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ALTERED STATES OF CONSCIOUSNESS: A
PHILOSOPHICAL ANALYSIS OF THEIR PSYCHOLOGICAL,
ONTOLOGICAL, AND RELIGIOUS SIGNIFICANCE.

Marquette University, Ph.D., 1973
Philosophy

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ALTERED STATES OF CONSCIOUSNESS:
A PHILOSOPHICAL ANALYSIS OF THEIR PSYCHOLOGICAL,
ONTOLOGICAL, AND RELIGIOUS SIGNIFICANCE

by
Thomas A. Kerns, Jr.

A Dissertation submitted to the Faculty of the Graduate
School, Marquette University in Partial
Fulfillment of the Requirements
for the Degree of Doctor
of Philosophy

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Milwaukee, Wisconsin

April 1973

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Preface

This dissertation has grown out of research in altered states of consciousness that has been in progress since 1966 when I first discovered the work of Abraham Maslow, and when I had already invested two years in exploring the work of Pierre Teilhard de Chardin. Then, early in 1970, I began teaching a seminar which was titled "Altered States of Consciousness" at a small growth center in Eugene, Oregon, The Senoi Institute for Growth and Human Development. Since that time I have offered courses, seminars, and weekend workshops in altered states of consciousness at the University of Portland and at Marquette University.

These seminars and workshops have always been structured in such a way as to serve a dual purpose: in the first place they have been informational and conceptual, providing the students and seminarians with information on altered states of consciousness, and providing them also with some conceptual matter in terms of which these altered states can be understood. Much of that material is included in this dissertation.

The second purpose of the seminars and workshops has been to provide the participants with experiential knowledge of various altered states of consciousness, and to that end we have personally explored, the students and I together, various techniques for altering conscious states. This experiential side of the seminars and workshops, certainly the more important side from the viewpoint of the participants,

unfortunately cannot be reproduced in words on a page. Those experiences of altered conscious states are clearly the heart and lifeblood of the field, and it should be clear that it is for the sake of the experience that the informational and conceptual side is developed, not vice-versa. The information and conceptual data included in this dissertation, in other words, is less than half of the field of altered states of consciousness. For it is only through an experiential contact with these altered states that one can arrive at a "connatural knowledge" of the data; only by experiencing it can one get a "feel" for the data.

One personal word: As an actual experiencer of altered states of consciousness I am not highly accomplished. Some very surprising and meaningful experiences of course have come my way, as they will come the way of anyone seriously exploring his conscious states, but by far the more accomplished explorers of consciousness have been my students. Their willingness to dare the limits of reality and to trust the wisdom of their deepest inner self has been truly encouraging, and thus if I owe a debt of gratitude for help in this research (and I certainly do) then it must go to those students and seminarians who were so intensely excited about the adventure, and who were so frightfully willing to explore the unknown.

One final word: The work of this dissertation should more truly be understood as "work in progress", rather than as a series of definitive statements weighted with hardened certitude. The intent of this dissertation, in fact, is not so much to pass on knowledge (though it clearly does have that purpose too) as it is to suggest and encourage further exploration into the possibilities of consciousness alteration. If it serves that purpose it will have done its task fairly.

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Introduction

Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaption. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question -- for they are so discontinuous with ordinary consciousness. Yet they may determine attitudes though they cannot furnish formulas, and open a region though they fail to give a map. At any rate, they forbid a premature closing of our accounts with reality.

1
-- William James

Most educated people today are fully aware of the existence of negative mental aberrations of the sort that the medical profession has termed schizophrenic, catatonic or paranoid psychoses, or pathological delusory and hallucinatory states. These negative conditions,² usually understood according to the medical model of "mental sickness", however, are not the only forms of consciousness alteration that can occur in the human psyche. Unfortunately, the tendency has been to take these negative states as paradigmatic of all non-ordinary conscious states and thus to label all altered conscious states aberrations.³ It will be the thesis of this dissertation that that tendency, although currently dominant, is wrong and unfounded; that not all unusual conscious phenomena are diseased, that not all altered states of consciousness are (to use medical terminology again) contraindicated, not

all are maladaptive and self-destructive.

This dissertation, in fact, constitutes an argument to the effect that altered states of consciousness bear genuine positive significance in several different areas, only three of which will be considered here. One may cogently argue, for example, that altered states of consciousness have psychological significance for human growth and development, or that altered states of consciousness (ASCs) have moral significance, or aesthetic significance. ASCs may also manifest evolutionary significance, epistemic significance, and perhaps they will be found to have meaning for thanatology as well. One may take still other directions and argue that ASCs have anthropological, sociological and/or historical significance; or that they have political, literary, creativity, and insight significance. One may also argue that ASCs are important in the formation of human value systems. All of these areas, and perhaps others as well, will likely be found to be affected by experiences of consciousness alteration in humans. The fact that human beings have been able to experience alterations in their conscious states is very probably a factor in most areas of human thought and behavior.

In this dissertation I have chosen to focus attention on three areas of concern, the psychological, the ontological, and the religious, and in each of those three areas, the argument contends, ASCs have potential for enormous positive significance. Accordingly, then, there is one chapter each devoted to those three areas of concern.

The dissertation thus proceeds in quite a simple manner: to begin with there is a lengthy first chapter on the various techniques, agents, and maneuvers that have been found useful in altering conscious states. Also included in that chapter at certain points are some of the philosophical questions that arise in connection with various of the

methods for altering consciousness.

In the second chapter the reader is presented with a summary of the potential for positive psychological significance evidenced by ASCs. In this chapter it is argued that important psychotherapeutic changes can occur as a result of ASC experiences, and also that psychological growth beyond the normal, up into the realm of self actualization, can be initiated as a result of ASC experiences. There has been a great deal of humanistic psychological research done recently in this area, and the chapter draws heavily on that research.

The third chapter, on the ontological significance of altered states of consciousness, suggests that ASCs may constitute a form of evidence for the existence of other dimensions of being and value. The currently fashionable standard view of reality leaves little or no room for the possibility of regions of being and value other than the region of ordinary reality, and because of that a priori and artificial restriction upon the limits of reality, the standard view of reality would naturally find it impossible to admit the possibility of other dimensions of existence. This chapter, on the other hand, suggests that ASCs may offer an avenue of approach toward other, transcendent dimensions of reality.

The fourth chapter, on the religious significance of ASCs, is intended to argue that certain states of consciousness bear authentic religious significance. Two possible criteria are offered for what constitutes authentic religious significance, and it is shown that according to either criterion, certain states of consciousness do bear genuine religious meaning. A conclusion then draws together the various threads of the argument into one relatively compact statement.

Two appendices are added for the interest of scholars in the field. Appendix A is an attempt to outline some of the characteristics

that differentiate one state of consciousness from another. Or rather, it is an attempt to describe some of the characteristics of ASCs as they are distinct from normal waking consciousness. This appendix might loosely be described as an attempt at a brief phenomenology of altered conscious states. Appendix B, likewise for the scholar, is a summary of some of the recent attempts to categorize conscious states. This problem, the problem of a taxonomy of conscious states, is perhaps the central problem that plagues the field today, just as the problem of taxonomizing the data must plague every young science in its earliest stages. This appendix B is primarily a summary, interspersed with critical evaluations, of the recent attempts at taxonomizing conscious states.

Let us move immediately now to our examination of those altered states of conscious which are, as William James has aptly said, "so discontinuous with ordinary consciousness". We begin our study with an outline of methods.

Footnotes

¹William James, Varieties of Religious Experience (New York, Collier, 1961).

²Negative in the sense that these aberrations are subjectively experienced as painful, frightening and/or destructive, and they are objectively judged to be pathological, clearly maladaptive, and self-destructive.

³One psychiatrist has even spoken of the ordinary dream as "a temporary psychotic break".

I

Techniques, Agents and Maneuvers

This chapter proposes to briefly describe some of the techniques, agents and maneuvers that are employed in the production of various altered states of consciousness. The methods and agents outlined in this chapter are not exhaustive of the possible ways that can be employed for the production of ASCs, but they are the ones most commonly employed and found most fruitful up till now. The chapter will also examine some of the philosophical questions that arise in connection with the employment of these methods.

Let us move immediately now to a consideration of those ASC phenomena that arise in connection with sleep.

A.

Hypnogogic, Hypnopompic and Dream States

There are three types of ASC phenomena that will be discussed in section A, Hypnogogic, hypnopompic and dream states, though our limitation of the discussion to these three states is not meant to imply that these are the only three types of ASCs connected with sleeping. The sleep research, in fact, strongly suggests that there is some type of mental, cognitive activity occurring all the time one is sleeping, even during his non-dream periods.¹ For our purposes, however, it will be best to focus

only on the three mentioned ASCs, for it is on these three that the most research has been conducted and reported.

The "technique" employed for achieving any of these three states of consciousness is to fall asleep. The hypnogogic state is the first to appear, for "hypnogogic" is the name for that twilight stage of consciousness which occurs part way between waking and sleeping.² Physiologically, this stage of descent into sleep is characterized by a specific EEG pattern,³ and phenomenologically it is characterized by feelings of pleasurable relaxation, quietude, and eidetic imagery. Hypnogogic imagery can occur in any of the sense modalities, but it most noticeably occurs in the visual and audial senses.⁴ A voice may speak to us in this stage of half-sleep, or a simple non-sense sound may loom in the audial foreground; "ooommmmpallos" for example, or "garroussa", may be such audial appearances. Also visual scenes may confront one in this stage of half-sleep, and the visual scenes may be, like the audial, either usual (such as seeing someone's face), or unusual and non-sensical (such as seeing colors and patterns flow and jump about). In any event, it is often the case that hypnogogic imagery differs from dream imagery in one particular: whereas dream imagery is usually on-going and episodic, like a movie film, hypnogogic imagery more often appears in the form of a static image, a flash, similar to a snapshot.⁵ The image (visual or audial) appears for a time and then slowly fades, and yet there may be a long train of such "snapshot" images, each appearing

suddenly, remaining for a time, and then slowly fading, to be followed by another image. This hypnogogic stage of sleep lasts only a short time, a matter of minutes, and then passes into full sleep.

One interesting aspect of this hypnogogic stage of sleep is the fact that the sleeper is still awake enough during this stage that he can easily be aware of its occurrence, and can learn to control it, to some extent. He can, for example, address the images; he can speak to them, or ask them questions, and can often receive helpful replies.⁶ If one can assume that the images are expressions of the person's subconscious self, then hypnogogic imagery can provide one with a most interesting opportunity to communicate directly with his subconscious self. If an image appears which carries with it a feeling of great significance, which strikes the person as having great importance for his personal life, he can examine that image in some depth by deliberately watching it closely, by putting questions to the image, and so on. Wilson Van Dusen,⁷ for example, briefly mentions the following instances.

Sometimes one can address the process without disrupting it too much. Once I asked who speaks, and heard "Advertisement". When I asked again, I heard "Edward Connes", a name which means nothing to me. This is an example of another process occurring. Sometimes I pick up strange words like "anzeema" or a name like Jenkins. At the moment the word formed I could see that it is an exact representation of my feelings at that moment. One can watch words and sounds arise around feelings as though they take the form of feelings and image them in a most intimate way. Perhaps the hypnogogic or similar state might permit a fundamental study of the matrix of language itself.⁸

With practice, then, this hypnogogic state does admit of "in-state" examination, i.e., it can be examined and prolonged and even have questions put to it, all during the time the state itself is in process. This makes for a most interesting opportunity for exploring one's inner states.

As Van Dusen points out, however, people vary in their ability to be aware of this hypnogogic state. Some are aware of this hypnogogic imagery automatically, without making special effort; others require some trick such as Tart's suggestion:

The problem in studying the hypnagogic⁹ state in oneself or others is that the material experience is generally forgotten rapidly, especially as subsequent sleep intervenes between experience and reporting. A simple method to overcome this in studying hypnagogic phenomena is to lie flat on your back in bed, as in going to sleep, but keep your arm in a vertical position, balanced on the elbow, so that it stays up with a minimum of effort. You can slip fairly far into the hypnagogic state this way, getting material, but as you go further muscle tonus suddenly decreases, your arm falls, and you awaken immediately. Some practice with holding the material in memory right after such awakenings will produce good recall for hypnagogic material.¹⁰

Here Tart suggests only "holding the material in memory" after it is experienced. In my own work, however, I have found it far more fruitful to ask students to write the material down, or record it on audiotape, immediately upon being wakened by the arm dropping, or immediately after a significant sequence has terminated. Recording the material immediately, with a recorder or pen and paper right beside the bed, serves to preserve much more detail than just trying to remember it till morning; and this method seems to be quite effective also for making a person much more conscious of his hypnogogic state, so that he can soon dispense with the vertical arm

technique, and rely on his own spontaneous awareness to keep him in contact with that pre-sleep twilight state. For many persons these techniques for preserving awareness of hypnogogic phenomena are quite effective.

The hypnopompic state is, for all practical purposes, identical with the hypnogogic state except that it occurs at the other terminus of the sleeping period, just as one is waking from sleep into normal waking consciousness. The imagery is similar in all noticeable respects to hypnogogic imagery, and it can be fruitfully examined and explored in similar ways. It is frequently the case, however, that persons are wakened by an alarm clock, moving them suddenly from deep sleep into waking consciousness, groggy as that may be immediately upon waking, and thus they frequently miss the opportunity to explore this interesting and pleasant state of consciousness.¹¹ The only "technique" of which I am aware, for those who wish to explore this hypnopompic state more fully, is simply to sleep in until you wake up, and then allow yourself to float back and forth between waking and sleeping, in this twilight in-between state. If a pen and paper, or recorder, are kept immediately beside the bed, then the imagery can be recorded, forgotten, and then looked at later in the day. Sunday afternoon naps often allow the opportunity for exploring hypnogogic and hypnopompic imagery too, for the sleeper then often feels more relaxed, less bound by the day's structure, and freer to explore such "dreamlike" states of mind.

Now the matter of dreaming is quite different, for dreams occur only after one is fully asleep. Everyone dreams, or at least almost

everyone, unless something has been done to inhibit dreaming. In a dream laboratory, for example, specific procedures may be undertaken to see that the research subject does not dream: he will be awakened every time a dream begins. Or if one is taking any chemicals of the barbiturate type, which are frequently used as sedatives and sleeping pills, his dreaming process will be severely restricted, for these chemicals seem to act as dream retardants.¹² Psychedelic chemicals like LSD-25, on the other hand, seem to increase dream time. But aside from these exceptions, everyone dreams and does so (with almost no exception) every night. Very young children (up to age seven or eight) dream somewhat more than the normal, and older adults (over age 55 or 60) dream somewhat less than the normal, but in those middle fifty years most persons dream the same amount of time.¹⁴

How do we know this? We know this because it was discovered in the early 1950's at the University of Chicago that dreaming is associated with a peculiar type of eye movement that occurs at various intervals during the sleep period.¹⁵ Subsequent research has confirmed that these rapid eye movements (REMs) are indeed correlated with dreaming,¹⁶ and thus in the last twenty years it has become possible to study dreaming with an accuracy that was not possible before. Furthermore, it has been demonstrated¹⁷ that the length of time that the REM sleep lasts corresponds to the length of time of the dream episode, i.e., it corresponds with the length of time that the dreamer is dreaming, and it also corresponds with the approximate length of time that the dream episode would last were it lived out in waking life. Thus, our dreams are not contained in an instant, as folklore would have it, but last approximately the same time as the elapsed lived-time in the episode itself. Further still, research has indicated that the rapid eye movements

"are executed in association with the visual characteristics of the dreams",¹⁸ i.e., are virtually identical with the eye movements that would occur if the subject were living through that same episode in waking life.¹⁹ The eye movements of the subject while dreaming are also found to be binocularly synchronous, i.e., coordinated with each other in the way they are during waking visual experience. There are also other somatic indications, besides the REM activity, which indicate that the person is involved in vivid perceptual experiencing. The level of arousal in the autonomic nervous system increases²⁰ which suggests an increase in the overall metabolic rate: e.g., heart rate increases, respiration increases, blood pressure rises, blood flow to the brain cortex increases, cortical temperature rises significantly, and so on, all of which are indicators of increased arousal (especially cortical arousal) during REM dreaming.²¹ It also frequently occurs that some gross body movements take place which can be seen as consistent with the dreamer's role in the dream episode; his fist may flex, for example, or his leg muscles contract rhythmically, or his facial expression change, and so on.²² At any rate, the whole person (psychologically and somatically) becomes involved in the dreaming process, and the whole person (psychologically and somatically) responds in ways which seem to indicate that he takes the episode to be quite real.

This new knowledge about the dreaming process has allowed researchers to map out the itinerary of an average night's sleep and dreaming. In a typical night of sleep a person moves from waking consciousness, through several minutes of the twilight area of hypnagogic imagery, and then falls asleep. Within a minute or so of falling asleep a dream will begin (indicated by the onset of REM activity), but will last for only a short time, perhaps ten minutes.

Thereafter, with approximately 90 minute intervals in between, there will be three to six more dream periods during the night, depending largely on the length of time the subject is asleep. Each subsequent dream period is somewhat longer than the preceding one, so that the first dream may be as short as eight or ten minutes, and the last dream in the morning may be as long as 50 or 60 minutes in length, a veritable epic. REM dreaming time, thus, occupies approximately 20-30% of the total sleep time,²³ in an average night of dreaming.

Up till now the focus has been almost exclusively on what the external researcher can notice about the dreaming process. Now we must ask about the phenomenology of the dream; what aspect does the dream wear from the perspective of the dreamer himself? This question must be largely referred for an answer to later chapters,²⁴ but at this juncture it can be pointed out that there is certainly more than one type of dream; the term "dream" must not be taken, as in common parlance, to be univocal. Our English language has but one term for snow, whereas the Alaskan Indians have in their language twenty-some different terms for the varying kinds of snow, largely because snow is such an important phenomenon in their lives. Likewise, when dream life is for the most part ignored, as it is in the contemporary Western world, most of us notice only either that we are dreaming or not dreaming.²⁵ We do not notice variations in the sorts of dreams. Only the researchers who are interested in dreams notice that. Frederik van Beden, for example, in a piece of research published in 1913 noted nine different categories of dreams.²⁶ Charles Tart, in a more recent article, suggests a tenth category of dream.²⁷ These ten dream categories are all distinguished phenomenologically, and not by means of physiological correlates such as

EEG tracings, metabolic rate, galvanic skin responses (GSRs), or pulse and respiration rate. The dreams, in other words, are noticeably different to the dreamer who is aware enough of his subconscious process. One basic difference in dreams, for example, is between those dreams in which the dreamer is aware that he is asleep and dreaming, and those dreams in which the dreamer is not aware that he is asleep and dreaming (the second type constituting the vast majority of dreams for most people). Other distinctions can be made, for example in gradations of vividness, and in the sense of reality that the dream carries with it. At any rate, it soon becomes clear to anyone who examines the matter closely, that there are various types of dream experiences.

Dreams also, as everyone knows, vary from one another in their content. There have been a number of research efforts, mostly in the past decade, to determine if there are techniques that might be effectively employed to influence dream content and the dream process. Do any psychotropic chemicals affect the dream process or dream content? The answer to this question is a definite yes: some drugs are clearly dream retardants (notably the barbiturates and the amphetamines and, to a lesser extent, alcohol), and some are clearly dream enhancers (notably the psychedelic agents).²⁸ It has also been clearly shown that external stimuli while the person is sleeping (such as sounds, draughts, temperature changes, tactile stimuli, hearing words, etc.) can easily affect the content of the dream, and usually are easily incorporated into the dream by the sleeper in such a way as to keep the sleep undisturbed.²⁹ It is not difficult to show that such external stimuli are incorporated

into dreams (most people can provide examples of how they have done it in one or another of their dreams³⁰), but what is difficult to determine is the exact way in which such external stimuli will be incorporated by the dreamer. In what way, for example, will a dreamer incorporate the sound of a dog barking loudly? Will he incorporate it as a dog barking in his dream? Will he dream of a loud jackhammer? Or will he translate into a different sense modality altogether, and incorporate it as someone pummeling him, or will he visually dream of flashes of brilliant lights, or will he incorporate it as an experience of sexual orgasm? All of these are entirely possible, even the synaesthetic experience of translating sensations from one sense modality into sensations of another modality.³¹ All the research so far has indicated that it cannot be determined in advance how the dreamer will perform the process of incorporation. The best that can be determined in advance is that he will usually incorporate the external stimulus into the dream as something that can easily fit into the dream he is presently engaged in; i.e., it is unlikely that he will incorporate it as something that is entirely inconsistent with his present dream. It will somehow fit in, which all serves to indicate that external stimuli can affect the content of dreaming, but not in a way that can be determined in advance by the researcher.³²

Can posthypnotic suggestions affect the content of a dream in a predictable way? The answer to this question is essentially: only to a small extent, but still, more than other attempts at predetermining dream content.³³ Posthypnotic suggestions specifying the particulars of dream content -- e.g., "you will dream of climbing trees", -- were found to be not very effective at all.³⁴ On the other

hand, posthypnotic suggestions that did not specify the particulars of dream content but only suggested the broad outlines, were found to be more effective. Hypnotherapists, for example, have long been aware that a posthypnotic suggestion to a patient to the effect that "You will have an important dream tonight that will shed a great deal of light on this problem we have been discussing, and you will report this dream to me at our next therapy session," is often a very effective suggestion. Patients frequently return to the next session with a most illuminating dream report.³⁵ Thus the research has shown that posthypnotic suggestion can sometimes be an effective influence on the content of dreams.

