signs of a fear of growth and responsible decision-making among church leaders. The Church must guide, not coerce, and learn to respect the developing autonomy of adults.

Kherumian, Raphael, "Can Parapsychology Prove Religious Experience?" in Spiritual Frontiers, Vol. 1, No. 3, 1969, p. 168-172.

It cannot, but psi research may help certain types of individuals integrate their faith and scientific knowledge.

Koch, Sigmund, "Psychology Cannot Be a Coherent Science," in Floyd W. Matson (Ed.), Without/Within: Behaviorism and Humanism, Monterey, Cal., Brooks/Cole, 1973, p. 80-91.

A long-overdue critique of the trivial and superfluous concerns evidenced by both behavioral and humanistic psychologies in too many cases. A call to move away from pseudo-knowledge and towards the value-charged meanings of human life.

-----, "Psychology and Emerging Conceptions of Knowledge as Unitary," in T. W. Wann (Ed.), Behaviorism and Phenomenology: Contrasting Bases for Modern Psychology, Chicago, University of Chicago Press, 1970, p. 1-42.

Koestler, Arthur, The Invisible Writing, New York, Macmillan, 1954, 431 p.

-----, The Roots of Coincidence: An Excursion into Parapsychology, New York, Vintage Books, 1973, 159 p.

A lucid introduction to the nature and acceptability of psi functioning. An especially good treatment of the state of contemporary physics and the reasons for resistance to change.

Kooy, J. M. J., "Space, Time, and Consciousness," in Journal of Parapsychology, Vol. 21, No. 4, 1957, p. 259-272.

Precognition can be understood if we refuse to see time and space as absolute barriers.

Kraemer, Hendrik, World Cultures and World Religions: The Coming Dialogue, London, Lutterworth, 1963, 386 p.

Krippner, Stanley, and Gardner Murphy, "Humanistic Psychology and Parapsychology," in Journal of Transpersonal Psychology, Vol. 13, No. 4, 1973, p. 3-24.

Psi research promises to contribute to a fuller understanding of man's integrative process as a basic human potentiality. An appeal is made to locate psi within a person's developmental life history.

Krippner, Stanley, "Telepathy," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 112-133.

A summary of the empirical work done and some of the theories put forward to explain the phenomenon.

Kuhn, Thomas, The Structure of Scientific Revolutions, Chicago, University of Chicago Press, 1970, v-210 p.

An informative work detailing the development of scientific paradigms, the process of the evolution of paradigms and their role in structuring reality. Clear treatment of the

nature of scientific development. A seminal work of major importance for the social sciences as well.

Laidlaw, Robert W., "Parapsychology and Psychiatry," in Spiritual Frontiers, Vol. 3, No. 1, 1971, p. 10-21.

Laing, R. D., The Divided Self, Harmondsworth, England, Penguin, 1970, 218 p.

The disintegrating personality invents a false self to deal with the outside world. Study in schizophrenia.

-----, "Transcendental Experience in Relation to Religion and Psychosis," in The Psychedelic Review, Vol. 6, 1965, p. 7-15.

The strictures of social reality must be transcended if we are to recapture our innate spiritual dimension.

Langer, Susanne, An Introduction to Symbolic Logic (3rd rev. ed.), New York, Dover, 1967, 367 p.

Langman, Louis, "The Implications of the Electro-Metric Test in Cancer of the Female Genital Tract," in Harold Saxton Burr, The Fields of Life: Our Links with the Universe, New York, Ballantine, 1973, p. 151-172.

LeShan, Lawrence, "Human Survival of Biological Death," in Main Currents in Modern Thought, Vol. 26, No. 2, 1969, p. 35-45.

An important distinction is made between the field-theory approach of modern physics and that of classical physics with important implications for mysticism, consciousness and survival of bodily death.

-----, "Psychic Phenomena and Mystical Experience," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 571-576.

There is a traditional link between psi and mystical states, at least in the literature.

-----, Towards a General Theory of the Paranormal: A Report of a Work in Progress, New York, Parapsychology Foundation, 1973, 112 p.

A monograph on the complementary paradigms of science, mysticism and psi-gifted persons. Expanded into his The Medium, the Mystic and the Physicist. Very provocative theorizing about the apprehension of individual reality.

Leuba, James, The Psychology of Religious Mysticism, New York, Harcourt, Brace, 1925, xii-336 p.

Lilly, John C., The Center of the Cyclone: An Autobiography of Inner Space, New York, Bantam, 1973, ix-236 p.

An absorbing account of a scientist's personal exploration of the various avenues for entering altered states. Informative and detailed explanations of his organismic reactions.

Luce, Clare Boothe, "The Significance of Squeaky Fromme," in The Wall Street Journal, October 13, 1975, p.1.

Ludwig, Arnold, "Altered States of Consciousness," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 11-25.

A useful classification of the triggers for entering altered states and the general characteristics of these states. A useful listing of possible functions and dysfunctions of ASCs is also presented.

Malinowski, Bronislaw, Magic, Science and Religion, Garden City, N.Y., Doubleday Anchor Books, 1954, 274 p.

A classic work cautioning anthropologists to be aware of the cultural differences among the people they observe, as well as their own biases. Magic and science and magic and religion are similar and yet distinct approaches to reality.

Mannheim, Karl, Ideology and Utopia: An Introduction to the Sociology of Knowledge (trans. Louis Wirth and Edward Shils), New York, Harcourt, Brace, 1959, xxxi-318 p.

The classic distinction between "closed" and "open-ended" thinking. An important contribution to the understanding of personal and societal paradigm-formation.

