

Running head: TRANSPERSONAL PSYCHOLOGY

Transpersonal Psychology: An Original Approach to Religious Issues

Paul F. Cunningham

Rivier College

Nashua, NH

Abstract

This article discusses 10 ways that transpersonal psychology represents an original approach to the study of religious issues in psychology. Contributions to the psychological study of religion and spirituality include its (a) distinction between religious, spiritual, and transpersonal experiences, (b) focus on esoteric forms of spirituality and its dynamic transpsychic Ground, (c) acknowledgement of the validity of the experiential and epistemic content of spirituality, (d) hypothesis of a transpersonal self, (e) conceptualization of world religions as spiritual psychologies, (f) heuristic of critical realism regarding the legitimacy of religious experience, (g) construal of mystical experiences as altered states of consciousness, (h) recognition of stage-like qualities in spiritual development, (i) models for discerning the validity of various approaches to spiritual development, and (j) transpersonal vision. Transpersonal psychology conceives and explores alternatives to current ways of thinking about religious issues that may be overlooked in more traditional approaches.

Transpersonal Psychology: An Original Approach to Religious Issues

The question of transpersonal psychology's contribution to advancing understanding of the psychological aspects of religion and spirituality is an important one. Fundamentalist Christians have criticized transpersonal psychology as offering an alternative faith system to vulnerable youths who turn their backs on organized religion (Adeney, 1988). Others have associated transpersonal psychology with New Age spirituality and a mishmash of "wild eclecticism" growing out of the human potential movement (Lewis & Melton, 1992, pp. 41-47). Still others disparage it as an extension of humanistic psychology's alleged narcissistic preoccupation with the self and overemphasis on the individual at the expense of society and religion (Vitz, 1977, p. 14). Some view it as unscientific and claiming to validate what cannot be empirically verified (Chinen, 1996, pp. 12-13). Taylor (1992) put it this way:

Transpersonal psychology, if known to mainstream psychologists at all, is most often associated with New Age crystal gazers, astrologers, believers in witchcraft, drug users, meditators, occultists, spiritual healers, martial artists, and other purveyors of pop psychology, in short; everything that a truly legitimate scientific and academic psychology is *not*. The stereotype is, of course, inaccurate. For, like the fabled philosopher's stone, its seemingly weird exterior masks a more important philosophical challenge, the full articulation and subsequent flowering of which may yet prove to be the undoing of the reductionist mainstream. (Taylor, 1992, p. 285)

The strength, vitality, and worth of transpersonal psychology have been greatly undermined by distortions, negative ideas, superstition, fanaticism, and some sheer nonsense (see, for example, Ellis & Yeager, 1989, pp. 149-154). What original contributions can transpersonal psychology make to the psychological study of religion and spirituality? What

distinguishes transpersonal psychology from other more traditional approaches to the study of religious issues and experiences of the sacred? Does transpersonal psychology require particular religious convictions or can transpersonal experiences be interpreted nonreligiously? Are all transpersonal experiences religious experiences, and are all spiritual experiences transpersonal? What is the relationship among religious, spiritual, and transpersonal experiences? The purpose of this article is to provide a preliminary answer to these questions and show how transpersonal psychology can make a significant contribution to the psychological study of religion and spirituality that differs from other more traditional approaches to the subject matter.

Contributions of Transpersonal Psychology to the Psychology of Religion and Spirituality

Transpersonal psychology represents an original approach to the study of religious issues in several ways, including its

1. Distinction between religious, spiritual, and transpersonal experiences;
2. Focus on esoteric forms of spirituality and its dynamic transpsychic Ground;
3. Acknowledgement of the validity of the experiential and epistemic content of spirituality;
4. Hypothesis of a transpersonal self;
5. Conceptualization of world religions as "spiritual psychologies;"
6. Heuristic of critical realism regarding religious interpretations of experiences of the sacred;
7. Construal of mystical experiences as altered state of consciousness;
8. Recognition of stage-like qualities in spiritual development;
9. Models for discerning the validity of various approaches to spiritual growth;
10. Vision of the multidimensional nature of human personality and the creativity of consciousness.

What transpersonal psychologists have discovered and what esoteric spiritual traditions have disclosed is that there are “unexplored creative capacities, depths of psyche, states of consciousness, and stages of development undreamed of by most people” (Walsh & Vaughn, 1993, p. 1). Transpersonal psychology calls attention to provocative demonstrations of personality action that extend and broaden orthodox psychology's ideas about humanity's spiritual nature and, by implication, the nature of the known and “unknown” realities in which that multidimensional selfhood dwells.

Distinguishing Religious, Spiritual, and Transpersonal Experiences

One contribution of transpersonal psychology to the psychological study of religion and spirituality is its distinction between religious, spiritual, and transpersonal experience. Although there is considerable overlap among these three kinds of experiences, they are not identical. Some religious experiences are transpersonal, but not all transpersonal experiences are religious. The term "religious experiences" defined by William James (1902/1936) to mean "*the feelings, acts, and experiences of individual[s]. . . in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine*" (pp. 31-32) intersects with transpersonal experiences. There are certain types of experiences defined as "transpersonal" -- that is, "an experience involving *an expansion or extension of consciousness beyond usual ego boundaries and limitations of time and space*" (Grof, 1975a, p. 314) -- that do not meet the criteria for being religious. For example, a vivid reliving of a reincarnational memory that occurs during hypnosis would be considered a transpersonal experience, but does not meet the criteria for being "religious" as defined by William James. Some transpersonal experiences are experiences of the sacred such as occur during episodes of cosmic consciousness and near-death out-of-body projections. But not all religious experiences are transpersonal as happens in what

William James (1902/1936, Lectures VI and VII) called "religious melancholy" in which the psychological ego and its intellect becomes so rigidly confined within the fences of its fears and beliefs that little movement beyond itself is possible.

The term "spiritual" is used in its widest sense to include "not only specifically religious experiences, but all states of consciousness, and all those functions and activities which have to do with values above the norm: ethical, aesthetic, heroic, humanitarian and altruistic values" (Assagioli, 1991, p. 16). Transpersonal psychiatrist Stanislav Grof (2000) clarifies the difference between spirituality and religion, and explains why the distinction is important to make.