The conclusion of most of the research to date, however, has been that attempts to predetermine dream content are not as successful as the researchers had hoped. And secondly the research indicates that although it may be (in some sense) possible to predetermine dream content, it is still not possible to predict in just what way the predetermining stimulus will be incorporated into the dream. That is, although it may be correct to say that the predetermining stimulus will be incorporated in the dream in some way, it is not possible yet to predict in just what manner it will be incorporated. For example, while a subject is sleeping and dreaming, an experimenter may bend and whisper in his ear "Train", in hopes of causing him to dream about a train. The dreamer, however, may incorporate that sound, "Train", into his dream in innumerable possible ways: as a bridal train, as some aspect of training someone or something (there are many possibilities there), or he may incorporate it as a wind, or as an odd feeling in his ear, or he may incorporate it synaesthetically

as a tactile experience³⁶, or visual experience, etc., or finally he may incorporate the sound as some aspect of a locomotive (though this last is no more likely than any of the other several thousand possibilities). Witkin and Lewis undertook some research in which they "were particularly interested in the metaphors by which an individual might transform (incorporate) material." They found the metaphors too variable for prediction. "For instance, a dream of taking cake from a bag appeared to be easily connected to the birth film the subject had seen a few hours earlier."³⁷ The research on attempts to influence the dreaming process and dream content, therefore, is promising in that it indicates such influence is a real possibility, but it is still inadequate in that there is still very little success in predicting just how that influence will take place.

The research we have been examining has explored various aspects of dreaming but has not touched on that far more interesting question, What do dreams mean? This, the most interesting question of all, is also the most difficult to explore. As one of the most prominent researchers in the field explains:

We know a great deal more about dreaming today than we did in Freud's time. We know more about the amount of dreaming in individuals of specified age, physiological changes that occur at the same time, the effects of drugs, some of the neurophysiological events. We can evoke behavior in dreaming and compare responsiveness and recall. We find that recall differs as the night wears on, improving toward morning. We may soon understand the biochemistry that triggers dreaming. All of our observations about the need to dream, the intensity of dreams, and how their incidence varies with illness are bound to be refined. But the meaning of dreams?"³⁸

For considerations on the "meaning" of dreams we must perhaps turn to Freud and Jung and their followers. Also, more recently the school of Gestalt therapy has outlined a technique for uncovering the meaning of individual dreams, based on the process of asking the person, during therapy, to identify himself with different elements of the dream content.³⁹ No technique or school, of course, is infallible, and in fact they often differ quite radically even on the meaning-interpretation of a specific dream. But it is not the purpose of this chapter to take up the various theories of meaning in dream content, for this chapter is concerned solely with techniques, agents, and maneuvers which are effective in achieving various ASCs. In the present section, section A of this chapter, we have been concerned with various sleep "maneuvers" which result in hypnogogic, hypnopomic and dream imagery,⁴⁰ and now there is only one other question to consider before we move on to section B, and a consideration of deep relaxation techniques.

The one question yet to consider is one that comes up in response to the following fact: "Certain people have nearly total inability to recall dreams while others can recall dreams almost daily."⁴¹ Why? What explanation is there for this variation? If everyone dreams, and if everyone dreams approximately the same amount, why is it that some people do not recall their dreams at all, or only with the greatest difficulty? The answer to this is difficult to assess. In the first place, the dream periods of non-recallers differ slightly from the dream periods of recallers: the non-recallers dream periods are characterized by more alpha EEG activity and by more eye movements during REM periods.⁴² This is interesting because

by both of these criteria -- alpha percent and eye-movement rate -- the REM periods of (non-recallers) appear, paradoxically, more aroused or wakeful than those of the (recallers) -- paradoxically because it would seem that a condition of arousal or relative wakefulness would promote better dream recall. But it may be that it is precisely because his psycho-physiological state is more aroused and the associated content presumably more vivid or intense, that the subject is motivated to forget his dream.⁴³

Foulkes is suggesting, in other words, that the character of the non-recaller's dreams may be more intense and vivid, more difficult for his waking self to accept, and because of that fact he represses his dreams, and is unable to recall them upon waking.

Foulkes is offering here one possible answer to the question, why do some people not recall their dreams? This answer, probably the most currently fashionable answer, is that his waking self is not able to handle awareness of the dream, and so it "represses" that awareness, thus "forgetting" the dream. This explanation, of course, fits perfectly well into the Freudian framework.

There are two other possible explanations for the non-recalling of dreams, both of which I would like to mention just briefly. One is the notion that those persons recall their dreams who still have need to intergrate the material of the dream into their waking consciousness. The material of the dream is still not fully integrated into the personality, and so the dream stays with the person even after he awakes, so that his consciousness can work with it still further. If, on the other hand, the dream has done its work well, has fully assimilated the dream material into the psyche, then there is no need for there to be any dream residue that continues over into waking life. If the work is fully completed by the dream and there is no unprocessed material still to be

dealt with, then the dream images will not need to lap over into waking consciousness. In other words, only if the dreams are not processing their material fully, only if their work is not being done fully, only then will there be need for the dream to remain in consciousness after one awakens. Within this conceptual framework then, quite the opposite of the more fashionable repression concept in the previous paragraph, it is the healthy person who need not remember his dreams, and the person whose dreams are not doing their work well who does need to remember them. The more favorable situation, according to this concept, is not recalling your dreams; whereas the more favorable situation in the repression concept is to remember your dreams.⁴⁴

There is yet one other possible explanation as to why some people remember their dreams and some do not, and explanation that has nothing to do with the psychodynamics mentioned above. This explanation holds that whether one does or does not remember his dreams is solely a function of interest, habit and practice. Many people do not remember most of their dreams simply because they are not interested; thus they have not developed the habit of remembering them. Why do some people not remember the batting averages of baseball players? Primarily because they are not interested and have not developed the habit of remembering those averages. We remember what we're interested in, and what we're interested in we practice remembering, we work at remembering it for a time, and then the remembering becomes habitual. It frequently happens that when a person first becomes interested in remembering his dreams, he is disturbed by the fact that he can't remember them as well as he would like. If he persists in trying, however, it will not be long before he is able to remember a great deal of what he has dreamed the

night before. (This, in fact, is the best technique for teaching a person to remember his dreams; ask him to record, immediately upon awakening, every dream impression he can recall, even if it is only a vague impression that there was "something" there that he can't put his finger on. Ask him to write down everything: the dream plot -- which is the only thing that most people record --, the feelings and emotions accompanying different parts of the dream, who or what you are in the dream -- e.g., does your identity shift its locale from one person or thing to another, or is your identity even localizable, and so on --, were you aware that you were dreaming, could you exercise any control over the dream, was the dream characterized by a tone of unreality or of reality, and similar questions. If a person continues this conscious effort to recall and record his dreams as he awakens, it will not be long before he is recalling major portions of his dream life.) The reason for this is simply that whether one does or does not remember his dreams is solely a function of interest, habit and practice. Some people are in the habit of remembering their dreams, others are not. Some people at one time remember a good number of their dreams, but have not been practicing recently and thus are not remembering very many. Recollection is solely a function of interest, habit and practice.⁴⁵

Now these three possible explanations each take a quite different stand toward him who does not remember his dreams. The first (the repression thesis) attaches a negative value to non-recall of dreams. The second (the unfinished dreamwork thesis) attaches positive value to non-recall of dreams; the dreamer does not need to recall his dreams because the dream has done its work well. And the third (the interest-practice thesis) attaches neutral value to both recall and non-recall of dreams; either recall or non-recall is only a function of whether or

not you are interested in the matter, and whether or not you are practicing dream recall. Since each takes a different stand on which is the more favorable situation, dream recall or non-recall, it would be of some interest to determine which of the three explanations is the true one.

Determining the truth value of each of these explanations, however, is no easy task, and certainly not one which can be accomplished here. But at least this much can be said: none of the three explanations are absolutely senseless. There is no doubt a degree of truth in each of them. It is also very likely that different explanations are applicable to different people. It may be true, for example, that one person does not recall his dreams because they are too grotesque for him to accept, so he represses the material altogether. Yet another person may not recall his dreams simply because his dreams are performing their integrating functions adequately, and so they have no need to rise to waking consciousness. And yet the third explanation may apply to someone else, that he is not recalling his dreams simply because he has had no interest in them; and when the interest in dreams begins, so will his dream recall improve. Or finally, it may be that all three explanations apply, to one degree or another, to every instance of non-recall, although this last possibility may be more difficult to argue than the previous one. At any rate it seems clear that the question may be answered with the application of some proper research work. The most that can be done here is to delineate the possibilities and the implications that each possibility suggests; that has now been done.

This then concludes our consideration of sleep phenomena, and of some questions that arise in connection with these phenomena.

We move next to a consideration of the technique of deep relaxation, a technique which results in a state of consciousness similar to sleep in its degree of relaxation and the flow of eidetic imagery, but different than sleep in the level of alert conscious awareness maintained by the subject.

B.

Deep Relaxation

Methods for reaching states of deep relaxation were developed largely as a result of the fact that modern man, living as he does in the rush of a hurried technological society, has found it increasingly difficult to relax. This difficulty in relaxing has, in the opinion of some physicians and psychiatrists led to various sorts of psychosomatic and psychological disorders that are far more widespread in Western technological societies than in other societies where the pace of living is not so hurried.⁴⁶ In an attempt to counteract some of these psychosomatic and psychological disorders various techniques for achieving deep relaxation have been devised. One of the most effective of these techniques, the one to be described in this section, was devised by a physician, Dr. Edmund Jacobson, and has been given the name "progressive relaxation".⁴⁷ The method has been put to extensive use in both the medical and the psychological professions since it was first published in 1934. More recently it has been found effective as a technique for inducing altered states of consciousness and concomitant hypnogogic phantasy experiences.⁴⁸ It is for this reason that a description of the technique is included in this chapter.

The technique for progressive relaxation is quite simple, it involves progressively relaxing different portions of the body. The subject is asked to lie down on his back, to loosen his belt and necktie and any other constricting articles of clothing, to close his eyes, and then to take two or three deep breaths in preparation for relaxing. He is then asked to focus his attention on (or "move his awareness to") his feet. He is asked to notice whether there is any tension in his feet, and to notice exactly how they feel right now, without moving them. It can then be explained, in phrasing such as the following, that:

"This method of relaxing begins with the fact that it is not always easy to tell the difference between a slight tension and full relaxation. Sometimes a muscle group can be slightly tense and you might guess that it was fully relaxed. Because of this problem, I am going to ask you to perform an exercise in noticing the difference between the two states, tension and relaxation. Let's begin this exercise down in your feet. Right now, tense the muscles in your feet.⁴⁹ Notice what that tension feels like, notice the strain of it, notice the demand it puts on your energy. Hold that tension for just a minute more. And now let the muscles in your feet relax. Feel the tension slowly draining from your feet. Notice what it feels like as that tension slowly dissipates. Notice how your feet feel now that they are relaxed. Be aware of the difference between the tension and the relaxation. Next, move the focus of your attention up into your lower leg, into your calves. Notice how they feel right now, and try to determine if they are partly tensed, or almost entirely relaxed. I am going to ask you now to tense those calf muscles, and to feel the strain of that tensing. Be aware of what the tensing feels like. Hold it for just a moment more. Now let that tension relax, and feel the tension slowly drain out of your calf muscles. Feel the relaxation. Feel how complete the relaxation is. Next move the focus of your attention ... etc."⁵⁰

The subject is asked to work progressively up through the following muscle groups: feet, ankles, calves, knees, thighs, back of upper legs,

hips, buttocks, lower back, pelvic-abdominal area, stomach, chest muscles, upper back muscles, hands and wrists, lower arms and elbows, upper arms, shoulders, front neck muscles, back neck muscles, jaws, cheeks, forehead, and eyes.

There are, of course variations on this standard procedure. One variation, after a subject has experienced the method one or more times, is to simply abbreviate the list of muscle groups by combining some of the adjacent groups into one. The whole arm, for example, may be taken as a unit instead of divided into four or five separate foci. Another variation, an obvious one, is to teach the subject to perform the exercise on his own so that it may be done without the need to have someone sitting beside him giving the explicit instructions. Another variation is to teach the subject that the entire process may be speeded up as he gains practice. Whereas the initial exercise may take anywhere from twenty to forty-five minutes, a practiced subject can lessen the time to three or four minutes. Eventually it will become possible for him to lie down, kinesthetically scan his body from feet to head, quickly eliminate any areas of tension, and be deeply relaxed within twenty or thirty seconds. He may then stay in that state of relaxation for any amount of time he wishes, five minutes or an hour. Many people have found that a short period of this sort of relaxation daily can be quite beneficial.⁵¹

If the technique is being employed for purposes of achieving an altered state of awareness, after this initial procedure has been completed, the subject will be asked to simply be aware of how his mind is operating, and to be aware of whatever comes to his mind.⁵² Or, secondly, if the deep relaxation is being employed as a prelude to phantasy work, then when the initial procedure has been completed

the phantasy work will begin.⁵³ Accordingly, we can now turn to a brief description of techniques used in hypnogogic phantasy work.

C.

Waking Hypnogogic Phantasy

Waking hypnogogy (or waking phantasy) is employed in conjunction with several of the other methods for induction of altered states of consciousness, most notable in conjunction with psychedelic chemicals, with hypnosis, and with deep relaxation. Or rather, one of these other techniques is used first, and then in conjunction with it the hypnogogic phantasy work begins. For instance, to take the example of deep relaxation with which the last section ended, after the subject has become deeply relaxed the guide⁵⁴ may initiate the phantasy experience with a general suggestion or with a specific suggestion. A general suggestion might be, "And as you find yourself falling into an even deeper relaxation, you can allow your mind to float away; it will float for a time, for just a short time more, and then it will slowly become clear that you now find yourself in some place that you find very pleasant, some place that you would very much like to be." This type of hypnogy-initiating suggestion is very general for it does not specify a particular place in which the phantasy will take place, but only roughly outlines the sort of place it will be, "a place you find very pleasant." On the other hand, the guide may choose to initiate the phantasy in a specified place. "As you become more relaxed now, it will slowly become apparent to you that you are on the very edge of a deep, dark forest, a damp, primeval forest. It is dusk now as you stand at the edge of that forest, evening, and you find

yourself attracted toward the interior of that forest. As you stand there by the edge of the great forest now, can you describe to me what you see and what you are beginning to do..." This phantasy-initiating suggestion is quite specific, for it describes the place, the time of day, and one of the feelings involved, attraction toward the interior. Whether the guide chooses to initiate the phantasy in a very general way or in a more specific way will depend on the purpose of the phantasy work, the personality of the subject, the psychological point that is to be explored, the hopes and fears of the subject, and so on. A very general starting suggestion will allow the subject's consciousness to spontaneously settle on a point of interest and importance, or perhaps it will allow the subject to avoid a pressing issue by phantasmizing about some pleasantries that are completely unrelated. A specified starting point, on the other hand, can move the subject immediately into the heart of an important area of concern for him. Or, if the guide does not know the subject at all, a specified beginning point may end by either missing the subject's interest altogether, or by plunging him into the midst of a psychological complex of problems that he is not yet capable of handling. Therefore the matter does require a certain critical discretion on the guide's part.⁵⁵

Specified beginning images for hypnogogic experience of this sort are numerous. The subject may be asked to see himself deep in a hazy, darkened woods where only a few small shafts of sunlight peek through to illuminate the mossy environs. This particular image, in fact, is an especially fruitful one for many persons because, as Masters and Houston point out, the deep forest is felt by many to be symbolic of the deepest regions of the soul.⁵⁶ As Heinrich Zimmer

has said, "All that is dark and tempting in the world is to be found again in the enchanted forest, where it springs from our deepest wishes and the soul's most ancient dreams."⁵⁷ Longfellow must have understood this too when he opened his epic poem "Evangeline" with the words,

This is the forest primeval. The murmuring
 pines and the hemlocks.
 Bearded with moss, and in garments green,
 indistinct in the twilight,
 Stand like Druids of eld, with voices sad
 and prophetic,
 Stand like harpers hoar, with beards that
 rest on their bosoms.
 Loud from its rocky caverns, the deep-voiced
 neighboring ocean
 Speaks, and in accents disconsolate answers
 the wail of the forest.⁵⁸

Thus, the image of the forest has been found to be a particularly fruitful beginning point for hypnogogic self exploration. Other beginning images are quite numerous and include scenes such as standing on the shore of the ocean and watching the sun set, climbing a steep mountain to find a wise old hermit's hut at the top, sitting in a quiet meadow beside a small brook, standing at the mouth of a cavern about to go inside to explore its depths, and numerous others of varying sorts. A beginning image of a different sort, one which has also been found to have potential for great insight, involves asking the subject to picture himself being very small, entering inside his own body, and there exploring around to see what he finds.⁵⁹ Another fruitful image for initiating hypnogogic work is the visual recollection of a significant situation in the past, perhaps the sixth birthday party, or being in your cozy bedroom when you were eight years old, and so on. The possible initiating images are almost numberless.

Such fruitful symbolic visual situations have been taken from all the various disciplines, from poetry, the arts, anthropology, theology, psychology, biology, history, etc. for each of these disciplines attempts to discover, in its own domain, that which is most salient in the human situation. If that saliency can then be compressed into an image, or into a symbolic situation, then that situation-image can be a fruitful one for re-exploring important human psychological concerns.⁶⁰

By what method, now, does the hypnogogic phantasy work proceed? Hanscarl Leuner in Germany, who is largely responsible for giving the term "hypnogogy" to the process, is one of the two primary developers of the technique.⁶¹ which can be summarized thus.

(Hypnogogy) requires relaxation on the part of the participant. For this reason, lying on the floor is often helpful. Ordinarily the person is then led into the fantasy by the guide, with a specific image. Then the fantasizer shuts his eyes, attends to the images in his mind, and reports them to the guide. He must not try to force pictures that he wants to see, though after a very short time that will rarely be possible in any case. Instead he should try to observe his own imaginings. The guide enters into the fantasy at various points to facilitate the experience. His function is to induce the fantasizer to face difficult or painful situations, or to provide help and support to meet various obstacles, or to help see the image more clearly or tie various segments together. The fantasizer frequently experiences a wide variety of emotions, including fear, elation, laughter, crying, tension, depression, relaxation. The guide allows the fantasizer to leave the fantasy when he feels that his actual feelings are positive and largely untroubled.

Caution: This technique should not be attempted without the aid of a professional. There are many starting points for fantasies, many of which are described in the literature, and experience suggests which should be used for which situations. The type of intervention also requires experience, and various situations that can be unproductively upsetting must be known.⁶²

As is mentioned in this description of the technique, the person experiencing the hypnogogic imagery verbally reports to the guide what he is experiencing. This verbal reporting is quite easily done and does not disturb the experience in the least. It in fact nourishes the experience for it allows the guide to help, and in the case of group hypnogy it allows for a most fruitful (and necessary) inter-fertilization of the various elements of the group phantasy.