Manning, Matthew, The Link, New York, Holt, Rinehart & Winston, 1975, v-200 p.

An intriguing account of the psi ability of a British youth. He has been studied and tested by scientists and medical experts in an attempt to ascertain the scope and nature of his functioning. Some exciting possibilities are raised about spirit communication.

Margenau, Henry, "ESP in the Framework of Modern Science," in Journal of the American Society for Psychical Research, Vol. 60, No. 3, 1966, p. 214-228.

The very process of consciousness is the greatest mystery confronting science and psi should not be ruled out by any narrow conception of what is possible. Science itself is in flux and adaptable to many areas of investigation.

Marty, Martin E., The Modern Schism: Three Paths to the Secular, New York, Harper & Row, 1969, 191 p.

Secularization has different histories and evolutionary patterns in various places in Western societies. A balanced study of a phenomenon too often treated as a monolithic reality.

-----, The Search for a Usable Future, New York, Harper & Row, 1969, 157 p.

Models for future activity in a secularized society require an openness to alternatives that never become absolutes. A call to Christians to rethink their goals in a changing and often confused society.

Mascall, Eric, The Secularization of Christianity, London, Darton Longman & Todd, 1965, xiii-286 p.

Maslow, Abraham, The Farther Reaches of Human Nature, New York, Viking Compass, 1971, xi-423 p.

A series of essays covering the key concepts of Maslow's theory of levels of heightened consciousness.

-----, Religions, Values, and Peak-Experiences, New York, Viking, 1971, v-123 p.

An argument for the scientific study of the religious quest. All religions have a common foundation and are elaborations of basic psychological needs. A bit simplistic in its analysis of institutional religion, but important questions are raised.

Masters, R. E. L., and Jean Houston, The Varieties of Psychedelic Experience, New York, Delta, 1966, 326 p.

A carefully documented study of psychedelic experiences in a controlled setting. The authors avoid extravagant positions and clearly point out areas for further research. Informative and challenging.

McCall, Raymond J., "Beyond Reason and Evidence: The Metapsychology of Professor B. F. Skinner," in Clinical Psychology, Vol. 28, No. 2, 1972, p. 125-139.

Behaviorism makes certain metaphysical assumptions about the nature of man. Methodology can subtly be translated into a dogmatic statement about human nature based on one aspect of human functioning. Clearly reasoned.

McConnell, R. A., "ESP and Credibility in Science," in American Psychologist, Vol. 24, No. 11, 1969, p. 531-538.

An appeal for an unbiased examination of psi research and a critical analysis of the presumptive attitudes of much scientific methodology.

McLuhan, T. C., Touch the Earth: A Self-Portrait of Indian Existence, New York, Pocket Books, 1972, 185 p.

Statements and writings of North American Indians. An eloquent introduction to a unitary spirituality possessed by a people who perceive a harmony in the cosmos.

Merton, Thomas, Mystics and Zen Masters, New York, Farrar, Straus & Giroux, 1967, x-303 p.

An appreciation of mystical experiences common to all religious traditions may have important ramifications for deepening one's own faith as well as for ecumenism.

Metzner, Ralph, "Mushrooms and the Mind," in Bernard Aaronson and Humphrey Osmond (Eds.), Psychedelics: The Uses and Implications of Hallucinogenic Drugs, New York, Anchor Books, 1970, p. 90-108.

Mogar, Robert E., "Current Status and Future Trends in Psychedelic (LSD) Research," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 391-409.

Morris, Robert L., "The Psychobiology of Psi," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 225-246.

Moss, Thelma, "Psychic Research in the Soviet Union," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 469-486.

Reports and summaries of the work done in the Soviet Union by the author who travelled there and observed the psi research being conducted.

Motoyama, Hiroshi, "The Present Situation of Parapsychology in the World," in The Institute of Religious Psychology, Tokyo, p. 1-50.

Mouroux, Jean, "The Encounter: The Idea of Religious Experience," in George Brantl (Ed.), The Religious Experience, 2 vols., New York, Braziller, 1964, p. 978-998.

A rather traditional Christian account of the nature of religious experience, which is seen from many perspectives. Rather scholastic in its treatment.

Murphy, Gardner, "Does Psychical Research Have Meaning for Religion?" in Spiritual Frontiers, Vol. 1, No. 1, 1969, p. 3-14.

Both psi and religion are ways of broadening experience and of enriching human fellowship. Psi may point towards greater religious depths.

Murphy, Gardner, "Research in Creativeness: What Can It Tell Us About Extrasensory Perception?" in Journal of the American Society for Psychical Research, Vol. 60, No. 3, 1966, p. 187-201.

There appear to be similar dynamics operative in the creative process and the experience of psi. These are links of some consequence.

Murray, John Courtney, The Problem of God, New Haven, Yale University Press, 1965, v-121 p.

The awareness of God is traced from the Old Testament through the early Church and into the Middle Ages. Modern materialism has denied God and runs the risk of becoming dehumanized in the process.

Musès, Charles, "Introduction," in Charles Musès and Arthur M. Young (Eds.), Consciousness and Reality: The Human Pivot Point, New York, Avon, 1974, p. 3-4.

-----, "The Reader Enters the Poetic Experience," in Charles Musès and Arthur M. Young (Eds.), Consciousness and Reality: The Human Pivot Point, New York, Avon, 1974, p. 392-410.

Naranjo, Claudio, and Robert E. Ornstein, On the Psychology of Meditation, New York, Viking, 1971, 248 p.

A scientific study of meditation processes and their psychological implications for the fullest expansion of consciousness.