Spirituality is based on direct experiences of nonordinary aspects and dimensions of reality. It does not require a special place or an officially appointed person mediating contact with the divine. . . . Spirituality involves a special kind of relationship between the individual and the cosmos and is, in essence, a personal and private affair. By comparison, organized religion is institutionalized group activity that takes place in a designated location, a temple or a church, and involves a system of appointed officials who might or might not have had personal experiences of spiritual realities. Organized religions tend to create hierarchical systems focusing on the pursuit of power, control, politics, money, possessions, and other secular concerns. . . . When this is the case, genuine spiritual life continues only in the mystical branches, monastic orders, and ecstatic sects of the religions involved. (pp. 210-211)

Similar to mainstream conventional approaches, transpersonal psychology is theologically neutral in matters of religion and spirituality. The terms "soul" and "spirit" refer to strictly psychical or transpsychical realities and have no necessary theistic connotations or inherent reference to any particular religious faith or practice. Transpersonal psychology seeks

psychical truths, not theological ones, and does not build up or tear down any particular formal religion or practice. It lets each spiritual psychology “speak for itself” without explaining it away or reducing it to conventional psychoanalytic, behavioral, cognitive, or neurological terms (Tart, 1992b).

The transpersonal disciplines, however, are also interested in transpersonal experiences that are not religious, and in research, interpretations, psychologies, and philosophies devoid of religious overtones. The transpersonal disciplines espouse no creed or dogma, demand no particular religious convictions, espouse an open-minded scientific, philosophic, and experiential testing of all claims, and usually assume that transpersonal experiences can be interpreted either religiously or nonreligiously according to individual preference. (Walsh & Vaughan, 1993, p. 6)

Focus on Esoteric Forms of Spirituality and its Dynamic Transpsychic Ground

A second contribution of transpersonal psychology to the psychological study of religion and spirituality is its focus on esoteric forms of spirituality (e.g., mysticism, cosmic consciousness). That is, transpersonal psychology is less concerned with the “surface structure” of religion (i.e., its exoteric, collective, institutional, doctrinal aspects) and more concerned with its “deep structure” (i.e., its esoteric, personal, nontraditional, experiential aspects) (Schuon, 1984, chaps. 2, 3). It is the esoteric, deep structure of the ancient wisdom traditions that is considered to be (a) the immediate, direct, primary source of formal religious symbols and ritual, doctrine and dogma, and (b) the origin of what Gordon Allport (1955/1969) referred to as humanity's "religious sentiment" in its function of "relating the individual meaningfully to being" (p. 98).

Maslow (1964) recognized humanity's spiritual nature as biologically pertinent, in certain terms dealing with the very nature of creativity itself, and that like other natural events can be studied by a generalized empirical scientific method, broadly conceived. It is by studying esoteric spirituality as reflected in the various mystical traditions of organized religion that psychologists obtain a stance from which to view and reach religions' deeper dynamic Ground. This dynamic Ground is arguably the source of formal religion's power to open and make available possibilities of curiosity, optimism, self-reliance, and the ever-abundant energy to grow that places the individual in a spiritual world and a natural one at once (James, 1902/1936, pp. 475-476; Washburn, 1995; Wilber, 2006).

Transpersonal psychologists examine those exceptional human experiences and behaviors that appear to represent the species capacity for self-transcendence and the action of "subliminal" centers of consciousness beyond those ordinarily available in usual normal conscious terms (Murphy, 1992; Palmer & Braud, 2002; Tart, 1997). In the farther reaches of human consciousness, transpersonal states of pure knowledge and pure feeling known as mysticism disclose a primary and basic spiritual reality that transcends all dimensions of actuality, consciousness, and physical existence, while remaining immanently a part of each. It is this basic reality or dynamic Ground that is conveyed to the psychological ego and its intellect through the use of parable and story, symbol and analogy, metaphor and paradox via the writings of the yogis, saints, sages, and contemplatives of the world's great mystical traditions (Hixon, 1989; Huxley, 1944/1970; Otto, 1950; Schuon, 1985; Smith, 1991; Underhill, 1911/1961; Wilber, 1977). What is the nature of these states of pure knowing and pure feeling called mysticism that convey knowledge of this transpsychical Ground that underlies the human psyche? According to William James' (1902/1936):

It defies expression. . . no adequate report of its contents can be given in words. . . . Its quality must be directly experienced; it cannot be imparted or transferred to others. . . . They are states of insight into depths of truths unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain. . . . The mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power. (pp. 371-372)

It is no impersonal Source that is disclosed in such states of consciousness since its energy gives rise to individual human personalities. When viewed in its light, all of being is perceived to be continually upheld, supported, and maintained by this ever-expanding, ever-creative multidimensional energy that forms everything and of which the individual's personal identity is a part.

Is it real? Is it true? Do mystical experiences disclose a reality behind a reality or do they reveal nothing more than the culturally-conditioned religious commitments of the mystic? What William James (1902/1936) referred to as the "characteristics of the religious life" -- a belief that a primary spiritual reality exists behind the physical one, that conscious affiliation with spiritual reality is the purpose of life, and that prayer opens or makes available lines of communication with spiritual reality -- set into motion "a process wherein work is really done, and spiritual energy flows in and produces effects, psychological and material, within the phenomenal world" (p. 475).

[Thus] the unseen region in question is not merely ideal, for it produces effects in this world. When we commune with it, work is actually done on our finite personality. . . . But that which produces effects within another reality must be termed a reality itself, so I

feel as if we had no philosophic excuse for calling the unseen or mystical world unreal. . .

God is real since he produces real effects. (James, 1902/1936, pp. 506-507)

What transpersonal psychiatrist Roberto Assagioli (1991, chaps, 23-26) called "the spiritual elements in our personality" -- beauty and love, power and will, joy and the moral sense, the desire to know and the capacity for knowledge -- are real because they produce real effects in people's experience of themselves and their lived world. This is aligned with William James' (1907/1981) pragmatic view of truth and reality.

Validity of Experiential and Epistemic Dimensions of Spirituality

A third contribution of transpersonal psychology to the psychological study of religion and spirituality is its focus on the experiential and cognitive dimensions of spirituality and its affirmation of the epistemic integrity of the knowledge of "Spirit" and spiritual phenomena revealed in mystical experiences (Hollenback, 1996). The experiential and cognitive dimensions of mystic experience disclose the existence of a primary spiritual reality "beyond" (transcendence) yet "within" (immanence) that which is physical reality, that is corroborated by both the ancient wisdom traditions of the world's religions and modern consciousness research. Transpersonal scholar Jorge Ferrer (2002) put it this way:

The focus on the experiential and cognitive dimensions of spirituality is one of the main factors that distinguish transpersonal theory from most other scientific and humanistic disciplines. . . . Ever since its inception, transpersonal theory has given spirituality a central place in our understanding of human nature and the cosmos. . . . Transpersonal psychologists have typically regarded Spirit not only as the essence of human nature, but also the ground, pull, and goal of cosmic evolution. A comprehensive understanding of human beings and the cosmos requires the inclusion of spiritual phenomena. (pp. 7-8)

Transpersonal psychology's recognition of the epistemic legitimacy of the primary and direct revelatory data that flows from one level of consciousness to another during contact with what William James (1902/1936) called "God" or "the higher part of the universe" (p. 507) is an important contribution to the psychological study of religion and spirituality. Ferrer (2002) states: "What makes transpersonal phenomena distinctly 'transpersonal' (as well as interesting, provocative, and transforming) is not their nonordinary or occasional ecstatic character, but the character of the knowledge they provide during an expansion of individual consciousness" (p. 9). This epistemic content would include the Being-values of wholeness, truth, beauty, aliveness, goodness, order, harmony, uniqueness, justice, and playfulness that are disclosed during peak experiences and moments of transcending self-actualization (Maslow, 1964, pp. 59-68; 1971, pp. 318-319).