Group hypnogy does not differ significantly from individual hypnogy except that two or more persons are involved. A description of the technique used for group experience must include the following elements.

There are several ways in which fantasies for more than one person may be generated. The following is the method so far found most productive. The fantasy begins with two or three of the people most involved with each other. They are asked to lie down on the floor on their backs with their heads together and their bodies stretched out like spokes on a wheel. This position is very restful and relaxing and puts the participants in a position to hear each other even when they speak softly. All members of the group then asked to shut their eyes. One of the participants on the floor begins by relating whatever picture comes into his head, or someone may start him off with a specific image. Everyone else tries to enter his fantasy and carry it on in whatever way it happens inside the head. That is, it is not an attempt to consciously and deliberately make up a continuing story, but rather an attempt to have several people share the same fantasy.

Each person on the floor is to enter verbally at any time, whenever he wishes to, so that the fantasy continues. The other group members are asked to follow with the fantasy in their own imagination, and if they wish to enter they are to get down on the floor and join in verbally just as the others have been doing. If a participant is finished, he simply gets up from the floor and goes back to his regular place. The fantasy stops when participants

want to stop. The group leader may enter toward the end and attempt to help the individuals finish with a satisfied feeling before asking them to open their eyes.

Frequently the group fantasy is a very moving experience. People may not want to talk immediately after it is over. If the fantasy goes well, the participants have actually been living in the fantasy, and they sometimes take a while to return.⁶³

Both kinds of hypnogy, individual and group, are very powerful methods for achieving an altered state of consciousness in which self exploration can be most effective. As Schutz has pointed out above, if the hypnogy goes well then the person experiencing it will be actually living in that different world, and will therefore experience all the emotional excitation that accompanies the situation he is living through. This is often emotion of a very intense sort, and thus this technique, like most of the other techniques for achieving ASCs, ought not to be used carelessly or by inexperienced dabblers. This caution must be exercised especially in work with hypnogy, with psychotropic chemicals, and with hypnosis. It is to the latter of these three that we now turn our attention.

D.

Hypnosis

When one sees some of the current rash of popular paperbacks on hypnosis promising that the reader will learn how to win more friends, gain more popularity, especially with the opposite sex, "boost your income, improve your poise, overcome tension, rejuvenate your sexual life, banish depression -- and get more of what you want out of life",⁶⁴ the most immediate and the healthiest response is one of

skepticism. Any technique that made such outlandish promises should rightfully be distrusted. It should be made clear at the beginning of our consideration of hypnosis, however, that a sharp distinction must be made between hypnosis itself with all the legitimate research that has been conducted on it, and the hucksters who have peddled a false notion of hypnosis, making exaggerated claims for its universal effectiveness. The hucksters must be ignored, their claims taken as half truths at best, and their exaggerations about its effectiveness as "an easy guide to unlock your hidden mystic power to achieve all the happiness and success you want",⁶⁵ must be almost completely disregarded. The hucksters are trying to sell books, and the sort of claims made above are the sort that make for high book sales.

Having said this we can now turn to the more genuine descriptions of hypnosis that come from the research laboratories and from the offices of medical hypnotherapists.⁶⁶ There has been so much research done on hypnosis, however, that this section will not attempt a complete account but will only outline some of the central factors involved in the phenomenon of hypnosis. The attempt here will be to outline only the salient facts and issues in hypnosis, ignoring the less important issues. Thus our examination of the topic will fall under nine headings: 1) Some uses and effects of hypnosis; 2) Testing for susceptibility; 3) Induction, dehypnosis, and cues; 4) hypnotic depth; 5) Determining depth; 6) deepening; 7) Some dangers; 8) hetero- and auto-hypnosis; 9) Some further uses, including posthypnotic suggestion and AMP. Let us turn now to a brief outline of each of these nine headings.

1) Some uses and effects. Hypnosis has been used, with varying degrees of success, for many medical purposes, including anaesthesia

in surgery and dentistry; it has been found helpful as adjunct therapy in many psychiatric disorders including such problems as obesity, alcoholism, cigarette addiction, hiccups, insomnia, some phobias, and including also many psychosomatic diseases such as ulcers, colitis, migraine headaches, psychogenic warts, and reducing the itching in eczema and anxiety-caused skin disorders. It has been used with success in various aspects of obstetrics, gynaecology, pediatrics and dermatology.⁶⁷ Psychological hypnotherapy (hypnoanalysis) has also proved effective in many cases in which traditional methods did not produce the expected results.⁶⁸ Hypnosis has thus demonstrated significant medical and psychotherapeutic applications, and has been an indicated procedure in the treatment of numerous disorders.

Hypnosis also has some interesting effects besides those that have direct therapeutic application. Under hypnotic suggestion almost any human capacity (or faculty) can be magnified, diminished, or -- for all practical purposes -- rendered helpless and completely inactive. Memory can be either intensified (hypermnnesia) so that the hypnotized subject can remember events and details that he thought were lost to memory; or it can be diminished (hypomnesia) so that his memory seems dull and incapable; or memory can be eradicated (amnesia) for a whole series of events (total amnesia) or for only selected parts of those events (selective amnesia). The induction of selective amnesia, incidentally, can be specifically indicated in certain situations that arise in psychotherapy. If under hypnotic trance, for example, a client experiences a vivid reliving of a traumatic event in his past, and the therapist deems that waking recall of that trauma would create too much psychological stress for the client, then he may induce selective amnesia for that specific trauma, saying, for example,

As you awaken from the trance, now, you will be able to easily recall all that has occurred during the trance, except that you will not recall reliving through (here he mentions the event). You will not recall this event in waking life until such time as your conscious ego is capable of handling that memory fruitfully. At that time, whenever it comes about, you will remember the event, it will make sense to you, and your waking self will be able to integrate it fruitfully.⁶⁹

Other faculties as well may be either magnified, diminished, or rendered inoperable. The external senses, or any one sense, can be made more sensitive, less sensitive, or inactive. Vision, for example, may become so sensitive that daylight is experienced as painful, colors are intensely brilliant, and only the dimmest light is comfortable; or it may become so dulled that objects are seen as if through a haze, dulled, fogged, and almost indistinguishable from the greyish background. Or finally hypnotic blindness may be induced in some subjects who are able to achieve deep trances. Muscle capacities may also be increased, diminished or rendered impotent, so that a person becomes too weak to even lift his arm or, on the other hand, becomes strong enough to stretch himself between two chairs, supported only at the neck and heels. Any number of human capacities may be thus altered in the direction of magnification, diminishment or temporary inoperability.

Some other effects that can be achieved with good subjects are vivid waking hallucinations, alterations in body image, and time and space distortions. Hallucinations may be in any of the sense modalities, and may be either positive (perceiving something that isn't there⁷⁰) or negative (not perceiving something that is there⁷¹). An example of a negative hallucination would be not perceiving one person in a group, even though everyone else does perceive the whole group.⁷² As for alterations in body image, one can be induced to perceive himself

as larger than normal, or smaller, or more comely, or with different facial features, or as stronger or weaker, and so on.⁷³ Finally, as regards time and space distortions, things can be made to seem "twice as far away as normal", thus leaving the subject with a great deal of perceived space between him and everything else. Or on the other hand the hypnotist may suggest that "everything will seem twice as close as usual", in which case the subject is liable to begin feeling rather claustrophobic.⁷⁴ In time distortion, time may speed up or slow down. The subject may be told, for example, that in the next five minutes of clock time he will be able to hypnagogically experience three hours of events compressed into only five minutes. The surprising thing then is that the subject's mental processes in some way accelerate and allow for that much internal experience to take place in only five minutes of clock time.⁷⁵ Masters and Houston refer to this process as accelerated mental process (AMP) and rely on it extensively in their research, as we shall see in the ninth item in this section. These, then, are some of the uses and effects that can be accomplished with hypnosis.⁷⁶

2. Ability to achieve hypnotic trance. Some persons are more capable of reaching deep hypnosis than others⁷⁷ and it is frequently helpful if one can determine in advance whether a subject will be able to enter hypnosis easily, or whether it will require a greater than usual effort. For that reason some tests have been devised specifically for the purpose of determining a person's ability to enter hypnotic trance. Some of these tests can be done without the subject's knowledge, but most require his cooperation.

The tests are simple ones, such as the body sway test. While the subject is standing he is asked to close his eyes and, while the

hypnotist stands behind, is given the suggestion to simply imagine himself beginning to lean backwards, almost to the point of falling. In this test, the degree to which the subject's body sways backward is an indication of the degree to which he is hypnotizable. In the handclasp test, the subject is asked to fold his hands together gripping them tightly, and then is asked to imagine that his hands are glued together, welded into one solid piece, and so on, so that if he tries to pull his hands apart they will be glued, welded, etc. He is then asked to try to pull them apart, and the degree of difficulty which he experiences in that task is an indication of the degree of ease with which he can enter a trance state.

Probably the quickest way of determining hypnotizability is by asking the subject to hold his head straight, to look up toward the ceiling with his eyes open, and then simultaneously to close his eyelids. If he can do that easily, and can keep looking upward, then he is a good subject.⁷⁸ In conjunction with these tests, of course, the hypnotist is alert for other possible indications of ability to enter trance; and with long practice he finds himself able to discern capable subjects simply by engaging in very brief conversations with them, or by noticing how readily they respond to various of his nonverbal cues.

One test that can be done without the subject's knowledge is the "right-looker and left-looker" test. It has been found that when one is thinking, or daydreaming, or problem-solving, he has a definite tendency to look off to one side or the other predominantly. Some people, in other words, are predominantly right-lookers and some are predominantly left-lookers, and with a little attention this can be determined quite easily and quickly. It has been found that left-lookers are generally more susceptible to hypnosis than right-lookers,

and that the degree of left-looking predominance corresponds to the degree of hypnotizability.⁷⁹ This quick test, then, can be done without the subject's knowledge, and is a surprisingly accurate indicator of ability to enter trance.

3. Induction, dehypnosis, and cues. After it has been determined that a subject will be capable of entering a hypnotic trance with some degree of facility, the hypnotist proceeds to induce hypnosis. Now there are several different types of induction procedures; some induction procedures require the use of instruments (metronomes, turning spiral discs, stroboscopic lights, or tape recordings of relaxing sounds), and some use only verbal messages. Induction procedures can also be distinguished according to their general mood or feeling tone: some inductions are very authoritarian and paternalistic (the sort usually employed by stage hypnotists), and others are more permissive and suggestive.⁸⁰ In an earlier historical stage of hypnosis, when Dr. Franz Anton Mesmer was conducting research on "animal magnetism", for example,⁸¹ and when the medical model of the hypnotist-subject relationship prevailed, the paternalistic and authoritarian styles of induction prevailed. Today, however, the climate is more appropriate for the milder, more suggestive, styles of induction, at least in the United States.

This permissive type of induction usually begins with an emphasis on relaxing, and in fact a progressive relaxation technique may precede the actual hypnotic induction. After the relaxation has been effected and the hypnotist notes that his subject seems quiet, he can begin to speak of going "deeper and deeper" into the relaxed state, and can thus make the transition to specifically hypnotic

suggestions. He can then ask the subject to imagine himself going down and down, and can paint suggestive imagery which will suggest downward movement, such as going down an elevator, or walking down "dark, old stone steps which lead deep into the darkness", and similar images. The idea at this point is to increase relaxation, increase interest in the hypnotist's voice, and thereby decrease the amount of attention that is invested in the external world. Perhaps it already occurs at this early stage in the procedure that the subject has sacrificed almost all investment of attention in the external "consensual" reality, and has begun to focus attention instead almost solely on the sound of the hypnotist's voice, and the suggestions that he is offering.⁸²

At this point, after perhaps 15 minutes of pre-hypnotic relaxation and another five to ten minutes of induction, it is safe to say that the subject is hypnotized to one degree or another. Some subjects at this stage have reached only a very light trance, most will have achieved a light to medium trance, and a very few will have dropped immediately into a deep trance. From this point on it is wise for the hypnotist to assume that the subject is hypnotized, and that the next task is to begin deepening the trance.

In this more permissive type of induction a great deal of attention must be paid to the tone of voice used by the hypnotist, and to the manner in which he emphasizes certain words. The most effective voice tone seems to be a soft one, rather quiet, and also rather monotonous. Also, it is effective to emphasize and prolong certain words, such as "deeper", "falling", "down", and in general all words that are metaphors for relaxation, or which suggest a downward direction. It is especially important to emphasize image words, words

that serve to paint an image, for the ability of the subject to picture internal imagery is perhaps the single most important factor in hypnosis.⁸³

Now a paternalistic, authoritarian approach to induction involves a quite different tone of voice. The whole manner of the hypnotists approach must convey authority, definiteness, forcefulness, and perhaps a touch of sternness. The wording may in some cases be quite similar to the more permissive approach, but the tone is always quite different. As a rule the more permissive approach is not so rapid as the authoritarian induction (which does achieve, in most cases, a quite rapid induction of trance), but it seems to be better suited to therapeutic purposes and thus is most often used in the clinical situation.⁸⁴

A hypnotic trance having now been achieved, even if only at the level of a light trance, three tasks remain: to deepen the trance, to do the work (therapy, experimentation, etc.) for which the hypnosis was induced in the first place, and then to dehypnotize the subject. We will deal with deepening trance in the next item of this section, doing the work of hypnosis is dealt with in another chapter of this dissertation, and the third task, dehypnosis, will be considered right now.

Dehypnotizing a subject is as easy as counting 1, 2, 3. Or at least almost that easy, requiring only concomitant suggestions and instructions about "waking up", or "coming up to the surface", or "coming back to the reality of this room", or similar imagery.⁸⁵

Although folklore often has it that sometimes people "get hypnotized and then can't get out of it", this simply is not true. In the first

place, the worst that could happen is that the subject soon fall asleep and after a restful sleep wake up refreshed and perfectly normal. But even this is not necessary, because none of the authorities with whom I am familiar have ever encountered an authenticated instance of a subject who could not be roused from hypnotic trance.⁸⁶

The steps for undertaking dehypnosis are only two. a) Remove all suggestions that were intended only for the duration of the trance itself. If, for instance, the subject has been told that his legs were extremely heavy and leaden, that suggestion should be removed so that his legs will feel normal again. If catalepsy has been suggested for any muscle groups, or anaesthesia for any areas, those suggestions should be removed. Otherwise these suggestions, if not removed, may carry over into the waking state, and that is seriously contraindicated. It is very important then to first of all remove all suggestions that were intended only for the trance itself. b) The final step of dehypnosis, besides suggestions that the subject will waken relaxed and very refreshed as if from a good sleep, is to simply instruct him that

as I count from one to five you will feel yourself slowly waking up, slowly coming up to the surface, and as you do so you will feel yourself becoming more and more alert and awake, and when you awaken you will feel refreshed and alert. One, you can feel yourself beginning to come up now, two . . . Five, you may now open your eyes.⁸⁷

The procedure is very simple. Now sometimes, though very rarely, it will happen that a subject will be so comfortable and so suffused with pleasant feelings while in the hypnotic trance that he will feel disinclined to leave the trance, and thus will not respond to the hypnotist's suggestion to waken. In other words, he is simply being

mildly disobedient because he finds his present state too enjoyable. If this occurs, the hypnotist simply repeats the waking suggestions, this time in a more forceful, more emphatic, and perhaps somewhat sterner tone of voice. This will almost invariably be effective. Those extremely rare instances in which this second repetition does not suffice, can be handled with more specialized techniques, none of which are difficult to master.⁸⁸

Having outlined the matter of hypnotic induction and dehypnosis, it remains now to mention the matter of cues. The notion of cues can be understood when I explain that the induction procedures discussed earlier are procedures which are employed to induce hypnosis the first time, and only the first time. If induction took that long every time, hypnosis might prove to be too much trouble for its worth. Fortunately there is a much quicker method of induction which can be employed on the second and subsequent sessions, and this method involves the use of cues. A cue is a signal to the subject that he is to enter into hypnotic trance immediately and quickly. The cue is given to the subject during the first hypnosis session.

During the first session a posthypnotic suggestion⁸⁹ is given that in the future when the subject is willing to be hypnotized he will enter hypnosis quickly, responding to some signal which is specified. This can be a word or phrase or some touch or movement. For instance, the suggestion could be that when the phrase "relax now" is said to him and repeated, he will let his eyes close and will at once relax and go into hypnosis. We find it well to combine such a phrase with some touch or movement . . . The combination is more effective than the single signal . . . Such a posthypnotic suggestion saves much time in subsequent inductions.⁹⁰

At subsequent sessions, then, when hypnosis is to be induced, the

hypnotist simply asks the subject if he wishes to be hypnotized, and then proceeds to administer the cue; the subject will then drop very quickly into hypnosis. Thus, whereas the initial induction may have taken anywhere from ten to thirty minutes or more, later inductions can be done in less than a minute.

4. Deepening the trance. After the hypnotic trance has been initiated, the next important task for the hypnotist and his subject is to deepen that trance. Light, medium, and deep trances are possible, and the common course of events is that a subject will begin in a light trance and then move down to progressively deeper levels.⁹¹ It is thus important to take measures for deepening the trance, i.e., to help the subject move from light trance down to full self-immersion in a much more profound alteration of consciousness.

Besides the hypnotist's use of words such as "down", "deeper", and so on, the most important factor in achieving greater depth lies in the subject's ability to clearly and brightly visualize internal imagery; i.e., it lies in his capacity for hypnogy. Some persons are better at visualizing internal imagery⁹² and because of this are better hypnotic subjects. But all of us have the capacity for imagery to some extent, and we also have the ability to nourish this faculty, and it is just this faculty which must be put to use if one is to achieve a deeper state of hypnosis.

The images which are most helpful for this deepening task are images that suggest going down. "Feel yourself falling backwards into the darkness", for example, or "imagine yourself going down,

floor by floor, in an elevator, watching each of the floors go by." The task for the hypnotist is to paint these images as engagingly and vividly as he can, using much detail in various sense modalities. This greatly facilitates the realization of the imagery for the subject, making it easier for him to visualize the suggested situations. Such "going down" imagery is perhaps the most important method for achieving greater depth of trance.

Another method, however, is to convince the subject that he is indeed deeply hypnotized by showing him some things that he can or cannot do now that he is hypnotized, that is, by having him pass some common hypnotic tests. Allow him to watch his arm float effortlessly into the air as if it were weightless, all without his conscious volition; or suggest that his legs are heavy as lead and that he cannot move them, then showing him that he cannot move them.⁹³ "Passing" such tests will not only illustrate to the subject that he is indeed hypnotized, but will also effect an even deeper trance. Various other deepening techniques are also available,⁹⁴ but these are the most common ones.

Finally, many hypnotists find fractionation a helpful deepening technique. If, for example, a hypnotist has one hour to spend with the subject for deepening the trance, will he be wiser to induce the trance initially and then spend the remainder of the hour deepening that trance? Or will it be more effective (as many hypnotists find) to induce a trance and deepen it for say 15 - 20 minutes, then dehypnotize? Then, a few minutes later, induce and deepen a second trance, then a third, and perhaps a fourth if there is time. This latter technique has been called fractionation and has been found quite effective in quickly teaching a subject to achieve deep trances very

rapidly.⁹⁵ These techniques, hypnogogic imagery, passing tests, and fractionation are not the only means of deepening trance. (Sometimes, for example, just remaining completely silent for 2 - 3 minutes or longer can be a far more effective deepening procedure.) But they are the most common methods and are very effective as well.

5. Hypnotic Depth. But just what does "going deeper" mean? Just what constitutes hypnotic depth, for the word is clearly a metaphor and it may be helpful to elucidate briefly just what it means. For the practical hypnotist it may suffice to say simply that when a subject goes "deeper" he is more completely hypnotized and is more readily able to follow the hypnotist's suggestions. This is certainly true, and probably sufficient for practical purposes, but the matter of hypnotic depth seems to be somewhat more complex than this when examined in some detail.