Naranjo, Claudio, The One Quest, New York, Ballantine, 1973, v-245 p.

Good overview of the different traditions within which people seek growth, with a strong emphasis upon the immediacy of experience.

Nash, Carroll B., "Correlation between ESP and Religious Value," in Journal of Parapsychology, Vol. 22, No. 3, 1958, p. 204-210.

Nelson, R., "The Central Premonition Register," in Psychic, Vol. 1, No. 5, 1970, p. 27-30.

Nicol, J. B., and B. M. Humphrey, "The Exploration of ESP and Human Personality," in Journal of the American Society for Psychical Research, Vol. 47, No. 3, 1953, p. 133-178.

Personality questionnaires indicate ESP scoring is correlated to positive personality development and a lack of tension.

Niebuhr, Reinhold, The Nature and Destiny of Man, Vol. 2, Human Destiny, New York, Scribner's, 1964, vii-328 p.

Individuality and a sense of meaningful history are rooted in a biblical faith. Selfhood is realized in transcendence and its holistic functioning as mind, body and spirit. Christ alone destroys all systems and symbols which would purport to offer final solutions or security. History and man are incomplete because God's plan is never fully revealed in our human strivings to bring order to our lives. Masterly theologizing by one of the giants of Protestant thought.

Novak, Michael, Ascent of the Mountain, Flight of the Dove: An Invitation to Religious Studies, New York, Harper & Row, 1971, xi-240 p.

A well-documented and highly readable presentation of the position that religious studies have to do with life itself and must be firmly grounded in the individual's experience of his own central existential concerns. Highly recommended.

-----, Belief and Unbelief: A Philosophy of Self-Knowledge, New York, Macmillan, 1965, 223 p.

The question of personal identity and the role of questioning intelligence is emphasized in a search for a meaningful belief in God or a meaningful atheism. The project is never finally carried through but must always undergo honest reevaluation to avoid self-deception.

O'Dea, Thomas, "The Crisis of the Contemporary Religious Consciousness," in Daedalus, Vol. 96, No. 1, 1967, p. 116-135.

Every major religious tradition faces the challenge of secularization and the relativism engendered by educational patterns within a pluralistic society. Authentic transcendence and a viable community sense may aid in overcoming the malaise.

-----, The Sociology of Religion, Englewood Cliffs, N.J., Prentice-Hall, 1966, v-120 p.

A fine general introduction to the sociology of religion from a functionalist perspective.

Oppenheimer, J. R., Science and the Common Understanding, New York, Simon & Schuster, 1966, 120 p.

Ornstein, Robert E., The Psychology of Consciousness, San Francisco, W. H. Freeman, 1972, ix-247 p.

A resolution of the rational and intuitive approaches to knowledge is attempted in a most commendable study of left-brain/right-brain functioning. Important contribution to the psychology of perception.

Ostrander, Sheila, and Lynn Schroeder, Psychic Discoveries behind the Iron Curtain, New York, Bantam, 1971, v-457 p.

A popular report on work on psi research in Russia, Czechoslovakia, and Bulgaria. At times spotty and superficial, the authors do include references to some work not generally known in the West.

Otto, Rudolf, The Idea of the Holy (trans. John W. Harvey), New York, Oxford University Press, 1971, ix-232 p.

One of the classic studies in the affective side of religion. The feeling dimension is necessary to attain a genuine religious experience, which experience is qualitatively different from any other experience. The one undergoing it will comprehend this difference. Of major importance in the study of religious experiencing.

Pahnke, Walter, "Drugs and Mysticism," in Bernard Aaronson and Humphrey Osmond (Eds.), Psychedelics: The Uses and Implications of Hallucinogenic Drugs, Garden City, N.Y., Doubleday Anchor Books, 1970, p. 145-165.

A very concise summary of some empirical studies on drug-induced mystical experiences with a long-term follow up study. Also included is an explanation of the Good Friday experiment at Harvard divinity school.

Pearce, Joseph Chilton, The Crack in the Cosmic Egg: Challenging Constructs of Mind and Reality, New York, Pocket Books, 1973, xi-219 p.

The title says it all: a call for a vision of reality that combines normal and altered states of consciousness. Especially valuable for its integration of various disciplines and viewpoints. Pearce writes from a deeply personal perspective and invites the reader to undertake his own journey. Provocative and informative.

Pfister, Oscar, Christianity and Fear (trans. W. H. Johnston), London, Allen & Unwin, 1948, 589 p.

Breathtaking in its biased treatment of Judaism and Catholicism, there is a useful exposition of the attitudes of major Protestant reformers towards the occult. A Neo-Freudian presentation of the belief that fear is the basis of religious malfunctioning.

Polanyi, Michael, Personal Knowledge: Towards a Post-Critical Philosophy, New York, Harper Torchbooks, 1962, v-428 p.

An impressive investigation into the nature of scientific knowledge and the crucial role of experience and personal commitment. Effectively challenges the myth of detached objectivity in the search for human knowledge and values. A major contribution to the phenomenology of knowledge.

Polanyi, Michael, The Study of Man, Chicago, University of Chicago Press, 1969, 102 p.

Fact and value, humanities and science are inseparable parts of a whole way of life. These essays are supplements to his Personal Knowledge. Clear and sensible statements about the way of authentic learning.

Popper, Karl, "Indeterminism in Quantum Physics and in Classical Physics," in British Journal of the Philosophy of Science, Part 1, Vol. 1, No. 1, 1950, p. 117-134; and Part 2, Vol. 1, No. 3, 1950, p. 173-195.