The Hypothesis of a Transpersonal Self

A fourth contribution of transpersonal psychology to the psychological study of religion and spirituality lies in its investigation of those exceptional experience and behaviors "in which the sense of identity or self extends beyond the individual or personal to encompass wider aspects of humankind, life *psyche*, and cosmos" (Walsh & Vaughan, 1993, p. 3). Transpersonal psychology starts with the objectively true psychological fact of the subconscious continuation of conscious awareness and personal identity with wider, deeper unconscious processes beyond the margins of normal waking awareness (Ellenberger, 1970; Grof, 1988; Hastings, 1991; Hilgard, 1986; Jung, 1934/1960). As William James (1902/1936) put the matter:

We have in *the fact that the conscious person is continuous with a wider self through which saving experiences come*, a positive content of religious experience which, it seems to me, *is literally and objectively true as far as it goes*. . . .The further limits of our being

plunge, it seems to me, into an altogether other dimension of existence from the sensible and merely 'understandable' world. Name it the mystical region, or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region. . . we belong to it in a more intimate sense than that on which we belong to the visible world.

(pp. 505-506)

This region beyond the fringe of normal waking consciousness in which "*something* larger than ourselves" is to be found has been variously called "transmarginal consciousness" (James, 1902/1936, pp. 503, 515), "subliminal consciousness" (Myers, 1889-1895/1976), the "superconscious" (Assagioli, 1991, chap. 2), and the "cognitive unconscious" (Kihlstrom, 1987, 1999).

The substantial work conducted in modern consciousness research and the experimental psychology of the unconscious reveals two important facts about this realm of transmarginal consciousness: (a) the existence of a power within each individual, latent but appreciable, to better one's condition, heal one's body, and accelerate learning and insight, and (b) the susceptibility of this power to suggestion, belief and expectation and whose energies can be awakened and harnessed through a variety of states of consciousness (Grof, 2000; Hasting, 1991; Kelly et al., 2007; Murphy, 1992; Murphy & Donovan, 1997; Walsh, 1999; Walsh & Shapiro, 1983). Building upon the clinical, experimental and naturalistic field studies of modern consciousness research and the insights of the world's ancient wisdom traditions, transpersonal psychology proceeds with the hypothesis that human personality possesses an inner *transpersonal self* of extraordinary creativity, organization, and meaning – psychology's nearest corollary to the soul (Hardy, 1987, chap. 4; Myers, 1895a, 1895b, 1903; Vaughan, 1986, chap. 3). In the words of W. H. F. Myers (1892a):

Each of us is in reality an abiding psychological entity far more extensive than [he or she] knows – an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism; but there is always some part of the Self unmanifest; and always, as it seems, some power of organic expression in abeyance or reserve. . . . This subliminal consciousness and subliminal memory may embrace a far wider range both of physiological and of psychological activity than is open to our supraliminal consciousness, to our supraliminal memory. The spectrum of consciousness, if I may so call it, is in the subliminal self indefinitely extended at both ends. (pp. 305-306)

Different from the psychological ego and its intellect, while remaining a part of both, the transpersonal self responds to interior patterns of development and heroic ideals that act as blueprints for the probable fulfillment of the individual's finest abilities. It is the creative, inner self that searches for the species' finest fulfillments, not through survival of the fittest but through cooperative development of individual abilities. The transpersonal self is the individual's most intimate powerful inner identity. It is the deeper, higher, "unknown" multidimensional self that whispers even now within the hidden recesses of each person's daily experience. Its direction can be misread because its language is symbolic; but it is benign and of good intent. Ego-directed awareness of this inner self is an important goal or purpose of an individual's life.

The hypothesis of a multidimensional, inner self is not meant to be an esoteric theory with little practical meaning in daily life. Transpersonal psychology proposes to clarify the nature of this inner self by identifying how its psychological characteristics and abilities would *in life* show themselves and how to encourage the unfolding of those profoundly creative aspects of our being (Assagioli, 1991; Boorstein, 1996; Cortright, 1997; Ferrucci, 1982; Hollenback, 1996;

Leonard & Murphy, 1995; Murphy, 1992; Tart, 2009). By an act of Being-cognition (Maslow, 1968, part III; 1971, part VI), vision-logic (Wilber, 1997, p. 346), and the practice of certain techniques (e.g., meditation, lucid dreaming, self-hypnosis, empowered imagination), one's inner transpersonal self can be experienced and understood to be a vital, conscious, individualized portion of a multidimensional psyche that is a part of a multidimensional reality.

Concepts of the transpersonal self vary. Psychotherapist Thomas Yeomans (1992) articulates one vision and version of the inner transpersonal self or "soul" based upon his own practical experience of the process of spiritual unfolding that occurs during psychosynthesis:

The soul has no particular qualities, or attributes, but rather is the context for all of our attributes and characteristics. It holds and integrates the different dimensions of our experience, and can be seen as that capacity to hold simultaneously any polarity, or contradiction, in our experience.... The soul is the source of Life within us, much like the sun is to the earth, and its energies pervade all dimensions and aspects of our lives. In this respect, paradoxically, there is no place the soul is not. Its being is the context that holds the particulars of a life, and informs the dynamics of these particulars moment to moment and over time and space. (p. 13)

Although Buddhist-oriented transpersonal psychologists may argue against the existence of an individual transpersonal self, other transpersonal psychologists find it a useful hypothetical construct to explain clinical observations and experimental data that disclose the existence of exotic and cosmogenic abilities and a multiplex constitution to the human personality (Assagioli, 1965/1993; Beahrs, 1982; Braude, 1995; Gowan, 1980; Murphy, 1992).