Ronald Shor, one of the important researchers in the field of hypnosis, suggests that the complexity of hypnotic depth can be described in terms of three separate dimensions of hypnotic depth.⁹⁶ The first dimension of hypnotic depth is the depth of trance, that is, the degree to which the subject is oblivious to the usual consensual reality around him. "Trance depth is the extent to which the usual generalized reality-orientation has faded into nonfunctional awareness."⁹⁷ A subject is said to be deeper, in this first dimension of hypnotic trance, the more that he has allowed the consensually real world to fade and given up his attachment to it, temporarily. The more that one is able to do that, to sacrifice temporarily that commonly accepted world, to ignore it for a time (and take on the hypnotist's suggestions as the standard of what is real), the more one is able to

enter deeply into this dimension of hypnotic trance.

The second dimension of hypnotic depth is the depth of unconscious involvement, that is, the extent to which the hypnotic behavior and cognizing has moved from the conscious level of deliberate planning down to the unconscious level. Shor explains that the depth of unconscious involvement is

the extent to which the complex of motivational strivings and cognitive structurings regarding the role of hypnotized subject has sunk below the level of purely conscious compliance and volition and has become nonconsciously directive.⁹⁸

When the hypnotist suggests, for example, that "your right hand is feeling increasingly lighter and is now beginning to rise", the subject may either deliberately lift his hand into the air (if he has reached no depth in this dimension of trance involvement), or he may, on the other hand, find himself quite surprised to notice that his hand is actually floating up into the air, quite without the aid of his deliberate, conscious volition. This is an indication, in Shor's terms, that behavior and cognition has "sunk below the level of purely conscious compliance", and has become nonconscious.

The third dimension of hypnotic depth he terms and depth of "archaic involvement", that is, the extent to which the common Freudian transference relationship obtains between subject and hypnotist, the extent to which the subject projects paternal characteristics of absolute trustworthiness and security into the hypnotist, and the extent to which the subject takes on the characteristic relationship of child to parent. Shor says that

Depth of archaic involvement is (a) the extent to which during the hypnosis archaic object

relationships are formed into the person of the hypnotist; (b) the extent to which a special hypnotic "transference" relationship is formed into the person of the hypnotist; (c) the extent to which the core of the subject's personality is involved in the hypnotic processes.⁹⁹

This last dimension, that of archaic involvement, is admittedly not well elucidated, and it unfortunately is not explained with any greater fullness by Shor himself. It seems to me likely that he chooses to apply the word "archaic" to this sort of relationship because it involves deeper, more elemental and primitive regions of the psyche, and thus he is indicating that this dimension of depth is greater, the greater the extent to which these more elemental regions of the psyche are involved.

Now in any given hypnotic trance, the depth can be greater or lesser in any or all of these three dimensions. Shor explains that

When depth is profound along all three dimensions, a situation exists with the following characteristics: (a) the role-enactments have permeated down to non-conscious levels; (b) the hypnotic happenings become phenomenologically the only possible "reality" for the moment; (c) intense, archaic object relations are formed into the person of the hypnotist; (d) in general, all classic hypnotic phenomena can be produced . . .

When depth along the three dimensions is not in relative balance the resultant hypnosis will have characteristics corresponding to the existing imbalance configuration.¹⁰⁰

Rather than detail what all the various imbalance possibilities can be, it will suffice here to refer the reader to Shor's research,¹⁰¹ and then remind the reader that these three dimensions of hypnotic depth are primarily of interest to the researcher and the clinical hypnotist. This knowledge is of very little interest to the subject,

for whom the simple metaphor of "going down deeper and deeper, relaxing more and more", will suffice for practical purposes. The complexity of the hypnotic situation, although of great interest, need not be known by the subject in order to reach profound depths of trance. This must be kept in mind when we next consider the question of measuring and determining the depth of a given trance state.

6. Tests for determining trance depth. It is frequently helpful for the hypnotist to know just how deep a trance the subject has achieved in a given session, and for this reason there have been attempts made to find adequate measures of hypnotic depth. Until recently the two most common ways of determining trance depth were a) to find out what hypnotic phenomena were possible in the given trance, and thus determine what the depth is; for some phenomena can be achieved only with very deep trance (audial and visual hallucinations, for example), some phenomena are characteristic of medium trances (hypnagogic imagery, time distortion, amnesia), and some can be produced in even a light trance (muscle catalepsy, arm levitation, and simple posthypnotic suggestions). Thus this technique for discerning the depth of a given trance involves finding out what phenomena can be done by the subject, and then concluding that he must then be at the corresponding depth. b) The second manner of determining trance depth was simply for the hypnotist to "sense" the depth of the trance by watching the subject closely. The difficulty with this method is that it is not as exact as might be hoped, and furthermore it requires a great deal of experience on the part of the hypnotist. Hence its reliability is questionable. In fact both methods are somewhat inexact, largely because they rely on the judgement of an external observer.

LeCron, however, has developed a method of determining depth which relies on the subconscious judgement of the hypnotized subject himself, who is after all the most reliable judge.

Here is the method. If we give the subconscious part of the mind a yardstick with which to measure, it should be able to determine the depth reached. As a yardstick we can use an imaginary 36 - inch yardstick. Somewhat arbitrarily we can say that a light state is the first foot on the yardstick, 1 to 12 inches. A medium state is 12 to 24 inches, and a deep one is 24 to 36 inches. Explaining this to the hypnotized subject, he can then be asked to answer questions . . . and by this means the depth reached can be learned.¹⁰²

For instance, while in a trance the subject can be told that when the question is put to him about how deep his trance is, a single number (representing the number of inches deep on the yardstick) will come spontaneously to the forefront of awareness, and that number will represent the true hypnotic depth. He is told that he can easily report the number orally without disturbing the trance, and is then asked for the report on how many inches deep he is right now.¹⁰³ This test is both reliable and exact, although the hypnotist will be wise to take the number reported as only a rough approximation of the true hypnotic depth.¹⁰⁴

This description, now, of induction, dehypnosis, induction by posthypnotic cue, and the whole process of achieving increasingly deeper trance, represents an outline of the central elements in hypnotic technique. It remains for us to mention a few other relevant facts about hypnosis, such as

7. Some possible dangers in hypnosis. All of the standard texts on hypnosis inevitably include a chapter dealing with the alleged dangers of hypnosis. In these chapters, the author commonly makes

a clear distinction between the fictional dangers given us in the folklore ("it makes a person weakminded"; "you might get hypnotized and never wake up"; "if one symptom is taken away it will be replaced by another"; and so on), and the real possible dangers that the hypnotist should be clearly aware of. The fictional dangers are, in these chapters, shown to be inaccuracies, shown to be in fact fictional.¹⁰⁵ Then the real dangers are dealt with. In order to prevent them, the following precautionary measures should be taken.

- a) Do not use the induction procedure which involves applying digital pressure to the carotid arteries.¹⁰⁶
- b) Remove all suggestions that are not posthypnotic suggestions, that are intended only for the duration of the trance itself. For example, if glove anaesthesia has been suggested for the right hand, be sure that the anaesthesia suggestion is removed so that the subject's hand does not remain numb even after he leaves the trance.
- c) Do not suggest fright situations, or situations that involve great emotional excitement, to someone with a weak heart. For even if the fright situation is not "real" but is only phantasized, still the whole psychophysical organism responds fully to the perceived situation; the perceived situation becomes the real lebenswelt for the person, and he thus responds to it fully. Thus, if there is danger of cardiac dysfunction, nothing that might precipitate such a dysfunction should be suggested.
- d) Another possible danger for the inexperienced hypnotist is the possible release, in the subject, of intense emotional material. The release of such emotions is not dangerous in itself, but it may become dangerous if the hypnotist does not know how to handle such a release. In the event of an hysterical reaction with sobbing, screaming, or frenzied laughter, for example, with a hypnotist who is not

able to handle the subject, not able to offer assurances that will calm the hysteria, the situation may become seriously dangerous for the subject. Thus, one should not be performing hypnosis if he is not prepared to deal with the possible uncovering of repressed emotional material. 4) It is also a wise precaution for the hypnotist to explain to the subject, while in the trance, that he will not allow himself ever to be hypnotized except by a competent and qualified hypnotist. This suggestion may, at some later date (e.g., at a cocktail party with a show-off psychology undergraduate), prevent induction of a trance which might lead to untoward consequences. This suggestion may also have the simple effect of allaying some unexpressed fears the subject may have about now being too susceptible to hypnosis. f) One final danger to the subject should be mentioned, and that is the danger of remaining somewhat "dopey", "spacey", or rather lightheaded and mildly detached from the things around him, for a short time after the hypnotic session has ended. This in itself is no danger, and in fact is quite pleasant and enjoyable. The only possible danger would be that the subject might undertake to drive an automobile in this condition, or might undertake some other equally complex and hazardous operation, which should not be performed in this state of mild, intoxication-like reverie. Because of this possibility, the hypnotist should make quite sure that the subject is quite fully "awake" before he leaves, especially if he is leaving to drive home. This may involve simply asking the subject to wait five or ten minutes until he feels more "waked up" and alert. Or in some cases it may require the reinduction of hypnosis, repetition of suggestions to waken fully, much stress on the words "awake", "alert", and so on, and then a slow counting the subject up

to full awakesness.¹⁰⁷ g) The texts also mention, in addition to these possible dangers to the subject, one possible danger to the hypnotist.

In hypnosis there is a possible danger to the operator rather than to the patient. Women patients have sometimes fantasied a sexual assault by the therapist. This can happen also without hypnosis. While it is not feasible for a psychotherapist to have someone else present, others (i.e., other hypnotists) should take the precaution when dealing with a woman patient of at least having the door of the room open and someone nearby.¹⁰⁸

These, then, represent some of the possible dangers to the subject (and hypnotist). It should be noticed that the dangers are quite minimal, given an experienced and knowledgeable hypnotist and given certain precautionary measures. Hypnosis, in fact, considering the wealth of potential and power in it for altering consciousness, is a decidedly non-dangerous technique for exploring other states of consciousness; and hypnosis can be achieved either alone or with the help of a hypnotist.

8. Hetero- and auto-hypnosis. The discussions thus far in this section have been worded in a way that makes them applicable to hetero-hypnosis, but it must now be noted that all of the matters discussed above are equally applicable to auto-hypnosis.¹⁰⁹ Auto-hypnosis differs from hetero-hypnosis in only one particular, that here the hypnotist and the subject are one person; he who induces the trance, administers the suggestions, and then dehypnotizes, is identical with the person to whom these methods are applied. Other than that, the above discussions apply just as well to auto-hypnosis.¹¹⁰

The technique for inducing self hypnosis is very simple; sit in a quiet place, perform one of the standard induction procedures

on yourself, giving suggestions and providing images that will facilitate deepening the trance, and then while in the trance provide an induction cue for subsequent inductions. And after hypnosis has been thus self-induced, the suggestions can be given regarding the task which the person wishes to accomplish (see section number one above, on the uses of hypnosis), and then the trance can, finally, be terminated by the simple method of counting oneself up from five, and then opening the eyes.¹¹¹ The method is quite simple and can result (after much practice) in achieving very deep hypnotic trances.

One precaution that is usually advised whenever one induces self-hypnosis, is to give oneself the suggestion that, should any emergency arise while in the trance, any emergency requiring immediate attention (a fire in the kitchen, the baby falls off the bed, etc.), then I (the subject) will be able to wake immediately out of the trance and handle the emergency with my full abilities; i.e., there will be no grogginess, or unawareness of the emergency, or slowness in waking. I will be able to rise immediately out of the trance and handle the situation capably.

It can thus be seen that self-hypnosis is, save in one particular, identical to hetero-hypnosis, and that the effects achieved with hetero-hypnosis can also be achieved with auto-hypnosis. It remains now only to mention some of the more advanced effects and uses of hypnosis.¹¹²

9. Other effects and uses of hypnosis. In this final portion of the section on hypnosis I wish to mention a few other effects and uses of hypnosis, some of which are more advanced and some of which are not. I wish to mention a) posthypnotic suggestion; b) accelerated mental

processes, or time distortion; c) mutual hypnosis; d) very deep hypnosis; and e) Aaronson's experiments in space, time and size distortion.

a) Posthypnotic suggestion is a very common hypnotic phenomenon, and I wish to mention it here only to clarify exactly what it is. A posthypnotic suggestion is a suggestion given while the subject is in the trance, which suggests an action to be carried out after the trance has been terminated. The suggestion may be, for example, "you will feel very highly motivated tonight to play this game at your maximum capacity"; or "within a few minutes after you awaken from this trance, you will begin to feel chilly, and will put on your coat"; or "for the remainder of today you will experience your visual sense as being exceptionally acute"; and so on. Posthypnotic suggestions are just as effective as "in trance" suggestions, and no great depth of trance is necessary for posthypnotic suggestions to be effective. Glove anaesthesia may be posthypnotically induced, for example, so that the subject's hand will remain numb for as long as the hypnotist specifies, after the trance has been terminated.

Posthypnotic suggestions should be specified to a particular place or time or signal, and should not be left unspecified. The suggestion should always be accompanied by a specification such as "within a few minutes after awakening", or "when I snap my fingers", or "when you open the front door of your home", or "the next time you feel a craving for a cigarette", and so on. The more specific the suggestion is, the more likely it is to be carried out. It is not necessary that the subject be amnesiac for the suggestion either, in order that he carry it out. He may remember the suggestion or not remember it, and in either case the suggestion can be effective.¹¹³

Posthypnotic suggestion is a most useful hypnotic phenomenon, for it can be applied to many purposes.¹¹⁴ One use of posthypnotic suggestion that has already been mentioned above is to provide a cue for the induction of subsequent hypnotic trances. "When you are again here in my office and again wish to be hypnotized, I will simply utter the word "butterfly" and you will immediately and quickly drop into a deep trance", the hypnotist might instruct. This is perhaps the commonest use of posthypnotic suggestion, though the phenomenon is certainly able to be used in innumerable fruitful ways, as for example in paragraph e) below.

b) Time distortion has been a recognized hypnotic phenomenon at least since the early 1950s when Cooper and Erickson published the first major study on it,¹¹⁵ and very likely was known before then.¹¹⁶ Only more recently, however, has it been put to major use, most notably in some of the recent work of Robert Masters and Jean Houston. The phenomenon of time distortion apparently arises out of a peculiar potential that the human cognitive apparatus has, the potential for accelerating its processes to such an extent that a great deal of subjective experience can occur in only a moment or two of clock-measured time. As Masters and Houston explain it,

It has long been known that in dreams and trances, psychedelic drug states, and other altered states of consciousness it is possible for the mind's activities to become so accelerated that an enormous amount of subjective experience can occur with a very brief period of clock-measured time.

A man falling from a bridge, and expecting to die, but who by some chance is saved from that death, may later recount that during the fall his whole lifetime flashed before his eyes, or that he then relived his whole lifetime, or at least relived all significant events, so that it seemed that his whole lifetime was lived through, and lived through

without any haste, events all seeming to happen at the same rate as they happen during everyday waking experience . . . It is this very greatly increased rate of functioning on the subjective experiential level, that is meant by acceleration of mental process, or AMP.

In the induced ASC, or trance, this AMP phenomenon may be controlled very well, so that, for example, it becomes possible to instruct a (person) who has seen a particular film -- let us say a very long one, such as "Gone with the Wind" -- that she will have just two minutes of clock time, but those two minutes will be quite enough for her to have the experience of walking up to the ticket window of the same theater where she saw "Gone with the Wind" sometime past, and of buying her ticket, walking into the theater, taking a seat, and seeing the whole movie through again, from beginning to end, and then getting up and strolling out of the theater, all of this seeming to happen just a normal pace, and she will have had all of this experience in just two minutes of clock-measured time, but with suggested AMP.¹¹⁷

Now the surprising part about this phenomenon of time distortion, or accelerated mental processes, is that it works. The person, in trance, is truly able to hypnogogically experience great spans of time, events proceeding at a seemingly normal rate, and yet all compressed into only a moment or two of clock-measured time.

That this phenomenon is even possible is an interesting enough fact in itself. Does it have any practical applications in therapy, growth-work, or other practical areas? The answer to this question is an unqualified yes, though the possibilities will not be detailed here.¹¹⁸ I shall instead mention only two possibilities at this point; a) In work with hypnogogic fantasy, AMP can be applied to allow the subject to live through great lengths of hypnogogically imaged experience which, without AMP, may take hours of the therapist's and the subject's time. Furthermore, major experiential reviews of significant whole phases in one's past life may be revived, lived

through again, and freshly assimilated into the present.¹¹⁹ b) A second possible application of time distortion is in its use to the student. The hypnotist may induce posthypnotic AMP by suggesting to the subject, for example, that

when you awaken in a few moments you will begin studying, and you will do so with great interest. You will study for twenty minutes of clock time, and in that twenty minutes of clock time you will absorb as much as you normally would in two hours of clock-measured studying. Your mental processes will accelerate to such an extent that you will accomplish a full two hours of studying in only twenty minutes, and be able to retain it all.

This use of AMP, of course, can be applied not only to studying but might be applied as well to any sort of problem-solving activity, any sort of mental activity, and so on, which would be amenable to the speeding up of subjectively experienced time, and furthermore does not require any great depth of trance in order for it to be effective. Other applications of AMP are still being explored by researchers in the field.¹²⁰

c) Mutual hypnosis is the name applied to the process of two persons hypnotizing each other, each being simultaneously hypnotist and subject. The method is, basically, that one person hypnotize the other, and then the other, while still in a trance, will in turn hypnotize the first person. The first person then deepens the other's trance, and the other then deepens his trance. This deepening can proceed, back and forth, for as long as is desireable. It is best for a third person, a guide hypnotist, to be in rapport with the two subjects, available to them in the event of any unexpected problems. Thus, the basic structure of the method of mutual hypnosis is quite simple; there are of course subtleties and nuances that one can learn to appreciate only after some training in the procedure, but those will not be dealt with here.

So far as I am aware, there are primarily two different uses for mutual hypnosis. The first is as a technique for inducing hypnosis in some insecure subjects, subjects who feel reluctant to "give up control", which they feel is required in order to be hypnotized. The technique here involves teaching that subject to induce hypnosis in the hypnotist, and then give the suggestion that the hypnotist now proceed to hypnotize him. The subject can thereby feel that he is still maintaining control, since the hypnotist is in fact hypnotized by him. This procedure, described by Dr. Freda Morris,¹²¹ is actually a quite specialized technique and seems to be most applicable in the training of new hypnotists; this in fact is the reason for which Dr. Morris devised the technique, as an aid in the training of young medical hypnotists, some of whom are reluctant to allow themselves to be hypnotized.

Mutual hypnosis may also, secondly, be put to use as an exceptionally effective technique for inducing great depths of trance in even moderately good hypnotic subjects. The rapport between the two mutually hypnotized subjects is greatly magnified, each seems to become a more effective hypnotist and, simultaneously, a more adept subject. Tart reports the research on this aspect of mutual hypnosis,¹²² and illustrates the unusually deep trances that can be achieved. In the same article he also mentions explorations into some of the "psychedeliform" regions of consciousness that were made available by the mutual hypnosis procedure, suggesting that the technique holds great potential for exploration into the depths of human consciousness.

Mutual hypnosis is also potentially rather dangerous, due to the unusually great depth of trance that can be achieved, and

due also to the profoundly intimate nature of the experiences that seem to occur in the hypnotic phantasy journeys. Because of these possible dangers, Tart warns against uncontrolled experimentation.

d) Very deep hypnosis, i.e., hypnotic trances that are far more profound even than the deep trances reached by average subjects,¹²³ is beginning to be an area of interest for experimental hypnosis. Since research in the area of very deep hypnosis is very limited and very recent, however, I shall not detail any of the findings, but instead will simply refer the reader to some of the important articles.¹²⁴ The reason that the research in this area is so interesting is because of the fact that with a movement into very deep hypnotic trances, the subject seems to experience exceptionally profound alterations in his state of consciousness, alterations that seem to resemble the experiences of the great saints and mystics.¹²⁵ These experiences of consciousness alteration seem often to include the experience of timelessness, total visual blackness (which is quite rare), the loss of that sense we all have of being connected to our body, and similar other paranormal alterations in the sense of self. These alterations in consciousness are also experienced by the subject as bearing great importance, as being heavily weighted with poignancy and value, and as being (in general) superior states of consciousness.¹²⁶ For these reasons, the research into these regions of consciousness seems to be of interest.

It must be pointed out, of course, that not just anyone can experience profoundly deep hypnotic trances. In point of fact, it requires not only a very gifted subject, but also a very gifted subject who has been able to undergo extensive training in deep hypnosis, with the particular hypnotist who intends to work with him.