Human deficiency enters into all scientific work and there can be no strict determinism in either classical or quantum physics. The tentative nature of scientific conclusions rules out a traditional philosophical determinism.

-----, "Quantum Mechanics Without 'The Observer,'" in Mario Bunge (Ed.), Quantum Theory and Reality, New York, Springer-Verlag, 1967, p. 7-45.

The role of the observer in quantum mechanics is as objective as in classical physics. Basic reading for the person wishing to learn more about methodological differences in contemporary physics.

Pratt, James B., The Religious Consciousness, New York, Macmillan, 1920, 488 p.

Pratt, James G., "The Homing Problem in Pigeons," in Journal of Parapsychology, Vol. 17, No. 1, 1953, p. 34-61.

The present hypotheses do not satisfactorily explain homing patterns and perhaps the psi factor should be considered more seriously.

Pratt, J. G., and J. L. Woodruff, "The Size of Stimulus Symbols in Extra-Sensory Perception," in Journal of Parapsychology, Vol. 3, No. 2, 1939, p. 121-159.

Pratt, James G., "Testing for an ESP Factor in Pigeon Homing," in G. E. W. Wolstenholme and Elaine C. P. Millar (Eds.), Extrasensory Perception, Ciba Foundation Symposium, Citadel, 1969, p. 165-179.

Price, George R., "Apology to Rhine and Soal," in Science, Vol. 175, No. 4020, 1972, p. 359.

-----, "Science and the Supernatural," in Science, Vol. 122, No. 3165, 1955, p. 359-367.

One of the longest articles ever published in this journal, the argument admits of the statistical and empirical validity of psi research but assumes the researchers must be frauds or dupes. A good example of the passions aroused by challenging rigid paradigms.

Price, H. H., "Parapsychology and Human Nature," in Journal of Parapsychology, Vol. 23, No. 3, 1959, p. 178-195.

General statement of the implications of psi research in forcing a reconceptualization of personality theories. He prefers a dualistic interaction theory devoid of a substantialist conception of mind.

Progoff, Ira, Depth Psychology and Modern Man: A New View of the Magnitude of Human Personality, Its Dimensions and Resources, New York, McGraw-Hill, 1969, v-277 p.

-----, "The Role of Parapsychology in Modern Thinking," in Allan Angoff (Ed.), The Psychic Force: Excursions in Parapsychology, New York, Putman, 1970, p. 49-67.

Suspicion between religion and science has led to a schizophrenic dualism for many persons. Psi may serve to heal the dissonance between spirit and matter.

-----, The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence, New York, McGraw-Hill, 1973, vii-234 p.

Ways of growth based on a dynamic application of Jungian depth psychology. Examples of his theory make it very practical reading.

Pruyser, Paul, A Dynamic Psychology of Religion, New York, Harper & Row, 1968, 367 p.

The scientific study of religion must include all gods, all numina, all ultimate concerns, even those that turn out to be false ultimates. A sound phenomenological approach.

Puharich, Andrija, Beyond Telepathy, Garden City, N.Y., Doubleday Anchor Books, 1973, vii-340 p.

-----, "Psychic Research and the Healing Process," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 333-349.

-----, Uri: A Journal of the Mystery of Uri Geller, New York, Bantam, 1975, vii-250 p.

A startling account of rare psi occurrences based on the author's first-hand observations of Geller.

Rahner, Karl, "The Unity of Love of God and Love of Neighbor," in Theology Digest, Vol. 15, No. 2, 1967, p. 87-91.

An attempt to integrate love of God with love of our fellow men. This interrelational context of all life moves theology into a dynamic understanding of the Ground of Being and away from the safe confines of code morality.

Rao, K. Ramakrishna, Experimental Parapsychology: A Review and Interpretation, Springfield, Ill., Thomas, 1966, x-225 p.

One of the most thorough and careful treatments of the practical and theoretical aspects of psi research. The bibliography alone is justification for reading this book; it includes all major studies up to 1966. This book is essential reading for anyone wishing to know what is being attempted in psi research.

Rhine, J. B., "Can Parapsychology Help Religion?" in Spiritual Frontiers, Vol. 6, No. 1, 1974, p. 3-20.

Psi research can provide an empirical verification for many traditional religious practices. There are many similarities between religious and psi phenomena.

-----, "Experiments Bearing upon the Precognition Hypothesis: Mechanically Selected Cards," in Journal of Parapsychology, Vol. 5, No. 1, 1941, p. 1-57.

One of the earliest attempts to determine the statistical probability of a person's ability to influence dice.

-----, "Parapsychology and Biology," in Journal of Parapsychology, Vol. 14, No. 2, 1950, p. 85-94.

Psi research raises questions about evolution, brain development, animal ESP, etc.

-----, "Parapsychology and Man," in Journal of Parapsychology, Vol. 36, No. 2, 1972, p. 101-122.

General observations on the relationship of psi to biology, medicine, physics and religion.

-----, "Rational Acceptability of the Case for Psi," in Journal of Parapsychology, Vol. 18, No. 3, 1954, p. 184-194.

The amount of serious empirical work to date in psi should lend it a respectful hearing within the scientific community.

Rhine, J. B., and Sara R. Feather, "The Study of Cases of Psi-Trailing in Animals," in Journal of Parapsychology, Vol. 26, No. 1, 1962, p. 1-23.

Anecdotal cases of animals travelling great distances to locate a missing owner.

Rhine, Louisa, ESP in Life and Lab: Tracing Hidden Channels, New York, Collier, 1971, 278 p.

A comprehensive introduction to psi research and its implications for personality theory.