Jung (1931/1960) acknowledged that "to allow the soul or psyche a substantiality of its own is repugnant to the spirit of the age, for that would be heresy" (pp. 340-341). The past 40

years of research and theory in transpersonal psychology published in the *Journal of Transpersonal Psychology* and the *International Journal of Transpersonal Studies* serves to show that the idea of an autonomous spirit has not died out everywhere in psychology or become a mere fossil left over from premodern religion. As C. G. Jung (1931/1960) put it:

If we keep this in mind, we can perhaps summon up the courage to consider the possibility of a ‘psychology *with* a psyche’ – that is, a theory of the psyche ultimately based on the postulate of an autonomous, spiritual principle. We need not be alarmed at the unpopularity of such an undertaking, for to postulate ‘spirit’ is no more fantastic than to postulate ‘matter.’ Since we have literally no idea how the psychic can arise out of the physical, and yet cannot deny the reality of psychic events, we are free to frame our assumptions the other way around for once, and to suppose that the psyche rises from a spiritual principle, which is as inaccessible to our understanding as matter. It will certainly not be a modern psychology, for to be modern is to deny such a possibility. (p. 344)

Such a psychology of religion and spirituality would have to be a “post-postmodern” psychology, or in even bolder terms, a “transmodern” psychology (Jones, 1994; O’Donohue, 1989). A 21st century re-reading of older frameworks of theory and experience such as F. W. H. Myers’ theories of the human personality may go far in extending and broadening traditional concepts of personhood, and bridging the “dichotomizing pathology” that has resulted from the modern split between science and religion (Kelly et al., 2007; Maslow, 1964, pp. 11-18; Wilber, 1998).

Religions Viewed as Spiritual Psychologies

A fifth contribution of transpersonal psychology to the psychological study of religion and spirituality is its approach to world religions as “spiritual psychologies” (Tart, 1992b, p. 4). When viewed as psychologies, exoteric religion is perceived to reflect different but legitimate visions and versions of basic reality experienced through a state of limited perception shaped and colored by its own cultural beliefs and religious commitments and disclosed in their respective doctrines, myths, symbols, and rituals (Ferrer & Sherman, 2008; Hollenback, 1996). When viewed as spiritual psychologies, the indigenous religions of the world -- including what are called "the world's religion" of Judaism, Christianity, Islam, Hinduism, and Buddhism (Smith, 1958/1991) -- are seen to play an extremely important function in the species' collective development of consciousness and behavior. It is a role and function of the species' imaginative abilities that is rarely taken into account in most theories of evolution (Wilber, 1981). Christianity, for example, set forth the initial precepts upon which Western Civilization was built in normal conscious terms and literally structured generations of people's experience of themselves and their world. From the perspective of transpersonal psychology, the historical progression of world religion gives us a vital picture of the development of human consciousness (Armstrong, 1993).

In these terms, constructed images of God not only reflect the state of species consciousness as it “is” but also point toward its desired future state, operating as a spiritual blueprint just like an architect’s plan, only at a different level (Roberts, 1977, p. 112). The various ideas of God that our species create are understood to be intuitive projections intended to give conscious direction to the species' evolution and to act as stimulators of further development. There is an important dynamism and vitality to the species' God concepts that

goes beyond being simple intellectual containers for “religious sentiments” (Allport, 1955/1969, pp. 93-98). They act as powerful collective *transpersonal* symbols of intuitive insight and transmitters for impulses toward “higher” stages of development that arise from deeper dimensions of the species’ nature. Seemingly outside of the self, these images, symbols, and concepts of God or what William James (1902/1936, p. 507) called “the higher part of the universe” are meant to lead the species into its greatest areas of fulfillment. “We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled” (James, 1902/1936, p. 507).

The Critical Realist Principle

A sixth contribution of transpersonal psychology to the psychological study of religion and spirituality is its use of a heuristic that philosopher-theologian John Hick (1999) calls the principle of critical realism.

The critical realist principle – that there are realities external to us, but that we are never aware of them as they are in themselves, but always as they appear to us with our particular cognitive machinery and conceptual resources – is thus a vital clue to understanding what is happening in the different forms of religious experience. (p. 41)

Critical realism acknowledges the existence of a basic reality that expresses itself and is known through the individuality of the experiencer. That is, there is “something” out there, but the form that “something” takes is only disclosed as basic reality is translated and interpreted by the human perceptual-conceptual system of the experiencer. Using as an example Julian of Norwich’s visions of Christ, Hick (1999, p. 42) clarifies the difference between a non-realist, naïve realist, and critical realist interpretation of the religious visions. A *non-realist* interpretation would consider the visions as unreal, pure hallucinations and likely the product of

imaginative fabrication of a possibly disordered mind. A *naïve realist* interpretation -- which is probably how Julian understood her experience -- would take the vision literally at face value as the physical presentation of the real Christ speaking to her in Middle English. A *critical realist* interpretation would accept the reality of that which is perceived by Julian of Norwich, but the form that "something" takes is shaped and colored by the perceptual apparatus and conceptual filters that Julian happened to have operative at the time. Hick (1999) clarifies:

Her experience was thus a genuine contact with the Transcendent, but clothed in her case in a Christian rather than a Hindu, Buddhist, Islamic or other form. In these and many other ways, the impact of the transcendent reality upon us receives different 'faces' and voices as it is processed by our different religious mentalities. Religious experiences, then, occurs in many different forms, and the critical realist interpretation enables us to see how they may nevertheless be different authentic responses to the Real. (p. 42)

Conventional psychologisms would probably take a non-realist stance toward Julian's visions. Transpersonal psychology favors the critical realist interpretation when approaching religions as spiritual psychologies, with the "critical" nature of the approach making discernments about the adequacy of assumptions and beliefs of the experiencer and exploring alternative ways of thinking about the religious experience.

Transpersonal psychology affirms that *religious* interpretation is no less legitimate than the non-religious interpretation that is presupposed by the methodological objectivism of traditional social science. When sociologists, anthropologists, historians, and psychologists usually study religion in its exoteric dimensions, it makes no difference whether or not a primary spiritual reality actually exists. It is simply sufficient that the people and faith communities being studied believe so. While such an objective, non-religious approach to the study of religion

is an entirely valuable and legitimate enterprise, it tends to produce a vision and version of religion that is a relatively narrow one. It brings about a certain artificial shrinking of religious reality that actually tells us little about the nature of religion as participated in by religious people or about the religious experience of the sacred. Just as diagramming sentences tells us little about the spoken language and the dissection of animal bodies tells us little about what made the animal live, so does social science's determination to be "objective" in its study of the outward, surface features of religion and spirituality tells us little about the *religious* interpretation of religious experiences and behavior.