Tart's research into very deep hypnosis, for example, was with a highly gifted subject, with whom he had worked for over a year.

Research into very deep hypnosis shows promise of uncovering techniques for achieving profound alterations in conscious states, and for exploring regions of consciousness that have often been considered the province solely of religions. The research seems very promising.

e) Finally, I wish to refer to some experiments undertaken by Dr. Bernard Aaronson in his research laboratory, experiments which serve to underline the fact that hypnosis can be used to significantly restructure the subject's world. We have already seen various sorts of restructuring of the subject's experiential world, notably via hypnotically induced hallucinations, positive or negative, in any of the various sense modalities. Hallucinations, however, do not constitute a radical restructuring of the subject's world, since they do not alter the basic forms of the world, but only add (or subtract) certain elements to that world. Aaronson's experiments, however, do constitute a radical restructuring of the subject's lebenswelt, for they attempt to alter the basic forms; specifically, in these experiments, the forms of space and time.

Again, rather than detailing the results of the experiments, I shall simply outline the elements of the experiment, and then refer the reader to the reports of the experiments themselves.¹²⁷

The experiments involved a realignment of the subject's experience of temporality and of spatiality. In the experiments with time, for example, the subject was given the posthypnotic suggestion that

When you waken from this deep trance, and for the rest of today, you will experience the world as devoid of past; there is no past, only present and future, and you will operate in the world, taking up relationships with the world, in the way that you would if there were no past, for you will be experiencing a past-less world, a world in which there is only present and future.¹²⁸

The surprising thing in these experiments is that the subject actually does experience a major alteration in his way of perceiving the temporality of the world. A world without past, for example, is experienced as a world with almost infinite possibilities. The subject feels none of the boundaries that normally limit his being as a result of his past. The past, the great limiter, no longer exists, and a feeling of liberation becomes dominant, the subject feels expansive, jubilant, almost ecstatic with the joy of a world that is not binding him, but in fact is opening itself out to him as a field of almost limitless possibility.¹²⁹ On the other hand, when the subject is given the suggestion that for the rest of the day he will experience the world as devoid of future, as having only past and present time, the experience is intensely negative. A schizophreniform reaction, much akin to acute catatonia, occurs, and the subject feels incapable of motion. If motion requires movement forward into future time, and there is no future time, then motion is impossible, and the subject huddles in a state of catatonic immobility.¹³⁰ (The subject later reported the experience to be the worst thing he had ever experienced in his life, and the experiment was not repeated any more.) Other time experiments were performed with suggestions for ablated past and present leaving only the future, for expanded present and ablated past, for expanded future, for fast time, for slow time, and for stopped time, each with a characteristically different sort of reaction from the subject.¹³¹

Similar experiments were performed with regard to spatial perceptions. The suggestion is given in one experiment, for example, that spaces will seem twice as extensive and everything will seem twice as distant from everything else; the dimension of depth, in

other words, is expanded and magnified. This suggestion of expanded depth resulted in feelings of expansiveness, joyousness, great happiness and fullness of spirit.¹³² Other experiments involving cognition of the spatial structure of the world used suggestions of "decreased depth", no depth, increased size of objects, decreased size, and so on, each having its own characteristic affective effects on the subject who underwent the perceptual restructuring.¹³³

Now these experiments, it seems to me, are quite astonishing in their implications, more astonishing even than the ability to hypnotically induce hallucinations of various sorts, and they are astonishing for two or three reasons. In the first place, the experiments may perhaps constitute an empirical argument against the Kantian position that space and time are the necessary a priori given forms of all perception. They at least seem to argue that the normal¹³⁴ way of perceiving time and space is not absolute and necessary, for it can be altered. So the experiments would be quite surprising to Kant. They are surprising, further, because they serve to indicate that our perception of space and time is not rigidly fixed but is susceptible of alteration. And finally the experiments are surprising because they suggest that the perceptual world of the human being is susceptible of an indefinitely radical restructuring. They suggest that the boundaries and structures of the world which we take to be absolutes, are not so absolute as the insecure human soul would like them to be. The forms and structures and boundaries of the lebenswelt prove to be far more flexible and fluid than one normally imagines, and these experiments serve to underline that point rather emphatically.

In another sense, of course, the experiments are not so surprising; at least they are no more surprising than similar effects that

regularly occur with psychedelic chemicals, the method of consciousness alteration to be considered next. But what is interesting is that these effects can be so convincingly experienced even without the use of any chemical agents, using only one's "natural mind", so to speak. One fact, at least, that these experiments indicate, is that hypnosis is indeed a powerful technique for effectively altering conscious states. It is not a plaything to be toyed with foolishly, for as a method of consciousness alteration it has immense potential for radically restructuring, in every way, one's conscious (and unconscious) awareness of the world.

This concludes, now, our outline of the various aspects of hypnosis. I wish to emphasize once again that this has been only an outline, for the amount of research that has been done (and has yet to be done) on hypnosis is quite extensive, and has only been referred to here. The outline, furthermore, is rather a slim one, and should in no way be taken as an adequate introduction to the subject of hypnosis.

We move now to a consideration of psychedelic chemical agents, a method of consciousness alteration that is perhaps even more potent than the methods described heretofore. These chemicals have, as will be demonstrated later, enormous positive potential, but this potential is accompanied by an equally great potential for danger (if they are used foolishly). Thus the utmost care must be given not only to the possible employment of psychedelics, but must be given also to the study of psychedelic.

B

Psychedelic Chemical Agents

There are a large variety of psychotropic chemicals, i.e., chemicals which affect one's "state of mind" (loose as that term may be), ranging from the relatively mild psychotropic chemicals such as caffeine and nicotine, up to the far more potent ones such as barbiturates and opiates. This section, however, proposes to deal only with a certain small segment of the psychotropic chemicals, namely, those that are classified as psychedelics.

To be specific, psychotropic chemicals¹³⁵ can be, very roughly, grouped into three very basic classifications: a) CNS (central nervous system) depressants, b) CNS stimulants, and c) psychedelics. Under the first heading, CNS depressants,¹³⁶ fall those chemicals which are termed sedatives, barbiturates, hypnotics, and the like. The opiates (opium, morphine, heroine, methadone) fall in this class, as well as alcohol, librium, valium, thorazine, stellazine and chlorpromazine.¹³⁷ These drugs, in the counterculture lingo, are the "downers", and it is from this class of chemicals that "sleeping pills" are synthesized.

Under the second heading, CNS stimulants, fall those psychotropic chemicals which have the effect of agitating, or increasing the activity of, the central nervous system. The amphetamines are in this class, Dexedrine, Benzedrine, biphetamine sulphate, Ritalin, and so on, chemicals which are among the most addictive and most tissue-damaging chemicals known to man.¹³⁸ These are the "diet pills",

which physicians have, in the past, so readily prescribed for obesity, narcolepsy, and for the hyper-kinetic syndrome in school children. Also in this class are cocaine, methamphetamine (Methadrine), and the milder stimulants such as caffeine and nicotine. These are the "uppers" or "speed drugs" that one hears of in the street lingo, for they result in a heightened, or speeded up, stimulation of the central nervous system.

With these two classes of chemicals, CNS depressants and CNS stimulants, this section will not deal. Detailed exploration of these chemicals will be passed by primarily because of the great potential for addiction that these chemicals possess, and because of the real damage to various kinds of tissues in the human organism that these chemicals cause. Tissue damage is significant with most of these chemicals, and addiction¹³⁹ is a manifest probability with continued usage of these chemicals. Thus it seems unwise to explore them further, at this time, as means for consciousness alteration.¹⁴⁰

The third class of psychotropic chemicals, the psychedelics, on the other hand, are not physiologically addictive, the body does not build a tolerance for them thus requiring larger and larger doses for the same effect,¹⁴¹ and withdrawal from these chemicals is not accompanied by any withdrawal symptoms. That is to say, they are not addictive, and this fact sharply differentiates them from the other two classes of psychotropic chemicals. They do have their own particular dangers, of course, but they are not the dangers of addiction.

Which specific chemicals, now, belong in the classification we are now considering? The most journalized psychedelic chemical, of

course, is d-lysergic acid diethylamide-25 (LSD), but there are several others; and each of these appears both in natural form and in synthetic form. LSD-25, for example is the synthetic form of the active alkaloid in an ergot that sometimes grows in some grains, the ergot being the natural form of LSD-25. Another psychedelic chemical is mescaline. Mescaline is the synthetic form of the active alkaloid in the peyote cactus. Psilocybin is the synthetic form of the active alkaloid in some mushrooms such as *Psilocybe mexicana*. And the delta-1 isomer of tetrahydrocannabinol (THC) seems to be the primary active alkaloid in *Cannabis sativa* and *Cannabis indica*, the latter two plants being the natural form of the chemical that is currently termed marijuana.¹⁴² Thus, it can be said that the major psychedelics are psilocybin (from the mushrooms), mescaline (from the peyote cactus), LSD-25 (from the ergot), and THC (from marijuana). The most potent of these, of course, the LSD-25, and the least potent is marijuana. There are also some shorter acting psychedelics that have not received as much research attention as the four above mentioned chemicals, and thus will not receive serious attention in this dissertation. These are dimethyltryptamine (DMT),¹⁴³ and CZ-74, a psychedelic synthesized by Sandoz Laboratories with the intent of finding a psychedelic that would last only two or three hours instead of the usual six to ten hours.¹⁴⁴ Aside from these last two, however, it is safe to say that the most prominent psychedelics,¹⁴⁵ the chemicals of this class that have received the most extensive research attention, are the four mentioned here, LSD, psilocybin, mescaline, and THC.

Use of psychedelic chemicals is still, of course, quite a controversial matter in the public arena, and perhaps it always will

be, but among the professionals and researchers who are thoroughly familiar with these agents there seems little doubt that they possess immense positive potential. As one group of researchers says,

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. The immediate research challenge presented by the hallucinogens is a practical question: Can ways be found to minimize or eliminate the hazards, and to identify and develop further the constructive potentialities, of these powerful drugs?¹⁴⁶

That statement was written early in 1964 and researchers have had almost a decade to seek answers to that challenge. Their outlook, on the whole, has come to be decidedly optimistic: The chemicals have significant potential for personal, psychological, and religious growth, but only when the chemicals are administered under certain conditions.

Now just what are those conditions that minimize the possible dangers and maximize the positive results? To be brief, the proper conditions can be classed under the following headings: a) effective guiding; b) proper selection of subjects; c) a comfortable, secure setting for the session; d) an effective overall structure for the psychedelic session; e) and, of course, the proper drug in the proper dosage. There has been some good research done for the most effective conditions for each of these headings, and anyone who undertakes to participate in any research with psychedelics would be wise to studiously examine that research. Under the heading of effective guiding, for example, the research indicates that the most effective method is for the guide to be generally supportive and helpful in

times of stress, and yet also to be sensitive enough to the subject's present needs and concerns that he can gently lead the subject into deeper and deeper levels of awareness, where the subject will be able to more effectively encounter the material he wishes to perceive and integrate.¹⁴⁷ As for proper selection of subjects, it will be wise to exclude those who have suffered grand mal epileptic seizures, those who give any indications of being pre-psychotic, and those who evidence serious fears about the nature of the psychedelic experience. These people are excluded. The volunteers who are accepted are asked to participate in some pre-session work of various sorts, some study, and perhaps some psychotherapy. At any rate, selection of subjects cannot be random but must follow certain principles.¹⁴⁸ Nor are the setting and structure of the psychedelic session haphazard affairs, but must be arranged with the utmost care. An atmosphere involving pleasant, secure and generally familiar surroundings is a sine qua non for a fruitful psychedelic experience, and the structure and use of time must be well thought out beforehand in order to insure the best employment of the time and place of the psychedelic experience. The structure, of course will be largely determined by the purpose for which the psychedelic session is undertaken, whether that purpose be therapeutic, religious, artistic, philosophical, or whatever.¹⁴⁹ And the matter of dosage levels too is just as serious a concern as any of those mentioned so far.¹⁵⁰

These factors, then, are the ones that serious attention must be given to if one wishes to minimize the dangers of psychedelic use, and at the same time wishes to maximize the possible benefits. The dangers in psychedelic usage increase when these factors are not attended to, and the dangers rapidly diminish when careful attention

is given to these important areas of concern. The researchers in the field do give proper attention to these factors, of course, and that is why they can confidently take such optimistic positions with regard to the potential of the psychedelics. On the other hand, of course, we read in the newspapers of those who have not been careful enough to take these important precautions. Thus it can be said that when the proper precautions are taken, the psychedelic chemicals manifest significant potential for positive benefits.

Before we leave our discussion of the technical aspects of psychedelics, one objection to their use must be mentioned. Some persons feel that it is wrong (read: immoral, improper, or harmful) to use psychedelic chemicals for any purpose, and the reason that it is wrong is because the use of these chemicals is "unnatural".¹⁵¹ I am not aware that this position has ever been rigorously worked out in its fullness, but it certainly is an argument that one may encounter now and then, especially among persons who have little or no knowledge of the drugs.

It is difficult to provide a rigorous argument against this position, for the position itself is not rigorously worked out, but two or three considerations can be brought to the fore.

1) In the first place, when the objection is raised that such chemicals "are unnatural", it is of interest to note that no definition of "natural" or "unnatural" is provided, and the reason for this, I think, is quite plain: It is very difficult to find a workable definition of the term "natural" such that whatever is "unnatural" is, by that fact, wrong. The position that psychedelics are wrong because they are unnatural, assumes that whatever is

unnatural is wrong, and that position is a difficult one to consistently maintain. And if, on the other hand, one wishes to maintain that some artifacts or synthetics are acceptable (even though unnatural), because they aid nature, and further the purposes of nature, then the proponent of psychedelic usage could simply maintain that psychedelics do indeed aid the natural process of discovering one's subconscious self.

2) A second point to be noted is that those who would maintain that psychedelics are unnatural and therefore not to be used, are yet willing to accept other chemicals (equally synthetic, or unnatural), and willing to condone the use of those chemicals. They would be willing to accept, for example, other chemicals in the pharmacopia, even psychoactive chemicals such as tranquilizers, anti-depressants, anaesthetics and even alcohol. These are somehow excluded from the prohibition against things unnatural.¹⁵²

3) A third consideration, a minor one however, is that the psychedelics are not in fact unnatural, but occur quite commonly in nature, as the psychopharmacological botanist will convincingly point out.

4) Even if it were to be conclusively established, somehow, that the psychedelics are in some sense unnatural, does that fact necessarily imply that their use is improper or wrong? Are there not numerous "unnatural" things, like surgery, electricity, prestressed steel beams, and so on, which are perfectly acceptable proper and moral? The fact of such "unnaturalness" alone, does not seem to be a sufficient criterion for deciding that a thing or an act is immoral, improper, harmful or wrong.

These four considerations, of course, do not constitute a rigid refutation of the "unnaturalist" position, but they can serve as some important starting points for further fruitful examination of the question. In fact, a satisfactory refutation is not possible at this point, because no satisfactory argument has yet been constructed which applies specifically to this issue. When such an argument is forthcoming, an attempt at refuting it can then be made.

A similar concern has arisen in connection with the religious experiences that often occur under the influence of psychedelics. The concern can be expressed thus: If the religious experience does not come about via natural means, then it is not truly a valid religious experience. In the chapter on the religious significance of altered states of consciousness this question will be dealt with at greater length, but here it will simply be pointed out that the same four considerations mentioned above are applicable to this question. The claim of "unnaturalness", if that term could be adequately defined, and if that claim could ever be substantiated, would not ipso facto argue for the invalidity of the subsequent experience, just as it does not ipso facto argue for the immorality of the experience. In other words, the fact of unnaturalness, if it could be established, would not be a sufficient criterion for deciding that the subsequent religious experience is invalid.

Now this argument is clearly not as complete here as one might hope. This is because I wish to postpone another aspect of the argument to a later chapter, specifically to the chapter on the religious significance of altered states of consciousness, where it will be more directly applicable.

At this point, before proceeding to an outline of alpha and theta biofeedback training, it should be pointed out that the methodology of psychedelic usage is a most complex matter. The first concern is safety, i.e., minimizing the dangers as much as possible, and after that has been satisfactorily achieved, the second important concern is to make the psychedelic session as fruitful as possible. The various techniques, methods, dosage levels, manners of ingestion, guiding techniques, and ways of structuring the time and place of the psychedelic session are arranged to serve these two purposes, safety and fruitfulness. If these matters are left to chance or to guessing, then the likelihood is high that the session will be dangerous and that it will not be nearly as fruitful as it might be. For these reasons, great care must be given to these factors, and they must receive prime importance in the mind of him who has the responsibility for the session.¹⁵³

One interesting fact about the use of psychedelic chemicals is that persons who have experimented with psychedelics frequently find themselves realizing that using chemicals may be a worthwhile starting place for self-discovery, and other goals, but that the chemicals somehow bid one to move on and begin initiating the alterations himself. "Doing it yourself" frequently becomes an important value, and when it does, the techniques that many persons have turned to are 2) alpha and theta brain wave training, and b) meditation. We shall now briefly examine each of these two techniques for achieving alterations in consciousness.

F

Alpha and Theta Biofeedback Training

The technique which many persons are examining as a means for consciousness alteration is a method of training which involves learning to control the frequency and amplitude of one's cerebral electrical activity (brain waves). The method, first worked out by Dr. Joe Kamiya in San Francisco,¹⁵⁴ involves showing the subject immediate feedback about the present state of his brain waves, via an electroencephalogram (EEG), and then asking him if he can devise a way to control the electrical activity of his brain.

This technique is possible only because it is possible to measure and record the electrical activity of the brain cortex; this is done by attaching small electrodes to the scalp of the subject and then recording the frequency and amplitude of that cortical electrical activity. There are, basically, only four types of such activity, i.e., only four types of "brain waves", and these are designated by the Greek letters beta, alpha, theta, and delta. Beta is the term given to the electrical impulses which come from the cortex at a frequency of 13-26 cycles per second (cps, or Hertz); alpha activity comes from the cortex at a frequency of 8-12 cps; theta, at 4-11 cps; and delta at less than 4 cps.¹⁵⁵ When a subject is in the laboratory, and scalp electrodes connect him to the EEG, and if he can watch the electrical activity of his brain immediately as it is happening, then he can very quickly (in two or three learning sessions) learn to control, to some extent, the electrical output

of his cerebral cortex.¹⁵⁶ That is, he can learn quite easily to either "turn on" the alpha rhythm or to "turn off" the alpha rhythm. It takes somewhat more training in order to gain similar control of the slower theta rhythms.

Thus the four basic types of electrical brain rhythms, beta, alpha, theta, and delta, are distinguished according to their various frequencies. Then within these frequencies each of the four types can vary according to its amplitude (measured in microvolts), according to its duration (measured in seconds of time), and according to whether it is occurring in the occipital or parietal regions of the cortex, i.e., its location.¹⁵⁷ So the matter is rather more complex than the popular press has seemed to indicate, but on the other hand it is not so complex that one is prohibited from learning the methods. Learning to control one's alpha rhythm, in fact, is so simple that if one wishes to purchase a small portable EEG device and the instructions that accompany it, he can learn the techniques by himself, in his home.¹⁵⁸

But just what is the meaning of these four different types of electrical brain rhythms? What states of mind are they associated with? Drs. Karlins and Andrews state the matter in this way:

Technically speaking, beta is not a smooth rhythm but a flurry of electrical static. The presence of beta usually means that we are using our brain to get something done, like making up a shopping list, studying for an exam, balancing a checkbook or trying to impress a date. In contrast, alpha appears to be a slowing down of electrical discord into a pulsating hum which sweeps regularly over the brain cortex, usually from front to back. (The alpha rhythm is recorded most prominently from metal electrodes pasted to the back of the head.) This turning down of the brain would explain why alpha is generally associated with feelings of calm passivity and distortions of time and space. According to this theory, theta and

delta would represent even slower rates of cortical synchronization. This fits nicely with the experience of theta, which is frequently described as a drowsy Kafkaesque state, and of delta, which is sleep. Physically, the trip from beta to delta is a rhythmic unwinding; psychologically it is experienced as a quieting of the mind.¹⁵⁹

This perhaps explains why some are anxious to learn to produce alpha activity and theta activity at will, because the alpha and theta experience is pleasant and relaxing. But what is the method they use to control this alpha or theta activity? The answer to that question is just what is most difficult to describe and yet not difficult to learn. It seems to involve eliminating any "trying activity" including the activity of trying to produce an alpha rhythm. It seems to require the cessation of any trying, and the initiation of something that Elmer Green terms "passive volition".¹⁶⁰ "I try to forget I'm trying and let myself drift", says one alpha producer, and the moment that he remembers that he is trying, then the alpha rhythm ceases.¹⁶¹ Difficult as the matter is to explain, however, it is not difficult to learn, requiring only perhaps 10-15 hours of practice at home, if instruction is administered via a training booklet.