Rhine, Louisa, "Frequency of Types of Experience in Spontaneous Precognition," in Journal of Parapsychology, Vol. 18, No. 2, 1954, p. 93-123.

Although not considered as hard evidence for precognition, Rhine uses these cases to point out the frequency of such alleged activities.

Rhine, Louisa E., and Ian Stevenson, "Letters and Comments," in Journal of Parapsychology, Vol. 34, No. 2, 1970, p. 143-163.

An exchange over the question of whether to use spontaneous reports of psi as evidence or merely as a basis for further research.

Rhine, Louisa E., Mind Over Matter: Psychokinesis, New York, Collier, 1972, 410 p.

Mrs. Rhine is cautious but presents a statistical argument for psychokinesis. Also anecdotal cases are considered but not as evidentiary.

Richards, W., et al., "LSD-Assisted Psychotherapy and the Human Encounter with Death," in Journal of Transpersonal Psychology, Vol. 4, No. 2, 1972, p. 121-150.

Individuals have been helped in discovering the meaning of their own death through this U.S. government sponsored LSD therapy.

Ricoeur, Paul, "Science humaine et conditionnement de la foi," in Dieu aujourd'hui, Paris, Desclée de Brouwer, 1965, p. 136-144.

Robinson, John A. T., Honest to God, Philadelphia, Westminster Press, 1963, 143 p.

A call for renewal and repentance within the Church after a lengthy detailing of the problems of credibility created by Christian theology and attitudes.

Rolf, Ida P., Structural Integration: Gravity. An Unexplored Factor in a More Human Use of Human Beings, San Francisco, The Guild for Structural Integration, 1962, p. 3-20.

Roll, W. G., and J. G. Pratt, "The Miami Disturbances," in Journal of the American Society for Psychical Research, Vol. 65, No. 4, 1971, p. 409-454.

A detailed account of poltergeist disturbances in a Miami warehouse. Detailed descriptions of the trajectories of moving objects, participant locations, etc.

Roszak, Theodore, The Making of a Counter Culture: Reflections on the Technocratic Society and Its Youthful Opposition, Garden City, N.Y., Doubleday Anchor Books, 1969, x-303 p.

One of the more popular treatments of the root causes of youthful alienation leading to experimentation with consciousness alteration, Oriental religion, etc. The chapter entitled "The Myth of Objective Consciousness" is especially worthwhile.

Royce, Joseph, The Encapsulated Man: An Interdisciplinary Essay on the Search for Meaning, Princeton, N.J., Van Nostrand, 1964, iii-206 p.

A multi-disciplinary effort aimed at broadening our apprehension of reality. Royce argues for self-awareness of our limited perspective and for attempting to create a richer image. A basic work in the psychology of perception.

Ruitenbeek, Hendrik M., The New Group Therapies, New York, Avon, 1970, ix-240 p.

A tour of the newest psychotherapeutic movements. Good summaries and timely criticisms of some of the more questionable practices and claims.

Rümke, H. C., The Psychology of Unbelief (trans. M. H. C. Willems), New York, Sheed & Ward, 1962, 80 p.

Unbelief is an interruption in development and is an indication of extreme individualism. Reversing Freud, Rümke argues that faith is important to socialization.

Rýzel, Milan, "Research on Telepathy in Russia," in Journal of Parapsychology, Vol. 29, No. 2, 1961, p. 75-86.

General review of the work being done by physiologists in Russia. Their concern is to find evidence for electromagnetic fields in order to protect Marxist materialistic ideology.

Saldahna, Shirley, et al., "American Catholics - Ten Years Later," in Critic, Vol. 33, No. 2, 1975, p. 14-21.

A brief but concise summary of changing religious attitudes among Christians in the United States.

Sapir, Edward, Culture, Language and Personality (ed. David G. Mendelbaum), Los Angeles, University of California Press, 1962, ix-207 p.

Language develops from group perceptions and tends to predispose us to certain visual and experiential preferences. Different languages actually transmit different realities.

Sartre, Jean-Paul, The Words (trans. Bernard Frechtman), New York, Braziller, 1964, 256 p.

Schiller, Herbert, The Mind Managers, Boston, Beacon, 1974, 214 p.

The subtle transmission of ideas, value and opinions is a developed technique employed by government, business and the mass media. Important reading in the understanding of how personal and social perceptions are molded.

Schilpp, Paul Arthur (Ed.), Albert Einstein: Philosopher and Scientist, New York, Tudor, 1957, iii-781 p.

Schleiermacher, Friedrich, On Religion: Speeches to Its Cultured Despisers (trans. John Oman), New York, Harper, 1958, vii-287 p.

Careful reflection leads to a sense of dependence and then on to an experience of God. An attempt to move away from a rationalistic religion. Major influence in Protestant theology.

Schmeidler, Gertrude, "High ESP Scores after a Swami's Brief Instruction in Meditation and Breathing," in Journal of the American Society for Psychical Research, Vol. 64, No. 3, 1970, p. 100-103.

-----, "Progress Report on Further Sheep-Goat Series," in Journal of the American Society for Psychical Research, Vol. 40, No. 1, 1946, p. 34-35.

-----, "Separating the Sheep from the Goats," in Journal of the American Society for Psychical Research, Vol. 39, No. 3, 1945, p. 47-49.

The belief system of an individual is influential in manifesting or repressing his psi abilities.

Setzer, J. Schonenberg, "Parapsychology: Religion's Basic Science," in Religion in Life, Vol. 39, No. 4, 1970, p. 595-607.