The greater "withinness" of spiritual events is missed in usual objective approaches. It is as if a person was to happen upon a "first apple" one day and examined its exterior aspects only, refusing to feel it, taste it, smell it, or otherwise become personally involved with it for fear of losing scientific objectivity. In these terms, little would be learned about the apple. Although the apple's structure would be analyzed, its component parts isolated, the geographic location of similar apples predicted, and theories about the apple's function and environment formulated and tested, the greater "withinness" of the apple would not be found any place "inside" its exterior skin. Similarly, when social scientists deal with the "inside" of exoteric religious reality, they are still dealing with another level of outsideness. Without extending themselves to the knowledge that can only come from subjectively *tasting* the rich, vital dimension of the inside psychological depth of religious experiences and behaviors, psychologists interested in religious issues will learn little about the greater "withinness" of being out of which all religions spring (Wilber, 1999).

In order to access these religious interpretations properly, one must immerse oneself in the medium in which the originating source of the religious phenomenon occurs (Tart, 1992a).

This means that, in order to explore spiritual reality and interpret its inner data adequately, different tools are required (e.g., intuition, hypnotic dissociation, applied association, directed imagination) that merge intuitive and intellectual abilities in order to bring perceptions and comprehensions that are beyond the reach of physical knowledge or the intellect and intuition alone (Braud & Anderson, 1998).

Mystical Experiences as Altered States of Consciousness

A seventh contribution of transpersonal psychology to the psychological study of religion and spirituality is its heuristic that experiences of the sacred may be understood as instances of altered states of consciousness. This schema arose from the two-fold observation that (a) psychedelic drugs have been used for centuries across cultures to induce religious experiences and (b) reports of drug experiences being descriptively and experientially indistinguishable from accounts of spontaneous mystical experiences (Grinspoon & Bakalar, 1997; Grof, 1975a, 1988; Smith, 1964, 2000). Given the appropriate mental set and physical setting, individuals report drug experiences that are indistinguishable from those reported by mystics (Doblin, 1991; Huxley, 1963; Watts, 1962). Apparently “subjectively identical experiences can be produced by multiple causes” (Walsh, 2003, p. 2), a theory technically called “the principle of causal indifference” (Stace, 1988, p. 29).

By way of illustration, Grof (1975b, p. 316) reported that some transpersonal experiences observed to occur during LSD psychotherapy sessions were phenomenologically indistinguishable from those spiritual experiences described in the literature of various ancient and indigenous African, Far East, Middle East, Western, and Native American religious and mystical systems of thought. Grof (2000) noted that the religious experiences that occurred during LSD psychotherapy sessions tend to take two different forms: (a) the *immanent* divine

that "subtly, but profoundly transformed perception of the everyday reality" and (b) the *transcendent* divine that "involves manifestation of archetypal beings in the realms of reality that are ordinarily transphenomenal and unavailable to perception in the everyday state of consciousness" (pp. 210-211).

Are drugs capable of inducing genuine religious experiences? Walsh (2003) states, "Yes, psychedelics can induce genuine mystical experiences, but only sometimes, in some people, under some circumstances" (p. 2). Smith (1964) clarifies: "There are. . . innumerable drug experiences that have no religious feature. . . . This proves that not all drug experiences are religious; it does not prove that no drug experiences are religious" (pp. 520, 523). Does a transient and time-limited drug-induced experience of the sacred produce an enduring and permanent religious or spiritual life? Not necessarily. "A single experience, no matter how powerful, may be insufficient to permanently overcome mental and neural habits conditioned for decades to mundane modes of functioning" (Walsh, 2003, p. 4).

Although major enduring life changes may occasionally occur under nondrug conditions (see, for example, the case studies of "quantum change" reported by Miller & C'de Baca, 2001), long-term personality changes usually require the long-term practice of some spiritual discipline, such as insight meditation (see, for example, Goldstein & Kornfield, 1987; Kornfield, 1993). It is generally assumed by transpersonal psychologists that if spirituality is to occur as a stable personality "trait" rather than as a transient "state" of consciousness, then some form of skills training (e.g., concentrative or mindfulness meditation) will be necessary that addresses the challenges and opportunities of growth in self-knowledge that accompany spiritual development. As stated in one of the Articles of Association for Transpersonal Psychology: "The realization of

an ultimate state is essentially dependent on direct practice and on conditions suitable to the individual concerned" (Sutich, 1972, p. 94).

The universal challenge is to transform peak experiences into plateau experiences, epiphanies into personality, states into stages, and altered states into altered traits, or, as I believe Huston Smith once eloquently put it, 'to transform flashes of illumination into abiding light.' (Walsh, 2003, p. 4)

Does Spirituality Unfold in Stages?

An eighth contribution of transpersonal psychology to the psychological study of religion and spirituality is its approach to spiritual development. The question of whether or not spirituality unfolds in stages is an important one. Some transpersonal psychologists view spirituality as integrated within overall human development and involving all aspect of the whole person simultaneously (Helminiak, 1987; Maslow, 1971, chapter 23). Other theorists believe that spirituality can be defined as a separate line of development, such that psychological development does not have to be completed before spiritual development can begin (Wilber, 2000, chapter 10). The answer to the question of whether spirituality is a developmental process linked to other developmental processes -- cognitive, physical, affective, moral, social -- will depend on how "spirituality" is defined. "Not everything that we can legitimately call 'spirituality' shows stage-like development [e.g., the state of peak experiences]. Nonetheless, many aspects of spirituality. . . involve one or more aspects that are developmental" (Wilber, 2000, p. 134). Cognitive, moral, and self-development may be necessary for spiritual development to occur in some people, but spiritual development may occur in the absence of such corresponding development in other individuals. The question of whether childhood spirituality is different from adult spirituality likewise depends on how the term "spirituality" is

operationalized and how development is conceptualized (e.g., hierarchical, spiral, linear, nonlinear) (Armstrong, 1984; Coles, 1990; Hoffman, 1993; Washburn, 1995; Wilber, 1980).