There has been a good deal written about learning to control alpha and theta electrical activity in the brain, and there has also been a good amount of research time spent on the matter.¹⁶²

It is, after all, quite an interesting discovery that human beings are able to control not only what have been considered the voluntary functions of the body and mind, but also some of the "involuntary" functions as well, such as the electrical activity of one's brain.¹⁶³ On the other hand, it may be that the matter of "brain wave training"

has been somewhat oversold, has become somewhat of a fad, and is not so dramatic as one might imagine. Measuring the electrical activity of the brain cortex is, after all, a rather crude measure of what is actually occurring in that vastly complex organ that is the human brain. As one researcher explains

When you get right down to it, alpha waves are a very crude measure of what is going on in the brain. It would be like measuring the performance of your car engine by putting a thermometer of the outside of the hood. The temperature you measure will have some relation to what the engine is doing, but it's an awfully indirect way of trying to discover what other things are going on in your engine. Alpha waves are like that, picking up a composite signal from umpteen quadrillion brain cells in action -- a very rough indication.¹⁶⁴

In spite of this, however, there does seem to be value in learning to "turn on" alpha or theta brain rhythms, and the value seems to be similar to that gained in practicing meditation. Some persons may feel more attracted to "brain wave training" because of the gadgetry and the typically occidental technology involved, but the end result of the whole process seems to be quite similar to the results of a much older and more venerable technique, that of meditation. To that we shall now turn our attention.

G

Meditation

The term "meditation" in the context of this dissertation does not refer to the very relaxed, ruminating sort of mental activity to which we in the West have usually applied that word. That sense of

the word "meditate", as in the phrase "to meditate on something", means little more than "to think about something", and I do not intend to use the word in that sense. Rather, the word will be used to indicate a specific sort of mental discipline, practice, or exercise, various forms of which have been practiced for unknown centuries in the Orient. Some of the forms of meditation are slowly becoming known in the western world, and it is to these forms of the meditative discipline that I shall be referring in this dissertation. In the Orient, where these disciplines arose, they were almost invariably connected with certain religious beliefs and systems, and they were intended to nourish a state of mind which is conducive to spiritual insight and/or religious experience. As the practice of meditation is being imported into the western world, however, we are finding that there is no essential connection between the practice of meditation and the particular religious belief systems that accompanied it. We are finding, in fact, that the simple practice of meditation alone is indeed a discipline which can have genuinely therapeutic results, and which does indeed tend to nourish a state of consciousness that is more available to spiritual insight and/or religious experience.¹⁶⁵

Now just what is this practice of meditation? The practice itself is quite a simple thing to describe, but not so simple in practice as it sounds in words. There are, as I have said, many various forms of meditation, but they all have certain points in common. In the first place, most forms of meditation require sitting quietly in a relatively quiet setting in such a way that one can remain comfortable in that position for perhaps twenty or thirty minutes without having to move. Most forms of meditation

then require that the meditator close his eyes, relax, turn his attention inward, and focus his attention wholly on one single point of interest. In many forms of meditation (mantra meditation) the point of focus is a holy word or holy sound, and the meditator is to center his whole attention, his whole being, on that one sound. Attention must not wander but must remain wholly focused on that one point. In other forms of meditation attention is focused on a point in the middle of the forehead, between the eyes and about one inch above the eyebrows, the "third eye" of traditional occult belief systems. Other forms of meditation concentrate the attention, with the eyes open, on a visual point of focus, usually a mandala design which is taken to be representative of some important aspect of the universe. And finally there are other forms of meditation that focus attention on various energy centers (chakras) in the body. In all these forms of meditation, one sits quietly, centers his attention on the single point of focus, attempting to disallow any distractions, and simply meditates. The recommended time dosage of this exercise for most Westerners is twenty or thirty minutes, once or twice a day, every single day, regularly without fail.¹⁶⁶

Now that, simple as it is, is the whole of the practice of meditation. It turns out to be somewhat more difficult in practice, however, than it sounds in words, primarily because of the disturbances of internal distractions, such as thoughts, images, memories, etc. In many forms of meditation though, the practice seems to become less difficult after long practice,¹⁶⁷ just as one's ability increases with the practice of any exercise, physical or mental.

But if that is all there is to meditation, what can its worth possible be? To "purify" the mind, or to "clear" the mind, are some of the answers commonly given by the teachers of meditation, but rather than ask the reader to accept such patently metaphorical replies as these, I must instead ask him to refer to the relevant parts of the chapters on the psychological significance of ASCs and on the religious significance of ASCs.¹⁶⁸

This will suffice, now, as a brief outline of the various meditative techniques, and it also concludes (except for a mention of some miscellaneous techniques) this chapter's outline of various methods for achieving alterations in consciousness.

H

Miscellaneous Techniques

The techniques, agents and maneuvers that we have so far examined as methods for altering conscious states, are the techniques, agents and maneuvers which are most in use currently, and the ones on which the most research has been expended. There are however, and have traditionally been, many other methods that human beings have employed which result in major alterations of consciousness, and although they have not been as extensively researched as the above methods, it would be misleading if no mention of them was included in the present chapter.

Such activities that lead to qualitative shifts in the pattern of mental functioning, i.e., to alterations in consciousness, are quite diverse. Some are the very common activities of reading,

creative writing, being "hypnotically" absorbed in a problem-solving task, intense singing (especially in a group), "highway hypnosis" while driving long distances, being totally involved in listening to a very charismatic speaker (especially in a large group), sexual orgasm, sleep deprivation, experiencing exceptionally intense emotional states (such as rage, panic, hysteria, or ecstasy), childbirth, going too long without food, or becoming intoxicated with alcohol.¹⁶⁹ These activities are not outside the possibility of most persons living in our Western culture, and yet these activities can lead to consciousness alterations.

Some other activities, or methods, which lead to altered conscious states are less commonly available, somewhat more esoteric, and may not be encountered by most persons in the process of daily living. Sensory deprivation experiments belong in this category, and so do the ascetic practices which are undertaken in certain Christian monasteries, Buddhist ashrams, and other religious communities.¹⁷⁰ Other activities that result in major alterations of consciousness include certain yoga practices, yogic breathing exercises (pranayama),¹⁷¹ certain exercises involving individual or group chanting,¹⁷² individual or group dancing,¹⁷³ J.H. Schultz's and Wolfgang Luthe's method of autogenic training,¹⁷⁴ Bernard Gunther's methods of sensory awakening,¹⁷⁵ Fritz Perls' exercises in gestalt therapy,¹⁷⁶ concentrating attention on a flashing strobe light,¹⁷⁷ and so on,¹⁷⁸ including also various somatopsychological factors such as hypo- and hyper-glycemia, dehydration, thyroid or adrenal dysfunction, etc.¹⁷⁹ All of these activities have potential for effecting major alterations in one's state of consciousness, and thus, as interest continues to grow in the study of altered states of consciousness, one can expect that more research effort

will be devoted to the effects of these factors on human consciousness.

This concludes now our too lengthy outline of the main techniques, agents, and maneuvers that result in altered states of consciousness. Our next task is to make an examination of the possible significance that may be manifested through these various altered states of consciousness. The focus of interest will settle on three specific areas of significance, the psychological, the ontological, and the religious, with one chapter devoted to each area. To the first of these, the psychological, we now turn our attention.

Footnotes

¹The sleep and dream research I refer to here has been widely published with good accuracy, even in the semi-popular press, and has been summarized in many books on sleep and dreams. Two reputable sources on which one may rely for a good deal of information are: Ian Oswald, Sleep (Baltimore, Penguin, 1966); and David Foulkes, The Psychology of Sleep (New York, Scribners, 1966); also Gay Luce, Current Research on Sleep and Dreams, Public Health Service Publication No. 1389, sponsored by the National Institute on Mental Health (NIMH); (No date of publication is provided, but the works included in the bibliography indicate that it was published in the late 1960s.)

Foulkes, Ibid., pp. 196-97, reports on this above-mentioned non-dreaming cognitive activity which occurs during "deep" sleep. He refers to it here as "NREM mentation", (i.e., non-rapid eye movement mentation). In describing the character of such mentation he explains that it "has sometimes been compared to 'background' thought in waking life, to those fragments of experience that pass along the borders of consciousness while one's focus of attention is elsewhere. While shaving, to take a familiar example, one experiences all kinds of momentary, irrelevant impressions as background stimuli although the major focus of his attention is upon razor, mirror, and face. During NREM sleep the central focus of waking thought is absent: hence, such background impressions might gain in relative salience and form the basis of typically reported NREM content, which would be relatively aimless in character." Cf. also, Luce, Ibid., p. 97.

In this chapter, however, we will not examine such non-dream mentation, for the research on it has been far less extensive than the work that has been done on the other three mentioned states of consciousness that occur during sleep.

²"For some years I've examined what occurs in the hypnogogic state -- the state between waking and sleeping. Here is one's personal psychological laboratory that can be experimented in endlessly without funds or approval. It is the experiences in this state which have done more than anything else to reinforce my conviction that the inner world differs in critical ways from our ordinary consciousness. I would suggest that anyone interested explore the same region. People apparently vary in their power to even note the hypnogic experiences. The region borders sleep; many slip into a dream and are asleep dreaming before they notice any transition. It takes some concentration to hover near sleep

without falling asleep." Wilson Van Dusen, "The Natural Depth in Man", in Carl Rogers and Barry Stevens, Person to Person: The Problem of Being Human (Lafayette, Calif., Real People Press, 1967), pp. 217-18.

³The EEG pattern in the hypnogogic state is characterized primarily by having more than the normal amount of alpha rhythm. For the meaning of alpha brain wave tracings, see section F of this chapter, below, on alpha and theta biofeedback training.

⁴Perhaps only because we notice those senses most in our waking life, and invest most of our perceptual energy in their data.

⁵This is not universally the case, however. Sometimes hypnogogic imagery is episodic too.

⁶"One can prolong this in-between state. It is possible to allow the hypnogogic experiences to grow strong and then deal with them without blocking them out. It is then possible to address and deal with whatever images or voices appear. Mine consist mainly of things said in a voice like my own thoughts. For many people images are more common than voices. What is said or imaged always rises unexpectedly and usually is not even immediately understood. This is one difference from ego consciousness . . .

Most of the hypnogogic experience is not readily remembered. It takes extra work to put it in storage. Occasionally an image will break through clearly and be rememberable. Often the hypnogogic experiences are just out of reach of what can be remembered unless they are immediately recorded, which action tends to disrupt the state." Wilson Van Dusen, op. cit., p. 218.

⁷"Chief Psychologist, Mendocino State Hospital, Talmage, Calif., Professor, Sonoma State College, California, Ph.D. University of Ottawa, Canada. Thesis involved an extension of Einstein's 4-space into higher dimensions, showing that 5- to 7-space has properties of mind. Besides electronics and theology, his major interest is in understanding and describing inner states of man. His most recent work -- on religious experiences under LSD, and capturing psychotics' experiences of hallucinations -- is in accord with his special bent towards areas of human experience that are widely overlooked." from Carl Rogers and Barry Stevens, op. cit., p. 276

⁸Ibid., pp. 219-20.

⁹The two variant spellings of this word, "hypnagogic" (Tart), and "hypnogogic" (Van Dusen) seem both to be equally acceptable. I have chosen "hypnogogic" only because of its congruence with "hypnopompic", which seems to have only the one acceptable spelling.

¹⁰Charles Tart, Altered States of Consciousness (New York, Wiley, 1969), from the footnote at the bottom of p.73.

¹¹Not always, however, for if one rises at a regular time each morning, even if it is by means of an alarm clock, his sleeping self may learn to begin waking up even before the alarm clock rings. Thus, in these instances of pre-alarm surfacing to consciousness, it may be possible for the sleeper to experience the hypnopompic state and its imagery in all its vividness. This, however, is not the rule when one awakens himself by alarm; the rule is that awareness of the hypnopompic state is completely sacrificed.

¹²So also are alcohol and amphetamines dream retardants. Cf. Luce, op. cit., p. 43-44; Oswald, op. cit., and Foulkes, op. cit. Habitual use of barbiturate sedatives, for example phenobarbital, seconal, and similar barbiturate compounds, severely retards dreaming, and the results are quite psychologically harmful. Besides the problems involved in barbiturate addiction (which are severe problems in themselves) dream deprivation itself is also severely pathogenic, causing manifest neurotic symptoms. Cf. Foulkes, op. cit., p. 6, Luce, op. cit., pp. 19-20, and 71.

¹³Cf. Luce, op. cit., pp. 45-46.

¹⁴There are some slight differences during the "young adult" period. Foulkes points out: "It must be concluded, then, that we dream very often, spending much of each night's sleep in dreaming. The best estimate of the proportion of sleep spent in REM periods for young-adult subjects is 24 percent for a six- to seven-hour sleep period. During childhood and adolescence and during periods of life subsequent to the young-adult stage, the proportion of sleep spent in REM periods is slightly lower than this." Ibid., p. 53; Cf. also Luce, op. cit. p. 98.

¹⁵This was discovered by Kleitman and Aserinsky in a sleep laboratory at the University of Chicago. They reported their conclusions thus: "Twenty out of twenty-seven replies from individuals who were awakened after rapid eye movements had been observed, yielded detailed dream descriptions.

Although no attempt was made to secure a thorough account of the recalled dream events during the extremely brief interrogation, there were reports revealing strikingly vivid visual imagery, especially after the subjects were awakened following eye movements. It is indeed highly probable that the rapid eye movements are directly associated with visual imagery in dreaming." E. Aserinsky and N. Kleitman, "Two Types of Ocular Motility Occurring in Sleep", Journal of Applied Physiology, vol. 8 (1955), pp. 6 and 9.

¹⁶Cf. Foulkes, op. cit., pp. 46-52.

¹⁷Cf. Ibid.

¹⁸Ibid., p. 47. Cf. also pp. 48-49.

¹⁹REM activity can also be taken as a measure of whether the dreamer's role in the dream is primarily active or primarily passive. "In dream narratives obtained following periods of much REM activity, the dreamer tended to play an active role, while dream narratives obtained following periods of little REM activity tended to cast the dreamer in a more passive role . . . When there are many REMs, the dreamer's role tends to be active; when there are few REMs, his function tends to be passive." Ibid., p. 49.

²⁰Ibid., pp. 26-30.

²¹Ibid., also Luce, op. cit. pp. 74-78.

²²Similarly, many people have been able to observe their dogs or cats making these small body movements while dreaming.

²³This information is taken primarily from Oswald, op. cit.

²⁴Notably chapter two on the psychological significance of ASCs.

²⁵An excellent example of a culture in which dream life is considered very significant, and in which the people are as interested in their dreams as in any other aspect of their lives, is the culture of the Senoi, who inhabit the Central Mountain Range of the Malay Peninsula. The research on this culture, and their way of being concerned about dreams, is written up in an article by Kilton Stewart, "Dream Theory in Malaya", in Tart, Altered States of Consciousness, op. cit., pp. 159-67.

²⁶This article is reproduced in Tart, Ibid., pp. 145-58.

²⁷"The High Dream: A New State of Consciousness", in Ibid., pp. 169-74.

²⁸The research on this question, and on the remaining questions in this paragraph, is summarized in Charles Tart, "Toward the Experimental Control of Dreaming: A Review of the Literature", in Ibid., pp. 133-44.

²⁹"Dreaming animals and people are incorrigibly wrapped up in their private worlds and are usually hard to awaken. Freud and others have postulated that the dream protects a person from awakening and that outside events may simply be incorporated in the dream." Luce, op. cit., p. 97.

³⁰Luce, op. cit., p.97.

³¹Cf. Ibid. Synaesthesia, which broadly speaking means the intermixing of sense modalities (seeing sounds, hearing colors, etc.), and which in this case refers to the dream phenomenon of incorporating sensations from one sense modality into the dream as sensations of a different sense modality, is a very common phenomenon; unfortunately it often goes unnoticed by persons who have little interest in their dreams. An example of this common type of dream synaesthesia comes from a student's notebook, in personal communication. He describes there "A dream in which I incorporated the sounds of a motorcycle revving its engines into a dream as kissing. What I later discovered to be (in waking life) a sound from a motorcycle engine, I had first known (in dream life) as a most pleasurable erotic experience of kissing my wife. But then, when it went on a bit too long, something seemed wrong in the dream, something seemed inappropriate. The kissing went on much longer than was appropriate, than was sensible, and the incorporation was broken. I began looking around in the dream for that 'something' that seemed wrong in the dream. Then the incorporation broke and I awoke. It was then that I discovered that it all originated from a loud motorcycle noise." The student then goes on to hypothesize that "perhaps such incorporation phenomena actually do function as a trick to keep the organism asleep. Because when the incorporation no longer worked, I was awakened by the loud noise of the bike."

An example of simple incorporation of an external stimulus is reported by Freud. A man named Maury, while sleeping, was struck on the back of the head and incorporated that into his dream as an experience of being guillotined. The dream he was engaged in was set in France during the French Revolution. Cf. Sigmund Freud, The Interpretation of Dreams (New York, Avon Books, 1965), pp. 533-34.

³²Cf. Tart, "Toward the Experimental Control of Dreaming: A Review of the Literature", op. cit.

³³Ibid., p. 138; also Foulkes, op. cit., pp. 145-46. Tart says, at Ibid., p. 144: "Posthypnotic suggestion seems to offer the most promise but neither this method nor any of the others have really been adequately tested and explored."

³⁴Though very effective on some subjects. Cf. Ibid.

³⁵Posthypnotic suggestion has also been shown capable of increasing

the total amount of REM dream time in a night of sleep by approximately 20%. Cf. Tart, Ibid., p. 142.

³⁶Cf. footnote 31 above.

³⁷Gay Luce, op. cit., p. 99. Consider also the following metaphors. "A recent study of the dreams of 60 nurses suggests that women's physiological cycles may influence their dreams. A tentative assay of dreams before and during menstruation shows that women may dream of waiting for something, a bus, or train, during the premenstrual period, whereas dreams of destruction seem to occur during the first days of the cycle." Ibid., p. 100.

³⁸Ibid.

³⁹Frederick S. Perls, M.D., Ph.D, Paul Goodman, and Ralph Hefferline, Gestalt Therapy (New York, Delta, 1951); and also Perls, Gestalt Therapy Verbatim (Moab, Utah, Real People Press, 1969). The late Fritz Perls is considered the father of gestalt therapy.

⁴⁰One experimental maneuver has not been examined in this section and that is the attempt to influence the content of one person's dream by a waking person's thought transmission via ESP. This research is being conducted at the University of California, Davis, though the conclusions of the research, so far as I know, are not yet published. The experiments seem to be indicating, however, that such ESP influence on dream content is not altogether beyond the realm of possibility, and seems in fact to occur between ESP subjects who are good "senders" (the waking partner) and good "receivers" (the dreaming partner). This pilot research is reported in a film titled "Psychics, Saints and Scientists", (a display of some of the scientific research being done on ASCs). The film is available from Hartley Productions, Inc., in Cos. Cob, Connecticut 06807.

⁴¹Foulkes, op. cit., p. 55. There are other possibilities in between too, of course. Most people recall a few dreams now and then, but not all the time. Others seem to go in cycles of three to six months, during one cycle recalling almost no dreams at all, and during another cycle recalling several dreams a night. I am sure that there other possible variations as well.

⁴²Ibid., p. 56.

⁴³Ibid.

⁴⁴Credit for information on this theory must go to one of the professors in the graduate department of psychology at the University of Portland (Portland, Oregon), Dr. Michael Ebner, who introduced

me to the concept in personal communication, Spring, 1971.