Psi can serve as a scientific and empirical basis for religious faith. A bit insensitive to the role of revelation in theistic religions, but a challenging call for an attitude of cooperation on the part of official religion.

Shah, Diane K., "Biorhythm Blues," in The National Observer, Dow Jones, week ending December 7, 1974, p. 1, 21.

Shor, Ronald E., "Hypnosis and the Concept of the Generalized Reality-Oriented," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 239-256.

Shor, Ronald E., "Three Dimensions of Hypnotic Depth," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 257-267.

Hypnosis is an ASC indicating three levels of involvement on the part of the one hypnotized: role-taking, trance, and archaic involvement or projection of dependence on to the hypnotist.

Silesius, Angelus, "Alchemy: The Chemistry of Inner Union," in Ralph Metzner (Ed.), Maps of Consciousness, New York, Collier, 1971, p. 83-106.

The psychological implications of alchemy, which is depicted as a symbol for unitive strivings.

Simonton, Carl, "The Role of the Mind in Cancer Therapy," in The Dimensions of Healing, Los Altos, Cal., The Academy of Parapsychology and Medicine, 1972, p. 139-146.

Cancer is symbolic of a deep and unresolved internal conflict within the individual or in his ambience. The body can only be healed if the disturbance is removed.

Smith, C., "A New Adjunct to the Treatment of Alcoholism," in Quarterly Journal of Studies on Alcohol, Vol. 19, No. 1, 1958, p. 406-417.

Smith, John E., Experience and God, New York, Oxford University Press, 1974, vii-209 p.

A clear and convincing argument for taking seriously the religious dimension of experience. A reaffirmation of the place of experience in all forms of knowledge. A re-examination of the so-called proofs for God's existence and how they may serve a valid function in the faith experience of the believer. Recommended.

Soal, S. G., "Some Statistical Aspects of ESP," in G. E. W. Wolstenholme and Elaine C. P. Millar (Eds.), Extrasensory Perception, Ciba Foundation Symposium, New York, Citadel, 1969, p. 80-91.

Sobel, David S., "Gravity and Structural Integration," in Robert E. Ornstein (Ed.), The Nature of Human Consciousness, San Francisco, W. H. Freeman, 1973, p. 397-407.

Sorokin, Pitirim A., "The New Supersensory-Superrational Man," in Fate, Vol. 12, No. 4, 1959, p. 56-64.

An interesting attempt to circumvent dualistic polarities of mind and body. Different modes of comprehending reality can lead to an integrated theory of knowledge.

Stace, W. T., Mysticism and Philosophy, Philadelphia, Lippincott, 1960, 349 p.

A major study of mysticism. Mysticism can serve a positive function in personality development and does not have to possess a religious referent. Like Maslow, he holds to a natural process of growth underlying all theological interpretations.

Stern, E. Mark, and Bert G. Marino, Psychotheology, New York, Newman, 1970, 147 p.

A synthesis of the most vital insights of religion and psychology, mainly Freudian, relating to growth, maturity and identity. An experiential psychology of religion that shows the potential for collaboration.

Stevenson, Ian, "Precognition of Disaster," in Journal of the American Society for Psychical Research, Vol. 64, No. 2, 1970, p. 187-211.

-----, "Scientists with Half-Closed Minds," in Harpers, Vol. 217, No. 1302, 1958, p. 64-72.

Only a truly scientific attitude will dispose the serious researcher to investigate the growing body of evidence in psi research.

Stewart, Kilton, "Dream Theory in Malaya," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 161-171.

The role of dreams in communal handling of tension and in aiding the individual to deal with his own psychic needs. Interesting application of parallel psychoanalytic theories.

Suzuki, D. T., Mysticism: Christian and Buddhist, New York, Perennial Library, Harper & Row, 1971, vii-240 p.

A fine summary of Buddhist mysticism. Compares it to the mysticism of Meister Eckhart and shows the common ground in both approaches.

Szasz, Thomas S., Ideology and Insanity: Essays on the Psychiatric Dehumanization of Man, Garden City, N.Y., Doubleday Anchor Books, 1970, v-265 p.

Mental illness is often a catch-phrase for actions deemed to be socially, rather than psychologically, unacceptable. In the tradition of Laing.

Targ, Russell, and Harold Puthoff, "Information Transmission under Conditions of Sensory Shielding," in Nature, Vol. 251, October 18, 1974, p. 602-607.

Two physicists from Stanford Research Institute present their conclusions that information can be transferred by some channel outside the range of known perceptual modalities. The subject of their research was Uri Geller.

Tart, Charles T. (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, viii-589 p.

Over thirty-five essays on all aspects of ASCs makes this fine collection essential reading for anyone interested in the scientific and humanistic investigation of alteration of consciousness.

-----, "Introduction," in Charles T. Tart (Ed.), Altered States of Consciousness, Garden City, N.Y., Doubleday Anchor Books, 1972, p. 1-6.

-----, "Scientific Foundations for the Study of Altered States of Consciousness," in Journal of Transpersonal Psychology, Vol. 3, No. 1, 1971, p. 93-124.

A reasoned call for the development of a "state-specific" science which would allow for verification of certain states by skilled and trained practitioners capable of entering a common ASC. Interesting reflections.

Teilhard de Chardin, Pierre, Le milieu divin, London, Collins, 1957, 159 p.

One of his most spirited attacks on complacent Christians who fear involvement in secular activities will distract them from eternal concerns. A positive appeal to celebrate the God within all that is.

-----, Lettres de voyage, Paris, Grasset, 1956, 227 p.