Questions of Discernment

A ninth contribution of transpersonal psychology to the psychological study of religion and spirituality involves the manner in which it addresses questions of authenticity, validity, and legitimacy of religious, spiritual, and transpersonal experiences (see, for example, Hick, 1999, chap. 18). How is one to differentiate the more valid, and genuinely beneficial “religious movements” from the less valid or even harmful, and what sort of believable criteria can be devised to tell the difference (Anthony, Ecker, & Wilber, 1987)? How does one distinguish a mystical experience with psychotic features from a psychotic experience with mystical features (Lukoff, 1985)? What kinds of spiritual knowing might be better accessed in certain stages of dissociation and what sorts of dissociation might decrease access (Edge, 2001)? How does one distinguish pathological from non-pathological "inner voice" phenomena (Leister, 1996)? How does one distinguish transformational crises from mental illness (C. Grof and S. Grof, 1990)? Transpersonal psychologists have advanced understanding of the nature of spiritual development by recognizing that the disorientation that can accompany life-transforming experiences hold tremendous potential for physical and emotional healing. This is an important contribution to the psychological study of religious and spiritual experiences whereas more traditional approaches may suppress such transformational crises by routine psychiatric care, medication, and even institutionalization. The empiricist criterion of William James (1902/1936, p. 21) -- "By their fruits ye shall know them, not by their roots" -- has provided an important guide in transpersonal psychology for discerning the spiritual value of a religious phenomenon whatever its so-called "pathological" origin is believed to be.

The Transpersonal Vision

A tenth contribution of transpersonal psychology to the psychological study of religion and spirituality is its vision of the nature of human personality, the multidimensional character of reality, and the creativity of consciousness. Transpersonal psychology as an approach to the psychological study of religion and spirituality is still in the process of emerging. Definitions circumscribing the field have evolved over the past 40 years and will likely continue to do so, as new research topics are explored and the studies, findings, and theories of transpersonal studies evolve into an even more comprehensive and integral vision of human possibilities (Hartelius, Caplan, & Rardin, 2007). At the center of the various definitions of transpersonal psychology is the core belief that the full extent of human potential is not yet known and that much remains to be discovered about the spiritual potentialities of the human psyche. Transpersonal psychology considers human personality in a greater context, with greater motives, purposes and meanings than traditionally assigned to it (Assagioli, 1991; Grof, 1988; Vaughan, 1986). It is for this reason that transpersonal theory and research has the potential of producing a more complete understanding of those great forces within yet beyond nature that gave birth to the world's religions, and to the striking increase of interest in things "spiritual" in contemporary life.

It is important to recognize that transpersonal psychology is not merely another academic discipline, however, but a point of view, "a perspective that can be applied to a wide variety of areas, not only in psychology but also in anthropology, sociology, and other disciplines involving human behavior" (Frager, 1989, p. 289). It is a way of thinking about the nature of religion and spirituality that extends mainstream psychology's "official" concepts about the self to include multidimensional aspects that are beyond the "conscious" and the "subconscious" to the so-called unconscious. It is a way of doing therapy that expands clients' practical understanding of those

“unknown” psychical elements of the self and brings human potentials and abilities into greater use in everyday life. The transpersonal vision broadens and deepens the perspective of conventional approaches to the psychological study of religion and spirituality. It does this by providing an alternative model of human nature that (a) facilitates exploration of other potentially effective ways of thinking about religious issues, and (b) helps the psychologist to begin thinking about the strengths and weakness of conventional theories and models.

But more than this, transpersonal psychology proposes an alternate psychological understanding of the spiritual nature of human nature so that the individual and the species may achieve their greatest fulfillment. As transpersonal scholar Jorge Ferrer (2002) put the matter: "The final intention of any genuine transpersonal vision is not the elaboration of theoretical models to understand transpersonal phenomena, but to midwife an intersubjectively shared reality, a transpersonal reality. The ultimate aim of the transpersonal vision is to bring forth a transpersonal world" (p. 7). This requires that individuals become *practically* aware of their multi-selfhood and obtain practical experience with these other portions of the self from which religious and spiritual experiences emerge.

Our task, then, is to realize the transpersonal vision for ourselves through practicing a transpersonal discipline; to test and refine this vision through study, reflection and critical thinking; to embody and express it in our lives; to share and communicate it where we can; to use it to help the healing of our world; and to let it use us as willing servants for the awakening and welfare of all. (Walsh, 1993, p. 136)

Psychological science has come to realize the enormous complexity of the human brain; the human psyche, which is the proximate source of the religious and spiritual experiences that psychologists study, is even more complex. The answers are not all in because all the questions

have not yet been asked – questions that can lead psychologists interested in religious issues to seek a greater framework than employed by more traditional approaches. That is why an attitude of open-mindedness to various approaches to the “truth” and a willingness to wait for more facts before reaching conclusions is required (Kelly et al., 2007, pp. xxiii-xxv). It is through following these facts and remaining open to all avenues of fruitful speculation and intuitive possibilities that the discipline's greatest understanding of religious behavior and experience will be achieved in the coming century. William James (1902/1936) put the matter this way:

If, then, there be a wider world of being than that of our everyday consciousness, if in it there be forces whose effects on us are intermittent, if one facilitating condition of the effects be the openness of the 'subliminal' door, we have the elements of a theory to which the phenomena of religious life lend plausibility. (p. 513)

As this article suggests, it is in transpersonal psychology that the elements of such a theory may be found, initiating a further development in the psychology of religion and spirituality for the 21st century, so that the discipline of psychology itself may achieve its greatest fulfillment and become the true “logos of the human psyche” that Allport (1955/1969, p. 98) envisioned it to be.

References

- Adeney, F. S. (1988). Transpersonal psychology: Psychology and salvation meet. In K. Hoyt and the Spiritual Counterfeits Project (Eds.), *The new age rage* (pp. 107-127). Old Tappan, NJ: Fleming H. Revell.
- Allport, G. W. (1969). *Becoming: Basic considerations for a psychology of personality*. New Haven, CT: Yale University Press University Press. (Original work published 1955)
- Anthony, D., Ecker, B., & Wilber, K. (Eds.). (1987). *Spiritual choices: The problem of recognizing authentic paths to inner transformation*. New York: Paragon House.
- Armstrong, K. (1993). *A history of God*. New York: Ballantine Books.
- Armstrong, T. (1984). Transpersonal experiences in childhood. *Journal of Transpersonal Psychology*, 16(2), 207-230.
- Assagioli, R. (1993). *Psychosynthesis: A manual of principles and techniques*. New York: Arkana. (Original work published 1965)
- Assagioli, R. (1991). *Transpersonal development: The dimensions beyond Psychosynthesis*. London, England: Crucible.
- Behrs, J. O. (1982). *Unity and multiplicity: Multilevel consciousness of self in hypnosis, psychiatric disorder and mental health*. New York: Brunner/Mazel.
- Boorstein, S. (Ed.). (1996). *Transpersonal psychotherapy* (2nd ed.). Albany, NY: State University of New York Press.
- Braud, W. G. & Anderson, R. (Eds.). (1998). *Transpersonal research methods for the social sciences: Honoring human experience*. Thousand Oaks, CA: Sage.
- Braude, S. E. (1995). *First person plural: Multiple personality and the philosophy of mind*. Lanham, MD: Rowman & Littlefield.