⁴⁵ I must take full responsibility for this third explanation. So far as I know it has not been offered by anyone in print.

⁴⁶ Cf. chapter two on the psychological significance of ASCs. Chronic insomnia, generalized chronic anxiety, ulcers, colitis, and so on are some of the disorders that exemplify this category of disease. Any standard medical text on psychosomatic and psychological disease can supply many more examples.

⁴⁷ Edmund Jacobson, You Must Relax (New York, McGraw-Hill, 1957). There have, of course, been other techniques devised but none has achieved the prominence and the endorsement in the medical professions that progressive relaxation has achieved. The technique is used almost universally, for example, in both the Grantley Dick-Read and the LaMaze methods of natural childbirth.

⁴⁸ For example see William C. Schutz, Joy (New York, Grove, 1967); William C. Schutz, Here Comes Everybody (New York, Harper, 1971); R.E.L. Masters and Jean Houston, Mind Games (New York, Viking, 1972); and Herbert Otto and John Mann (eds.), Ways of Growth (New York, Viking, 1968). Cf. also chapter two of this dissertation, on the psychological significance of ASCs, especially the sections on meditation and hypnosis.

For a justification of this unusual spelling of the word "phantasy", see chapter two, section D on hypnotically induced phantasy experience.

⁴⁹ Sometimes the guide asks the subject to tense the muscles strenuously, and sometimes he asks him to tense the muscles only slightly. These two different variations on the method serve two different purposes. The strenuous tensing is more effective on persons who are more anxious, fuller of energy, more hyperkinetic, and so on. The slight tensing method is more effective on quieter, perhaps lazier, or more contemplative persons who are sensitive enough to discern finer proprioceptive and kinesthetic distinctions.

In a group situation it is wisest to either use the former method (for it can be effective, to one degree or another, on most people), or to simply not specify, saying only "tense the muscles in your feet."

⁵⁰ This is my own phrasing, but it is consistent with Jacobson's, op. cit.

⁵¹ Cf. chapter 2, on the psychological significance of ASCs. Also Jacobson, Ibid.

⁵²He may be asked to verbally report on "what comes to mind", or simply to remember it for later.

⁵³Sometimes, however, before the actual beginning of the phantasy work, I have found it helpful to add one additional instruction, immediately following the final tensing and relaxation of the eyes. The instruction is something like this: "You have now relaxed your body by first of all tensing various muscle groups, and then relaxing them, and your body has become very relaxed. We have only one final step now before the relaxation is complete, and that step is to relax your mind. In order to do that I will ask you to use the same procedure, and to begin by tensing your mind. See if you can find some way to somehow tense your mind, and tense it as much as you can. Feel that mental tension. Notice its drain on your energy resources. Feel it for another moment; and now let your mind relax. Let the tension go out of your mind and completely evaporate. Feel your mind becoming lighter and freer. Free enough in fact so that you can begin to visualize the following scene in your mind. You can see . . ." and then the process moves very smoothly into a guided phantasy experience of the sort outlined in the next section of the text. This final instruction, by almost unanimous agreement from those who have experienced it, has been found immensely helpful in the relaxation process. I am not aware that it has been used, or written up in the literature by anyone however.

One important variation on the progressive relaxation technique, is J.H. Schultz's and Wolfgang Luthe's autogenic training, which is very widely used by the medical profession in Germany. Not actually a variation since it was outlined independently of Jacobson, it employs similar principles but adds certain other imagined sensory suggestions. While relaxing his arm, for example, the subject is instructed to say to himself "My arm is heavy", or "my arm is warm". Later, while focusing on the heartbeat, he thinks to himself "heartbeat calm and regular"; and while focusing on respiration "it breathes me", and so on. It is a demonstrably effective technique for relaxation. For a brief outline of autogenic training, see Wolfgang Luthe, "Autogenic Training: Method, Research, and Application in Medicine", Tart, Altered States of Consciousness, op. cit., pp. 309-19.

⁵⁴If this work can be referred to as guided phantasy or guided hypnogy (as it is often called in the literature), then the person who serves to guide and facilitate the hypnogogic imagery can properly be termed a guide.

⁵⁵This material on hypnogy is quite elementary and can be found in several different sources. See, for example, all the sources mentioned in footnote 45 above; also Tart, Altered States of Consciousness, op. cit., chapter 19; and the bibliographies in those sources.

⁵⁶Varieties of Psychedelic Experience (New York, Delta, 1966), p. 229.

⁵⁷H. Zimmer, The King and the Corpse (New York, Pantheon Books, Bollingen Series XI, 1948), p. 193.

⁵⁸H.W. Longfellow, Evangeline, first published in 1847.

⁵⁹E.g., Schutz, Joy, op. cit., p. 106ff.; 114ff.; 122ff.; and also for this type of hypnogogic image, see chapter two of this dissertation, on hypnosis, and the hypnogogic experience described there.

⁶⁰Masters and Houston, throughout Mind Games, op. cit., suggest numerous of these initiating images.

⁶¹"The fascinating and powerful fantasy methods have been developed primarily by two men. In Germany, Hanscarl Leuner of the University of Gottingen has developed the "initiated symbol projection". An article describing the method, "The use of initiated symbol projection in psychotherapy", is available from the Psychosynthesis Research Foundation, Room 314, 527 Lexington Avenue, New York, N.Y. 10017. The same group has available "The directed daydream" by Robert Desoille, who developed his method in France. Desoille, who died very recently, develops the theoretical basis of his method in some detail in his publication." Schutz, Joy, op. cit., pp. 100-101, footnote 9.

⁶²Ibid., pp. 101-102. The term "fantasy" is the term current in the U.S. at this time, and is thus the term used here by Schutz. Elsewhere in this dissertation I have registered the dissatisfaction with the term fantasy and its mildly negative connotations, and the reasons for preferring the more neutral term "hypnogeny".

⁶³Ibid., pp. 161-62. Gordon Allport, incidentally, has said of this book by Schutz that it is "an original, lively, challenging formula for relaxing rigid personalities -- and others."

⁶⁴Found on the cover of one such popularized paperback on "hypnotism". Both terms, "hypnosis" and "hypnotism", are acceptable but the term hypnotism is used primarily by those who wish to portray hypnosis as magical, occult, etc. The term hypnosis, on the other hand, is used without exception (in all the research I have done) by the serious researchers in the fields of medicine and psychology. They never use the term hypnotism. Thus, silly as it may sound, one can quite reliably assume the negative worth of a book which has the word hypnotism in the title. A silly but

safe maxim could be phrased: If it says hypnotism, it isn't worth beans.

⁶⁵
Ibid.

⁶⁶The serious research in hypnosis can be found summarized in several reputable volumes, such as Marcuse, Hypnosis, Fact and Fiction (Baltimore, Penguin, 1959); Jay Haley, Advanced Techniques of Hypnosis and Therapy: Selected Papers of Milton H. Erickson, M.D. (New York, Grune and Stratton, 1967); W. Kroger, Clinical and Experimental Hypnosis (Philadelphia, Lippincott, 1963); David Cheek and Leslie LeCron, Clinical Hypnotherapy (New York, Grune & Stratton, 1968); Gordon Ambrose and George Newbold, A Handbook of Medical Hypnosis (London, Bailliere, Tindall and Cassell, 1956); plus the five chapters in Tart, op. cit., that deal with hypnosis. The two most important journals in the field are the American Journal of Clinical Hypnosis, and the International Journal of Clinical and Experimental Hypnosis.

⁶⁷Any textbook on medical hypnosis can serve to explain these in all the necessary detail. See, for example, Ambrose and Newbold, op. cit.; Cheek and LeCron, op. cit.; and Kroger, op. cit.

⁶⁸
Ibid.

⁶⁹Hyper-, hypo-, and amnesia are dealt with in the various texts mentioned above in footnote 66. In this example the reader will note that the amnesia is induced to be selective in both content and in duration. "You will not recall certain content, and you will not recall it until the specified time."

⁷⁰I am using the phrases "is there" and "is not there" only in a loose sense, to mean "is or is not agreed upon as existing in the consensual reality, the reality that is accepted by all "normal" persons as the reality."

⁷¹
Ibid.

⁷²Cf. M.H. Erickson, M.D., "The Hypnotic Subject's Ability to Become Unaware of Stimuli", in Haley, op. cit., pp. 261-76. This example in the text applies to the visual mode primarily. It is properly termed a negative hallucination, although I suppose it could also be termed selective blindness.

⁷³All of these examples, of course, presuppose a relatively good hypnotic subject and a trance of sufficient depth.

⁷⁴ Bernard S. Aaronson, Ph.D. has done most of the significant research on spatial distortions with hypnosis. See, e.g., Bernard Aaronson, "Distance, Depth and Schizophrenia", American Journal of Clinical Hypnosis, vol. 9 (1967), pp. 203-207; and also Aaronson, "Hypnosis, Depth Perception, and the Psychedelic Experience", in Tart, op. cit., pp. 263-70.

⁷⁵ Instead of needlessly arguing this point I must simply refer the reader to some of the seminal research in the area of time distortion and its various uses. Cf. B. Aaronson, "Behavior and the Place Names of Time", American Journal of Clinical Hypnosis, vol. 9 (1966), pp. 1-18; Masters and Houston, Mind Games, op. cit.; and esp. Cooper and Erickson, Time Distortion in Hypnosis, (Baltimore, Williams and Wilkins, 1954)

⁷⁶ These effects cannot, of course, be achieved by every hypnotist in every subject, because subjects vary in their ability to achieve a deep hypnotic trance. Hypnotists vary too in their ability to induce hypnosis. Thirdly, there is the factor of rapport. Without rapport between hypnotist and subject, hypnotic trance is difficult or impossible to achieve.

⁷⁷ "Laboratory studies of hypnotizability by Andre and Geneva Weitzenhoffer and by Ernest Hilgard have shown that there is no difference between the sexes and that no one race is any more susceptible than another. Children make the best subjects and most of them will enter a deep trance within short periods of time although they may outwardly appear unhypnotized. The most responsive period seems to be from ages 6 to 12." Cheek and LeCron, op. cit., p. 21. However, Marcuse, op. cit., adds that good subjects are generally characterized by being slightly more intelligent, more imaginative, more creative, and by having a richer emotional life. Hypnotizability also correlates with a tendency toward religious experience, say D. Gibbons and J. De Jarnette, "Hypnotic Susceptibility and Religious Experience", Journal for the Scientific Study of Religion, vol. 11 (1972), pp. 152-56.

⁷⁸ Herbert Spiegel, M.D., "An Eye-Roll Test for Hypnotizability", American Journal of Clinical Hypnosis, vol. 15 (July 1972), pp. 25-28.

⁷⁹ Paul Bakan, "The Eyes Have It", Psychology Today, vol. 4 (April 1971), pp. 64-67, & 96. Bakan, Ph.D., is a professor in the Psychology Department at Michigan State University.

⁸⁰ For greater detail on the large variety of induction techniques, see the induction chapters in Marcuse, op. cit.; Cheek and LeCron, op. cit.; Ambrose and Newbold, op. cit.; Kroger, op. cit.; and Haley, op. cit., chapters 1-8, for some advanced induction techniques. See also Freda Morris, Ph.D., "Mutual Hypnosis: A Specialized Hypnotic Induction Technique", American Journal of Clinical Hypnosis, vol. 13 (Oct. 1970), pp. 90-94.

⁸¹See Margaret Goldsmith, Franz Anton Mesmer; A History of Mesmerism (New York, Doubleday, 1934); also Robert Darnton, Mesmerism and the End of the Enlightenment in France (Cambridge, Harvard University Press, 1968).

⁸²A typical wording for this sort of induction technique can be found in Cheek and LeCron, op. cit., pp. 28-30. The other sources in footnote 76 also offers samples of induction wordings.

There is one other technique for rapid induction of hypnosis that must be mentioned only to warn against its usage. It has sometimes been used by stage hypnotists because of its dramatic effect, but it should always be discouraged because of the great possibility of causing permanent brain damage. The technique involves applying digital pressure to the carotid arteries on either side of the neck, just below the ears. The carotid arteries are the primary channel of blood supply to the brain, delivering more than a pint of blood a minute up to the brain (carotid derives from the Greek, meaning "plunge into sleep".) Application of pressure to the carotids results in a severely diminished flow of blood to the brain. This lack of blood supply to the brain causes a condition of mild anoxia in the brain tissue, it causes the subject to lose consciousness (to faint), and thus makes him readily susceptible to hypnotic suggestion. The instructions to the young stage hypnotist might read something like this:

Place your hands on either side of the subject's neck, just below the ears, and find the pulse in the arteries there. Apply pressure for a minute or so until the subject seems to faint and his head falls forward with his eyes closed. Just at the moment that his head falls, say the word "sleep" loudly into his ear, and from then on he is under your control! For a similar example of instructions to the inexperienced stage hypnotist, see the chapter on induction in Marcuse, op. cit.

The danger involved in the use of this technique is that in the hands of a non-professional, serious brain damage is a real possibility. Anoxia can cause not only irreparable brain damage but can also be fatal. The technique should never be used except by practiced medical hypnotists.

⁸³See Josephine R. Hilgard, M.D., Personality and Hypnosis; A Study of Imaginative Involvement (Chicago, Chicago University Press, 1970).

⁸⁴Cheek and LeCron, op. cit., p. 42.

⁸⁵See the chapters on dehypnosis in the sources mentioned in footnote 80. All of these standard texts elaborate more on the information I am here summarizing.

⁸⁶Marcuse, op. cit., in his chapter on dehypnosis, is most explicit on this point. See also Cheek and LeCron, op. cit., p. 70.

⁸⁷This particular wording is my own, yet the chapters on dehypnosis mentioned above will provide almost identical wordings. See, e.g., Cheek and LeCron, op. cit., p. 41.

⁸⁸Ibid., pp. 70-72.

⁸⁹See the final part of this section on hypnosis for description of posthypnotic suggestions.

⁹⁰Cheek and LeCron, op. cit., pp. 40-41.

⁹¹Although in some rare instances it is possible for subjects to drop immediately into a deep trance on the first induction. If the hypnotist is not prepared for this possibility then it can be very surprising indeed. In one of my own courses, during the time when we were investigating hypnosis, one young man, a graduate student in engineering from India, dropped immediately to a level of 33" on a scale where 36" was the deepest ever reached by most people. The same young man, on our second induction, reported that he experienced a depth much deeper than 36", a state in which he remained conscious, but lost awareness of all sensations, of all stimuli, and even of the categories of space and time. His report was very similar to the reports described by Charles Tart in his article, "Transpersonal Potentialities of Deep Hypnosis", Journal of Transpersonal Psychology, vol 2, number one (1970), pp. 27-40.

⁹²These are also the more creative and artistic persons, the "visionaries".

⁹³Arm levitation and limb catalepsy are common hypnotic phenomena, described in even the most elementary texts, and can be achieved in even light trance.

⁹⁴Cf. footnote 80.

⁹⁵Marcuse's op. cit., chapter on induction describes the arguments in favor of this technique over the "one induction" technique.

⁹⁶Ronald E. Shor, "The Three Factor Theory of Hypnosis", The International Journal of Clinical and Experimental Hypnosis, vol. 18 (1970), pp. 89-98. Both this article (1970) and the next one (1962) outline the same thesis. Cf. footnote 97.

⁹⁷Shor, "Three Dimensions of Hypnotic Depth", in Tart, op. cit., p. 253.

⁹⁸Ibid., p. 252.

⁹⁹Ibid., p. 254.

¹⁰⁰Ibid., p. 255-56

¹⁰¹See footnotes 96 and 97 above.

¹⁰²Cheek and Lecron, op. cit., p. 37. The deleted phrase is "by ideomotor signals". The usual ideomotor signals are "If the answer to my question is yes, allow your right index finger to rise, and if the answer is no, allow your left index finger to rise." I have found, however, that this additional technicality is hardly necessary, and that a verbal report is fully adequate.

¹⁰³Or perhaps "How many inches deep have you been this session, even though you may not be that deep right now. This may be an important question to ask, for it is quite true that trance depth fluctuates, sometimes (in very deep hypnosis) in a predominantly wave-like pattern. Ibid., p. 38.

¹⁰⁴Ibid.

¹⁰⁵See footnote 62 above, especially Marcuse, op. cit.; and Cheek and LeCron, op. cit.

¹⁰⁶See the discussion of this matter a few pages earlier.

¹⁰⁷Cheek and LeCron, op. cit., p. 72.

¹⁰⁸Ibid. Most of the standard texts suggest this precaution, for the fantasy of sexual advances is by no means uncommon, and it can lead to problems for the male hypnotist. I suppose a female hypnotist working with a male subject might take the same precaution.

¹⁰⁹Synonyms: self-hypnosis, auto-suggestion.

¹¹⁰There is, however, some debate on one point. Some authors imply that a greater depth of trance is possible in hetero-hypnosis than in auto-hypnosis. Others say this is not true. In my own experience, I have spoken with persons who have reached (after much practice) some very deep trances, and I myself on one occasion was very much surprised to find that my trance, by the unconscious yardstick gauge, measured 36 inches. Nonetheless, my own prejudice is that hetero-hypnosis permits greater depth in all three of Shor's

dimensions, whereas auto-hypnosis seems to permit great depth on only two of those levels: the level of trance involvement, and the level of unconscious involvement. As nearly as I can guess, the level of archaic transference to the hypnotist is not a possibility for the self-hypnotist, and thus he is not able to achieve depth in this third dimension. Nonetheless, I must emphasize that significant and very profound hypnotic depths can be achieved with self-hypnosis, depths sufficient for effecting all the classical hypnotic phenomena.

111 In all of the literature with which I am familiar, I have not run across one single instance of difficulty in rousing from a self induced hypnotic trance. If the person wishes to rouse himself, to dehypnotize himself, all that he needs to do is count himself up from five (or whatever dehypnotizing signal he has prepared for himself). The literature that I know has not mentioned even any slight difficulties in awaking from a self-induced trance.

I must, however, mention one incident of interest that happened to me very late one evening after I had induced a surprisingly deep self-hypnotic trance. I was resting quietly deep in the trance, and then, for no discernible reason, I became mildly concerned about how deep this trance had become, and decided that I had better hurry and wake myself up out of it. So I counted myself up from ten (since I had counted myself down to ten, in the induction), with accompanying suggestions that I would feel alert and that my eyes would open at the count of one. I finally got to one, and my eyes did not open. The dehypnotizing procedure did not work, and I was still deep in trance. I began to be somewhat frightened, but then recalled the advice to the hypnotist when his subject does not waken immediately from the trance: "Do not panic, do not evidence any disturbance. Simply repeat the dehypnotizing procedure, emphasizing each step more strenuously this time, and as the counting up proceeds, again give interspersed suggestions about waking up and being alert. The tone of voice should be more emphatic and perhaps more stern the second time." With these instructions in mind, I went through the procedure again, with more emphasis and a bit more sternness, and this time awoke easily. So those instructions work both in the case of hetero- and auto-induced hypnotic trances. I mention this now only because, in retrospect, it was an experience that is not mentioned in either the popular or the professional literature on self-hypnosis.

The only mention of such an occurrence, in the professional literature, is in M. Newman, D.D.S., "Auto-hypnotic Trance: Report of a case", Journal of the American Dental Association, vol. 85 (1972) 142-43. This very brief report describes a patient who spontaneously, and without any training in hypnosis, during his dental work, fell into a very deep trance, and he did not waken from this trance even for a time after the dental work was completed. This particular report, however, interesting as it is, does not bear on the present question, for the patient's trance was not hypnotically induced, but was instead a spontaneous, quasi-comatose obliteration of all external stimuli. And since the patient did not consciously induce the trance himself, there would be no necessary reason for imagining that he would be capable of consciously terminating the

trance either. Neither entering nor leaving the trance seemed to be in the patient's control. One further reason that it does not bear on our present question is because there is no evidence in the article that the patient ever wished to terminate the trance, and no suggestion that he tried to do so. The implication in the article is that there was no wish or attempt, on the part of the patient, to terminate the deep trance. (In the end the dental practitioner, himself practised in hypnosis, authoritatively broke the trance.) Thus, even this article which might seem to bear on the question of difficulty in rousing from a self-induced hypnotic trance, does not bear on the question. Conclusion: so far as I know, there has been no report of such a difficulty in the literature.