Thomas, Lewis, The Lives of a Cell: Notes of a Biology Watcher, New York, Bantam, 1975, 180 p.

Man coexists with all other living things within a cosmos alive with sound, color and movement. Incisive and poetic essays on man's essentially relational nature. Recommended highly.

Thouless, Robert, "A Report on an Experiment in Psychokinesis with Dice and a Discussion of Psychological Factors Favoring Success," in Journal of Parapsychology, Vol. 15, No. 1, 1951, p. 89-102.

Tillich, Paul, Systematic Theology, Vol. 1, Chicago, University of Chicago Press, 1967, xl-289 p.

One of the greatest theological minds of Christian history, this is the first part of Tillich's trilogy, which is his major opus. The question of God, how He is best spoken of, and what the major existential concerns are of men seeking to express this belief are the foci of this volume. An experiential approach to religion which speaks of God's reality, avoiding the limiting categories of existence. Tillich represents the trend most opposed by Barth.

Tyrell, G. N. M., The Nature of Human Personality, London, Allen & Unwin, 1954, x-122 p.

Ullman, Montague, and Stanley Krippner, with Alan Vaughan, Dream Telepathy: Experiments in Nocturnal ESP, Baltimore, Penguin, 1974, xi-300 p.

A very lucid presentation of the controlled experiments in telepathy performed at Maimonides Hospital. Clearly and convincingly demonstrates the reality of telepathy. Important contribution to the scientific basis for psi.

Underhill, Evelyn, Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness, New York, Dutton, 1961, vii-519 p.

First published in 1911, this work remains a classic study of the mystical experience. Outstanding scholarship but most readable. The stress is one of love and union, complementary aspects of the experiential movement of the striving self towards the Other.

Van De Castle, Robert L., "Anthropology and Psychic Research," in Edgar D. Mitchell and John White (Eds.), Psychic Exploration: A Challenge for Science, New York, Putman, 1974, p. 269-287.

Cultures which are more tolerant to consciousness alteration indicate a greater incidence of psi experiences.

van de Pol, W. H., The End of Conventional Christianity (trans. Theodore Zuydwijk), New York, Newman, 1968, v-297 p.

Cultural, psychological and experiential forces have put traditional Christian positions and traditions in jeopardy. A summons to trust in a future open to God's presence and a warning that outmoded religious stands can only further alienate believers. Recommended.

Van Der Poel, Cornelius J., The Search for Human Values: Moral Growth in an Evolving World, New York, Newman, 1971, vi-186 p.

As human self-awareness grows through the social sciences, morality will become more flexible and circumstantial. Rigid code ethics no longer speak to modern thinking persons, but laws and structures can be aids in helping achieve responsible moral and human development.

Van Dusen, Wilson, The Natural Depth in Man, New York, Perennial Library, 1972, 219 p.

A folksy introduction to the exploration of the limits of consciousness that may appear to be unscientific, if only because of its personal tone. Important insights and simple explanations for meditation recommend this book to the general reader.

Vishnudevananda, Swami, The Complete Illustrated Book of Yoga, New York, Pocket Books, 1972, vii-411 p.

Von Bertalanffy, Ludwig, "Human Values in a Changing World," in Abraham Maslow (Ed.), New Knowledge in Human Values, Chicago, Gateway Editions, 1959, p. 65-74.

Alienation develops from a loss of a symbolic universe of values. Christianity may yet revitalize its dormant traditions and help meet this need.

-----, Robots, Men and Minds: Psychology in the Modern World, New York, Braziller, 1969, v-150 p.

A warning against psychological technology, the control of man, and a suggestion for a program establishing an organismic conception of the valuing person. Written from an impressive scientific and humanistic background, this book is important and timely reading.

-----, "The World of Science and the World of Value," in James Bugental (Ed.), Challenges of Humanistic Psychology, New York, McGraw-Hill, 1967, p. 335-344.

The lack of value and standards as evidenced in science and education. Incisive criticisms of muddled intentions.

Wach, Joachim, Types of Religious Experience: Christian and Non-Christian, Chicago, University of Chicago Press, 1972, vii-275 p.

Wald, Patricia M., and Peter Barton Hutt, "The Drug Abuse Survey Project: Summary of Findings, Conclusions, and Recommendations," in Dealing with Drug Abuse: A Report to the Ford Foundation, New York, Praeger, 1972, p. 3-62.

A fine summary of the facts of drug usage and suggestions for a program of helping to inform people of the presence and role of drugs in their lives. Practical and balanced.

Wapnick, Kenneth, "Mysticism and Schizophrenia," in Journal of Transpersonal Psychology, Vol. 1, No. 2, 1969, p. 49-67.

A comparison between the mystical and psychotic experiences. Mysticism is a movement towards growth; schizophrenia towards disintegration. Theresa of Avila is contrasted with a case history of Laura, a mental patient.

Wassermann, G. D., "An Outline of a Field Theory of Organismic Form and Behavior," in G. E. W. Wolstenholme and C. P. Millar (Eds.), Extrasensory Perception, Ciba Foundation Symposium, New York, Citadel, 1969, p. 53-73.

Wasson, R. Gordon, "The Hallucinogenic Fungi of Mexico: An Inquiry into the Origins of the Religious Ideas among Primitive Peoples," in Gunther M. Weil, et al. (Eds.), The Psychedelic Reader, New York, Citadel, 1971, p. 23-39.

A survey of the organic triggers for entering an altered state with religious overtones.

Watson, Lyall, Supernature: A Natural History of the Supernatural, London, Coronet, 1974, ix-347 p.