- Chinen, A. B. (1996). The emergence of transpersonal psychiatry. In B. W. Scotton, A. B. Chinen, & J. R. Battista (Eds.), *Textbook of transpersonal psychiatry and psychology* (pp. 9-18). New York: Basic Books.
- Coles, R. (1990). *The spiritual life of children*. Boston: Houghton Mifflin.
- Cortright, B. (1997). *Psychotherapy and spirit*. Albany, NY: State University of New York Press.
- Doblin, R. (1991). Pahnke's "Good Friday experiment": A long-term follow-up and methodological critique. *Journal of Transpersonal Psychology*, 23(1), 1-28.
- Edge, L. W. (2001). The spectrum of dissociation: From pathology to self-realization. *Journal of Transpersonal Psychology*, 33(1), 53-63.
- Ellenberger, H. (1970). *The discovery of the unconscious: The history and evolution of dynamic psychiatry*. New York: Basic.
- Ellis, A., & Yeager, R. J. (1989). *Why some therapies don't work: The dangers of transpersonal psychology*. Buffalo, NY: Prometheus Books.
- Ferrer, J. N. (2002). *Revisioning transpersonal theory: A participatory vision of human spirituality*. Albany, NY: State University of New York Press.
- Ferrer, J. N., & Sherman, J. H. (Eds.). (2008). *The participatory turn: Spirituality, mysticism, religious studies*. Albany, NY: State University of New York Press.
- Ferrucci, P. (1982). *What we may be: Techniques for psychological and spiritual growth through psychosynthesis*. Los Angeles: Tarcher.
- Fisher, A. (2002). *Radical ecopsychology: Psychology in the service of life*. Albany, NY: State University of New

- Fragar, R. (1989). Transpersonal psychology: Promise and prospects. In R. S. Valle & S. Halling (Eds.), *Existential-phenomenological perspectives in psychology: Exploring the breadth of human experience* (pp. 289-309). New York: Plenum.
- Goldstrein, J., & Kornfield, J. (1987). *Seeking the heart of wisdom: The path of insight meditation*. Boston: Shambhala.
- Gowan, J. C. (1980). *Operations of increasing order and other essays on exotic factors of intellect, unusual powers and abilities, etc. (as found in psychic science)*. Westlake, CA: Author.
- Grinspoon, R. L., & Bakalar, J. (1997). *Psychedelic drugs reconsidered* (2nd ed.). New York: Lindesmith Center.
- Grof, C., & Grof, S. (1990). *The stormy search for the self: A guide to personal growth through transformational crisis*. Los Angeles: Tarcher.
- Grof, S. (1975a). Varieties of transpersonal experiences: Observations from LSD psychotherapy. In S. R. Dean (Ed.), *Psychiatry and mysticism* (pp. 311-345). Chicago: Nelson-Hall.
- Grof, S. (1975b). *Realms of the human unconscious: Observations from LSD research*. New York: Viking.
- Grof, S. (1988). *The adventure of self-discovery: Dimensions of consciousness and new perspectives in psychotherapy and inner exploration*. Albany, NY: State University of New York Press.
- Grof, S. (2000). *Psychology of the future: Lessons from modern consciousness research*. Albany, NY: State University of New York Press.
- Hardy, J. (1987). *A psychology with a soul: Psychosynthesis in evolutionary context*. New York: Viking.

- Hartelius, G., Caplan, M., & Rardin, M. A. (2007). Transpersonal psychology: Defining the past, divining the future. *The Humanistic Psychologist*, 35(2), 1-26.
- Hastings, A. (1991). *With the tongues of men and angels: A study of channeling*. Forth Worth, TX: Holt.
- Helminiak, D. A. (1987). *Spiritual development: An interdisciplinary study*. Chicago: Loyola University Press.
- Hick, J. (1999). *The fifth dimension: An exploration of the spiritual realm*. Oxford: Oneworld.
- Hilgard, E. R. (1986). *Divided consciousness: Multiple controls in human thought and action*. New York: Wiley.
- Hixon, L. (1989). *Coming home: The experience of enlightenment in sacred traditions*. Los Angeles: Tarcher.
- Hoffman, E. (1994, Spring). Re-visioning childhood experience. *Quest*, 7(1), 50-54.
- Hollenback, J. B. (1996). *Mysticism: Experience, response, and empowerment*. University Park, PA: The Pennsylvania State University Press.
- Huxley, A. (1963). *The doors of perception*. New York: Harper.
- Huxley, A. (1970). *The perennial philosophy*. New York: Harper. (Original work published 1944)
- James, W. (1936). *The varieties of religious experience: A study of human nature*. New York: The Modern Library. (Original work published 1902)
- James, W. (1981). *Pragmatism: A new name for some old ways of thinking*. Indianapolis: Hackett. (Original work published 1907)
- Jones, S. (1994). A constructive relationship for religion with the science and profession of psychology: Perhaps the boldest model yet. *American Psychologist*, 49, 184-199.

- Jung, C. G. (1960). Basic postulates of analytical psychology. In *The structure and dynamics of the psyche (The collected works of C. G. Jung, vol. 8, pp. 338-357)*. New York: Pantheon Books. (Original work published 1931)
- Jung, C. G. (1960). *The structure and dynamics of the psyche: Vol. 8*. In H. Read, M. Fordham, and G. Adler (Eds.), *The collected works of C. G. Jung*. New York: Pantheon. (Original work published 1934)
- Kelly, E. F., Kelly, E. W., Crabtree, A., Gault, A., Grosso, M., & Greyson, B. (2007). *Irreducible mind: Toward a psychology for the 21st century*. Lanham, MD: Rowman & Littlefield.
- Kihlstrom, J. F. (1987). The cognitive unconscious. *Science*, 237, 1445-1452.
- Kihlstrom, J. F. (1999). Conscious versus unconscious cognition. In R. J. Sternberg (Ed.), *The nature of cognition* (pp. 173-203). Cambridge: Massachusetts Institute of Technology Press.
- Kornfield, J. (1993). *A path with heart: A guide through the perils and promises of spiritual life*. New York: Bantam Books.
- Leister, M. B. (1996). Inner voices: Distinguishing transcendent and pathological characteristics. *Journal of Transpersonal Psychology*, 28, 1-30.
- Leonard, G., & Murphy, M. (1995). *The life we are given: A long-term program for realizing the potential of body, mind, heart, and soul*. New York: Putnam.
- Lewis, J. R., & Melton, J. G. (Eds.). (1992). *Perspectives on the new age*. Albany, NY: State University of New York Press.
- Lukoff, D. (1985). The diagnosis of mystical experiences with psychotic features. *Journal of Transpersonal Psychology*, 17, 155-181.
- Maslow, A. H. (1964). *Religions, values, and peak-experiences*. NY: Viking.

Maslow, A. H. (1968). *Toward a psychology of being* (2nd ed.). New York: Van Nostrand.

Maslow, A. H. (1971). *The farther reaches of human nature*. New York: Viking.

Miller, W. R., & C'de Baca, J. (2001). *Quantum change: When epiphanies and sudden insights transform ordinary lives*. New York: Guilford.

Murphy, M. (1992). *The future of the body: Explorations in the further evolution of human nature*. Los Angeles: Tarcher.

Murphy, M., & Donovan, S. (1997). *The physical and psychological effects of meditation: A review of contemporary research with a comprehensive bibliography, 1931-1996*. Sausalito, CA: Institute of Noetic Sciences.

Myers, F. W. H. (1892a). The subliminal consciousness. Chapter 1: General characteristics of subliminal messages. *Proceedings of the society for Psychical Research*, 7, 298-327.

Myers, F. W. H. (1895a). The subliminal self. Chapter 8: The relation of supernormal phenomena to time -- Retrocognition. *Proceedings of the Society for Psychical Research*, 11, 334-407.

Myers, F. W. H. (1895b). The subliminal self. Chapter 9: The relation of supernormal phenomena to time -- Precognition. *Proceedings of the Society for Psychical Research*, 11, 408-593.

Myers, F. W. H. (1903). *Human personality and its survival of bodily death* (2 vols.). London: Longmans, Green.

Myers, F. W. H. (1976). *The subliminal consciousness*. New York: Arno Press. (Reprinted from *Proceedings of the Society for Psychical Research*, Vols. 5, 6, 7, 8, 9, and 11).

(Originally published 1889-1895)

- O'Donohue, W. (1989). The (even) bolder model: The clinical psychologist as metaphysician-scientist-practitioner. *American Psychologist*, 44, 1460-1468.
- Otto, R. (1923/1950). *The idea of the holy: An inquiry into the non-rational factor in the idea of the divine and its relation to the rational*. New York: Oxford University. (Original work published 1923)
- Palmer, G., & Braud, W. (2002). Exceptional human experiences, disclosure, and a more inclusive view of physical, psychological, and spiritual well-being. *Journal of Transpersonal Psychology*, 34(1), 29-61.
- Roberts, J. (1977). *The "unknown": reality. A Seth book: Vol. 1*. Englewood Cliffs, NJ: Prentice-Hall.
- Roberts, J. (1979). *The nature of the psyche: Its human expression*. Englewood Cliffs, NJ: Prentice Hall.
- Schuon, F. (1984). *The transcendent unity of religions*. Wheaton, IL: Quest.
- Smith, H. (1964). Do drugs have religious import? *The Journal of Philosophy*, 61, 517-530.
- Smith, H. (1991). *The world's religions*. New York: Harper. (Original work published 1958)
- Smith, H. (2000). *Cleansing the doors of perception: The religious significance of entheogenic plants and chemical*. New York: Tarcher.
- Stace, W. (1988). *Mysticism and philosophy*. Los Angeles: Tarcher.
- Tart, C. T. (1992a). Science, states of consciousness, and spiritual experiences: The need for state-specific sciences. In C. T. Tart (Ed.). *Transpersonal psychologies* (pp. 9-58). New York: Harper.
- Tart, C. T. (Ed.). (1992b). *Transpersonal psychologies: Perspectives on the mind from seven great spiritual traditions*. New York: Harper. (Original work published 1975)

- Tart, C. T. (Ed.). (1997). *Body, mind, spirit: Exploring the parapsychology of spirituality*. Charlottesville, VA: Hampton Roads.
- Tart, C. T. (2009). *The end of materialism: How evidence of the paranormal is bringing science and spirit together*. Oakland, CA: New Harbinger Publications.
- Taylor, E. I. (1996). *William James on consciousness beyond the margin*. Princeton, NJ: Princeton University Press.
- Underhill, E. (1961). *Mysticism: A study in the nature and development of man's spiritual consciousness*. New York: Dutton. (Original work published 1911)
- Vaughan, F. (1986). *The inward arc: Healing and wholeness in psychotherapy and spirituality*. Boston: Shambhala.
- Vitz, P. C. (1977). *Psychology as religion: The cult of self-worship*. Grand Rapids, MI: William B. Eerdmans.
- Walsh, R. N. (1984). *Staying alive: The psychology of human survival*. Boulder, CO: New Science Library.
- Walsh, R. N. (1993). The transpersonal movement: A history and state of the art. *Journal of Transpersonal Psychology*, 25, 123-139.
- Walsh, R. N. (1999). *Essential spirituality: The seven central practices to awaken heart and mind*. New York: Wiley.
- Walsh, R. N. (2003). Entheogens: True or false? *International Journal of Transpersonal Psychology*, 22, 1-6.
- Walsh, R. N. and Shapiro, D. H. (Eds.). (1983). *Beyond health and normality: Explorations of exceptional psychological well-being*. NY: Van Nostrand.

Walsh, R. N., and Vaughan, F. (Eds.). (1993). *Paths beyond ego: The transpersonal vision*. Los Angeles: Tarcher.

Washburn, M. (1995). *The ego and the dynamic ground: A transpersonal theory of human development* (2nd. ed.). Albany, NY: State University of New York Press.

Watts, A. W. (1962). *The joyous cosmology: Adventures in the chemistry of consciousness*. New York: Vintage.

Wilber, K. (1977). *The spectrum of consciousness*. Wheaton, IL: Quest.

Wilber, K. (1980). *The Atman project: A transpersonal view of human development*. Wheaton, IL: Theosophical Publishing.

Wilber, K. (1981). *Up from Eden: A transpersonal view of human evolution*. New York: Anchor Press.

Wilber, K. (1997). *The eye of spirit: An integral vision for a world gone slightly mad*. Boston: Shambhala.

Wilber, K. (1998). *The marriage of sense and soul: Integrating science and religion*. New York: Broadway Books.

Wilber, K. (1999). *One taste: The journals of Ken Wilber*. Boston: Shambhala.

Wilber, K. (2000). *Integral psychology: Consciousness, spirit, psychology, therapy*. Boston: Shambhala.

Wilber, K. (2006). *Integral spirituality: A startling new role for religion in the modern and postmodern world*. Boston: Integral Books.

Yeomans, T. (1992). *Spiritual psychology: An introduction*. Concord, MA: Concord Institute.