A great collection of all kinds of scientific tidbits that lends itself to an examination of the place of man within the vast matrix of planetary and cosmic forces. Examines the fringe areas formerly relegated to the supernatural and seeks to discover natural explanations for many unusual phenomena.

Watts, Alan, The Book on the Taboo Against Knowing Who You Are, New York, Collier, 1971, ix-150 p.

The problem of alienation is confronted by the insights of Western science and Eastern intuition. A very readable exposition of a philosophy of field-theory functioning.

-----, The Joyous Cosmology: Adventures in the Chemistry of Consciousness, New York, Vintage, 1965, ix-100 p.

The author's account of his own psychedelic experiments. He speaks of the perduring mind-body dualism. Profusely and eerily illustrated.

Weil, Andrew T., "Altered States of Consciousness," in Dealing with Drug Abuse: A Report to the Ford Foundation, New York, Praeger, 1972, p. 329-345

An overview of the pharmacology of ASCs and a look at the social and psychological implications in changing consciousness. A brief but useful summary of a program for dealing with the need to experience beyond the socially prescribed limits.

-----, The Natural Mind: A New Way of Looking at Drugs and the Higher Consciousness, Boston, Houghton Mifflin, 1972, 229 p.

Weil moved from behaviorism to humanistic psychology and beyond, into a questioning of current Western models of reality and medicine. A readable account of how ideologies filter reality. Makes some important distinctions in drug usage and appeals for an awareness of our personal fears in exploring new modes of being.

Wheelis, Allen, The End of the Modern Age, New York, Harper Torchbooks, 1973, 129 p.

A superb little book that speaks to the need for generating wise social ends to be served by science. The awareness of mystery and the faith dimension in all of existence is clearly argued. Science and faith do not contend for the same domain.

Whyte, Lancelot Law, The Next Development in Man, New York, Mentor, 1961, v-255 p.

Originally published over twenty-five years ago, this book remains one of the most comprehensive and sensible programs for the development of a unitary philosophy of process. Whyte deftly examines the roots of dualistic thought and proposes a scientific basis for the evolution of unitary man. Very prominent in the development of humanistic and transpersonal psychology as a seminal work.

Zaehner, Robert C., Mysticism: Sacred and Profane. An Inquiry into Some Varieties of Praeternatural Experience, Oxford, Clarendon Press, 1967, xvi-256 p.

Religious mysticism, especially in its Christian forms, is far superior to nature mysticism. Artificially-induced mystical experiences are rejected on the grounds that they tend to hinder full religious development.

APPENDIX 1

ABSTRACT OF

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Parapsychology and Altered States of Consciousness: Towards a Point of Integration with Religious Experience¹

The religious dimension of experience for many persons does not appear to closely correlate with traditional religious language and doctrinal statements. The current fascination with the experience of altered states of consciousness and the interest in parapsychology suggests one possible resolution of this dissonance.

Altered states of consciousness (ASC(s)) and parapsychology (psi) can be studied for various reasons and from numerous vantage points, but both phenomena seem to address a widespread desire to expand existing paradigms and to explore the fullest expression of human potential. ASCs and psi may be viewed as ways of helping resolve the dualistic perception and experience of many contemporary persons who value the critical emphases of secularization but who also seek to express their spiritual concerns. They refuse to see the human person limited by either his sensory avenues of communication or by his material needs.

¹ Thomas M. Casey, doctoral thesis presented to the School of Graduate Studies of the University of Ottawa, December 1975, ix-408 p.

Polarities of mind/spirit, body/soul, natural/supernatural are common experiences, partly because of certain intellectual developments within Western society and partly because of a distorted interpretation of the process of secularization, which is often made synonymous with materialism. The question arises: to what extent can psi functioning and the experience of ASCs serve an integrative function in the lives of those humanists and religionists who are seeking a unitary resolution of a dualistic mode of being?

The evolution of dualistic thinking is sketched in its philosophical, religious and scientific outlines and then contrasted with a unitary conceptualization of the human person as organism-environment. The condition of encapsulation, the tendency of generalizing from a limited perspective, is analyzed, and de-automatization sought, a process of lessening rigid perceptual constructs and exploring other alternatives.

The mystic, the psi-gifted individual and the theoretical physicist serve as models for a field-theory view of reality. The scientific basis for ASCs and psi is studied and the parallel developments within religious traditions are noted.

The process of secularization, the preference for a profane, non-supernatural vision of reality, is developed, especially in terms of the implications for the maintenance

of a religious dimension of experience. A humanistic and religious understanding of religious experience is posited, allowing for an appreciation of the benefits of secularization while still respecting the organismic nature of the spiritual quest.

It is concluded that ASCs and psi may serve to resolve a dualistic mode of being for both religionist and humanist by locating the spiritual dimension of existence within a deepening understanding of human potential and by stressing the scientific validity of both phenomena. Further, psi may facilitate a resolution of the natural/supernatural dichotomy for the religionist by viewing Christ's extraordinary abilities within the context of a developed human potential available to all persons. The judicious employment of ASCs by religion may also serve to intensify primary religious experience and to resolve the affective/intellectual polarities experienced by many believers.

ASCs and psi complement the normal states of consciousness and information-acquisition and suggest a richer conceptualization of human potential which values scientific methodologies and yet supports the religious experience in ways amenable to both humanist and religionist.

Further research projects include the areas of symbolism and the unconscious, the bi-functional nature of the human brain and religious experience, a comparison

between acquired mysticism and psychedelic mysticism, the similarities and differences between non-sectarian and faith healing techniques, and the empirical study of telepathic rapport within a prayer group.