At any rate, the question is not a crucial one, for the subject will eventually fall asleep anyhow, and when he later awakens will again be in the normal state of consciousness.

¹¹²There has been much popular literature on self-hypnosis, most of it rather exaggerated in its claims, but other than that, basically sound. The following two examples are typical, and acceptable. Sparks, Self Hypnosis (New York, Wilshire, 1962); and Powers, A Practical Guide to Self Hypnosis (New York, Wilshire, 1961).

¹¹³Some persons, of course, if they recall the suggestion (i.e., if they are not amnesiac for it) will refuse to carry it out, just to show that they can disobey, and just to be stubborn. This sort of person wishes to prove that he is "above this sort of thing", that "nobody can hypnotize me", and so on. He does not realize that it is of course true that no one can hypnotize him if he does not wish to be hypnotized. That skill is in learning to work with the hypnotist so that a trance can be achieved, and suggestions can be effective. There is no skill involved in resisting hypnosis; stubbornness is the only prerequisite.

¹¹⁴See Cheek and LeCron, op. cit., pp. 47-49.

¹¹⁵Time Distortion in Hypnosis (Baltimore, Williams and Wilkins, 1954).

¹¹⁶See the source works on Dr. Mesmer mentioned in footnote 81.

¹¹⁷Masters and Houston, Mind Games op. cit., pp. 73-74.

¹¹⁸Instead I will refer the reader to Ibid. and to Cooper and Erickson, op. cit.

¹¹⁹See chapter two of this dissertation, on the psychological significance of ASCs, for a description of the therapeutic and growth possibilities of hypnogogic experience and revivification.

¹²⁰ Cf. footnote 118.

¹²¹ Freda Morris, Ph.D., "Mutual Hypnosis: A Specialized Hypnotic Induction Technique", American Journal of Clinical Hypnosis, vol 13 (Oct. 1970), pp. 90-94.

¹²² Charles Tart, "Psychedelic Experiences Associated with a Novel Hypnotic Procedure, Mutual Hypnosis", in Tart, op. cit., pp. 291-308.

¹²³ I.e., trances that are, on our depth yardstick described above, even deeper than the measurable 36 inches. Tart has outlined a scale that is applicable to, and allows for, these exceptionally deep "plenary" trances. See his research mentioned in footnote 124 below; the scale is also mentioned in Tart's article entitled "Psychedelic Experiences Associated with a Novel Hypnotic Procedure, Mutual Hypnosis", in Tart, op. cit., pp. 291-309.

¹²⁴ The available published research on very deep hypnosis is quite limited, since it is a new area of concern, but the following three articles can be taken as representative of the directions being explored. Charles Tart, "Transpersonal Potentialities of Deep Hypnosis", Journal of Transpersonal Psychology, vol. 2, no. 1 (1970), pp. 27-40; Spencer Sherman, "Brief Report: Continuing Research on 'Very Deep Hypnosis' ", Journal of Transpersonal Psychology, vol. 4, no. 1 (1972), pp. 87-92 (The research in this article is presented in greater detail in the author's Ph.D. dissertation entitled "Very Deep Hypnosis: An Experiential and Electroencephalographic Investigation", dated August, 1971, and available from University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106); Robert Masters and Jean Houston, "The Varieties of Postpsychedelic Experience", Intellectual Digest, vol. 3, no. 7 (March 1973), pp. 16-18.

¹²⁵ See especially the article by Tart, Ibid.

¹²⁶ Tart has defined a "higher" state of consciousness thus: "Let us define one SoC as unequivocally higher than another SoC if all functions available in the lower SoC are not only available in the higher SoC, but either (1) some or all of these functions work more effeciently and/or (2) some new functions, of positive value, are present that were not present in the lower SoC. Looked at this way, and based on our current scientific knowledge of ASCs, we do not know of any unequivocally higher state. The various SoCs we know of seem to have both strengths and weaknesses, improvements and decrements, so that one SoC may be 'higher' than another with respect to some specific function, but 'lower' for another specific function. For example, a state of marijuana intoxication might

yield more creative insights in thinking about the meaning of life than ordinary consciousness, but might be inferior to ordinary consciousness, in its effects on complex psycho-motor tasks." Tart, "Scientific Foundations for the Study of Altered States of Consciousness", Journal of Transpersonal Psychology, vol. 3, no. 2 (1971), p. 114.

¹²⁷For a good synopsis of the reports, see Dr. Bernard S. Aaronson, "Some Hypnotic Analogues to the Psychedelic State", in Bernard Aaronson and Humphrey Osmond (eds.), Psychedelics (Garden City, Doubleday, 1970), pp. 279-95. The experiments themselves were first described elsewhere, in the professional journals and at the congresses of the professional associations. For the references on these earlier, more detailed publications, see the articles by Dr. Aaronson included in the bibliography.

¹²⁸This is my own wording, though it is faithful to the transcript of the original series of suggestions.

¹²⁹See especially Bernard S. Aaronson, "Behavior and the Place Names of Time", American Journal of Clinical Hypnosis, vol. 9 (1966), pp. 1-17; and Aaronson, "Hypnotic Alterations of Space and Time", International Journal of Parapsychology, vol. 10 (1968), pp. 5-36.

¹³⁰See the first article mentioned in footnote 129 above.

¹³¹For descriptions of these various experiments, see Ibid.

¹³²"The quality of the experience . . . is best exemplified by the fact that one subject reported that everything was part of a divine order and he must spend his life serving God. A second subject described the world as ' . . . at once a gigantic formal garden and an irrepressible wilderness of joyous space.' A third subject titled his account 'And then there was Depth!' The two subjects with experience of a psychedelic (marijuana) reported the experience as being like 'a pot high' . . .

All six subjects responded to this condition with an expanded awareness of the world similar to the experiences described by Huxley in The Doors of Perception (1954). With the exception of the fifth hypnotic subject, all became and remained exuberantly happy . . . The hypnotic subjects were also, as a group, impressed with the order inherent in the world about them, which three of them imbued with religious significance." In Aaronson, "Some Hypnotic Analogues to the Psychedelic State", op. cit., p. 286.

¹³³Cf. Ibid., pp. 285-95.

¹³⁴By "normal" here I mean the common way of perceiving space (as three dimensional) and time (as past, present and future). These forms of perception seem to be common for those reared in the dominant cultures of the Western hemisphere. I am not sure that all cultures perceive space and time in this same way, however. The Hopi Amerindian tribe, for example, may constitute a case of a culture which perceives time quite differently. The Hopi language, as anthropological linguists have often pointed out, has no tensed verbs. All verbs (and all words) in the language are of the same time- condition, and this seems to indicate that the perception of time in that culture is quite different.

¹³⁵I use the term "psychotropic chemicals" rather than the term "drugs" partly because the latter term is not very precisely defined, but primarily because the strong negative connotations of the term "drugs" hinders seriously any attempts to candidly assess the worth of these agents. Being against "drugs", for many people, is synonymous with being against sin and degradation. One may, after considering the matter, still arrive at such a conclusion, of course; but it will be better if he does not arrive at that negative conclusion solely on the basis of the negative emotional tones associated with the word "drugs".

¹³⁶The term "CNS depressants" does not mean that these chemicals make one "depressed", but rather that these chemicals inhibit, or retard, the overall stimulus level of the central nervous system.

¹³⁷The last three, thorazine, stellazine, and chlorpromazine (sometimes termed "antipsychotic drugs") are also used sometimes as antidotes for the psychedelic chemicals, i.e., to chemically terminate a psychedelic "trip". Vitamin B₁₂ is also sometimes employed to this end. These three chemicals, the phenothiazine tranquilizers, are described by one researcher thus: "The phenothiazine tranquilizers, which have revolutionized modern psychiatry, have been sold by the pharmaceutical industry and bought by the psychiatric profession as antipsychotic agents." They are not anything of the sort. Rather, they are special kinds of sedatives that specifically make it hard to think. In practice, they prevent negative psychotics from expressing the forms of their altered state of consciousness in ways disturbing to the staffs of mental hospitals. It is an interesting consideration that of all the drugs used to alter consciousness, phenothiazines are almost never taken except on orders from medical professionals. The experience provided by these drugs is universally perceived to be the wrong direction in which to alter one's consciousness. They suppress the symptoms of negative psychosis much as alcohol suppresses the symptoms of anxiety, and they lead to the same sort of dependence because they do not touch the source of the problem. Andrew Weil, M.D., The Natural Mind (Boston, Houghton Mifflin, 1972), pp. 65-66, in the footnote.

¹³⁸Dr. Samuel Irwin, professor of psychopharmacology at the University of Oregon Medical School, classes the amphetamines as the single most damaging and addictive chemical that is available, even more damaging and addictive than barbiturates and opiates, such as morphine and heroin. Awareness of these negative effects of amphetamine is fairly recent, however, and thus some restrictions on prescribing amphetamines have recently been imposed by the Food and Drug Administration. Use of the drug has been rapidly decreasing as this information becomes more widely disseminated among physicians.

¹³⁹By physiological addiction is meant two things: 1) that the human organism builds a tolerance to the chemical, i.e., learns to tolerate its effects more and more; so that higher and higher dosages of the chemical are necessary in order to achieve the same effect. And 2) after continued usage of the chemical, cessation of use would be accompanied by painful withdrawal symptoms. If either or both of these two conditions are true of a chemical, then that chemical is said to be physiologically addictive.

¹⁴⁰"The ASCs resulting from some of the very dangerous drugs (heroin or alcohol, for example) may be of scientific interest, but the personal risk may be too high to warrant developing a state-specific science for such ASCs." Tart, "Scientific Foundations for the Study of Altered States of Consciousness", Journal of Transpersonal Psychology, vol. 3, no. 2 (1971), p. 121, footnote 1.

Another danger associated with usage of various chemical agents is what Dr. Samuel Irwin (see footnote 138 above) calls the "use: fatality ratio". The use: fatality ratio of a chemical is the ratio between a safe dosage level and a lethal dosage. The lethal dosage of most barbiturates, for example, is only about five to six times higher than the safe dosage level; so the use: fatality ratio for barbiturates is very low, 1:5 or 1:6. That is why it so often happens that people accidentally overdose on barbiturate sleeping pills, because the lethal dosage is not much higher than the prescribed dosage. The same is true, though many are not aware of it, of alcohol, which has a use: fatality ratio of only 1:8 approximately. Cannabis, on the other hand, the next most popular social drug, has a very large use: fatality ratio of approximately 1:250. Thus, says Dr. Irwin, cannabis is a far safer chemical agent than alcohol. It may even be, he suggests, that if alcohol were brought before the Food and Drug Administration today as a new drug, and permission was asked to make it a legally available chemical, the FDA would turn down the request, saying that the chemical is far too dangerous for human use. (Report from an intensive, day-long seminar by Dr. Samuel Irwin, on "Drug Use and Abuse", University of Portland, Portland, Oregon, Spring 1971.)

¹⁴¹To be quite precise about the matter of tolerance in the case of psychedelics, the human body actually does build a tolerance for the drugs almost immediately after ingestion, but that tolerance completely disappears within a day following ingestion. So what this means in the practical order is that unless one is ingesting

one of the psychedelics every single day, the body builds no tolerance, no higher dosages are required for the same effects to be experienced, and so on. One evidence of this is the fact that Amerindians who regularly use peyote (one of the psychedelics) in their religious ceremonies, never are known to require increased dosages. In other words, the psychedelics, physiologically speaking, are singularly innocuous. Ibid. See also an article composed jointly by the National Education Association, and Smith Kline and French Laboratories, entitled "Drugs of Abuse and Their Effects", which is included in a collection of articles edited by Richard E. Horman and Allan M. Fox, titled Drug Awareness (New York, Avon, 1970), pp. 23-43. Another source with the same information is Black (ed.) Drugs and the Brain (Baltimore, Johns Hopkins University Press, 1969). For the information on the peyote cult of the Amerindians see Weston LaBarre, The Peyote Cult (New York, Schocken, 1959).

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The most important chemicals in the class of psychedelics are "mescaline, which comes from the peyote cactus *Lophophora williamsii*; psilocybin and psilocin, from such mushrooms as *Psilocybe mexicana* and *Stropharia cubensis*; and d-lysergic acid diethylamide (LSD), which is derived from ergot (*Claviceps purpurea*), a fungus that grows on rye and wheat. All are alkaloids more or less related to one another in chemical structure." Frank Barron, Murray Jarvik and Sterling Bunnell, Jr., "The Hallucinogenic Drugs", in Timothy J. Teyler (ed.), Altered States of Awareness; Readings from Scientific American (San Francisco, Freeman, 1972), p. 99.

As regards Cannabis, "The Chemistry of the cannabis drugs is extremely complex and not completely understood. In the 1940s it was determined that the active constituents are various isomers of tetrahydrocannabinol. Recently one of these isomers, called the delta-1 form, has been synthesized and is believed to be the primary active component of marihuana. The drug's effects, however, probably also involve other components and the form in which it is taken. About 8000 derivatives of cannabinol have been prepared." Lester Grinnspoon, "Marihuana", in Teyler (ed.), Altered States of Awareness, op. cit., pp. 89-91.

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See the article prepared jointly by the NEA and Smith Kline and French Laboratories, op. cit., mentioned in footnote 136 above, p. 39 of that article. DMT causes the same effects as LSD, but lasts usually less than an hour.

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W.V. Caldwell, LSD Psychotherapy (New York, Grove, 1968), p. 108.

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Psychedelic is not the only possible name for this group of chemicals. They have sometimes been termed hallucinogens (because they sometimes generate hallucinations), sometimes psychotomimetics (because they sometimes mimic psychotic states), and sometimes mysticomimetics (because they often mimic mystical states). The

term psychedelic, from the Greek for mind-, or soul-, manifesting, seems more descriptive and less evaluative, though, and it is for this reason that many researchers prefer that designation.

¹⁴⁶Barron, Jarvik and Bunnell, op. cit., p. 107

¹⁴⁷For examples, see chapter two of this dissertation, on the psychological significance of ASCs. As for further indications of the most effective procedures for guiding, see any of the standard works in the bibliography on the use of psychedelics, for example the works by Masters and Houston, by Stafford and Golightly, by Horman and Fox, by Clark, by Caldwell, or by Aaronson and Osmond. Probably the best source on this particular issue is the relevant chapter in Masters and Houston, The Varieties of Psychedelic Experience (New York, Dell, 1966), pp. 129-36; see also Stafford and Golightly, LSD, The Problem-Solving Psychedelic (New York, Award, 1967), pp. 219-22.

¹⁴⁸For information on this aspect of work with psychedelics, see the sources mentioned above in footnote 142, especially Masters and Houston, Ibid., pp. 137-39; Caldwell, op. cit., pp. 285-86; and Stafford and Golightly, Ibid., pp. 223-24.

¹⁴⁹For information on the setting of the psychedelic session, see the sources mentioned in footnote 142, especially Masters and Houston, Ibid., pp. 136-37; Stafford and Golightly, Ibid., pp. 217-18.

For information on the structuring of the session, see Masters and Houston, Ibid., pp. 139-50. For an excellent example of a well structured psychedelic session, structured specifically for therapeutic purposes, see Joseph Downing, M.D., "Attitude and Behavior Change Through Psychedelic Drug Use", in Tart, op. cit., pp. 429-40.

¹⁵⁰Dosage levels vary from drug to drug as would be expected, as well as from person to person, but they also vary from method to method. That is to say, there are basically two sorts of methodology in the therapeutic use of psychedelics. One approach, termed the psycholytic approach, involves giving the subject smaller dosages of the drug (e.g., 30-200 micrograms of LSD), and then having several sessions, perhaps fifteen to thirty sessions. This approach has been the one most commonly used in England and on the continent. The second approach, termed the psychedelic approach, more commonly practiced in the United States, involves giving much higher dosages (e.g., 300-1500 micrograms of LSD), in one session, or perhaps two. Here, quite obviously, the dosage levels vary. Caldwell, op. cit., p. 120

¹⁵¹I have been unable to locate a well outlined attempt to defend this position, at least in any printed form. Perhaps that is because

the position is such a difficult (or impossible?) one to adequately defend. In common discourse, i.e., "in the market-place", however, the argument is not so uncommon.

¹⁵²There is a cartoon of a gentleman being offered a smoking pipe burning with marijuana. "No thank you", he refuses. "I'll stick to just getting drunk, like God intended."

¹⁵³These factors, actually, are those which must be given great care in conducting any session involving ASCs. Safety and fruitfulness are always the basic concerns.

¹⁵⁴Dr. Joe Kamiya, "Operant Control of the EEG Alpha Rhythm and some of its Reported Effects on Consciousness", in Tart, op. cit., pp. 507-17.

¹⁵⁵Toomin, "The Alpha Rhythm, Its Meaning and Applications", available from Toomin Laboratories, 6542 Hayes Drive, Los Angeles, California 90048. See also Brown, "Recognition of Aspects of Consciousness Through Association with EEG Alpha Activity Represented by a Light Signal", in Psychophysiology, vol. 6, no. 4 (1970), pp. 442-52.

¹⁵⁶Kamiya, op. cit. See also Elmer Green, et. al., "Voluntary Control of Internal States: Psychological and Physiological", Journal of Transpersonal Psychology, vol 2, no. 1 (1970), pp. 1-26.

¹⁵⁷Marvin Karlins and Lewis Andrews, Biofeedback (Lippincott, New York, 1972), pp. 71-99.

¹⁵⁸Several companies now manufacture such small EEG devices, but the quality of these devices varies from very good to astonishingly poor. According to Dr. Stanley Kripper, director of the dream laboratory at Maimonides Hospital in Brooklyn, who has tested several of the devices on the market, one of the best is a small model from Cambridge Cyborgs Corp., 4 Brattle St., Cambridge, Mass. 02138. Cost: approximately \$140.00, which is quite inexpensive.

¹⁵⁹op. cit., pp. 73-74.

¹⁶⁰Green, et. al., op. cit.

¹⁶¹Karlins and Andrews, op. cit., p. 79.

¹⁶²Ibid. has a bibliography that collects the significant research done on Biofeedback training (BFT) up till its 1972 publication date.

¹⁶³Other research in BFT indicates that human beings can learn to control other "involuntary" functions as well, such as blood pressure, heart rate, skin temperature, and so on, with the proper biofeedback training. See Ibid.

¹⁶⁴Charles Tart, "An Interview", Psychic, vol. 4, no. 3 (Feb. 1973), p. 10.

¹⁶⁵Evidence for this claim is not offered here, but the reader is referred to the relevant sections of the chapters in this dissertation on the psychological significance of ASCs, and on the religious significance of ASCs.

¹⁶⁶Accounts of meditation can be found in Wienphal, The Matter of Zen (New York, New York University Press, 1964); in Hittleman, Guide to Yoga Meditation (New York, Bantam, 1969); and the following four articles in Tart, op. cit.: Edward Maupin, "On Meditation", pp. 177-86; Maupin, "Individual Differences in Response to a Zen Meditation Exercise", pp. 187-98; Arthur Deikman, "Experimental Meditation", pp. 199-218; and Wolfgang Kretschmer, "Meditative Techniques in Psychotherapy", pp. 219-28. These sources present several of the different forms of meditation technique. Hatha yoga is another form of meditation.

Yet another form of meditation is suggested in Eugen Herrigel, Zen in the Art of Archery (New York, Vintage, 1971).

¹⁶⁷See, for example, Charles Tart, "A Psychologist's Experience with Transcendental Meditation", Journal of Transpersonal Psychology, vol. 3, no. 2 (1971), pp. 135-40.

¹⁶⁸Especially the section on meditation in chapter two on the psychological significance of ASCs.

¹⁶⁹Arnold Ludwig, "Altered States of Consciousness", in Tart, op. cit., pp. 9-22.

¹⁷⁰Askesis may, in fact, be a form of "sensory deprivation", similar in some ways to the sensory deprivation experiments.

¹⁷¹Dr. Richard Alpert of Harvard University's Psychology Department (later, after his years of study in India, Baba Ram Dass), who has experienced both the psychedelics and the pranayama breathing

exercises, has said that pranayama can do for him anything that psychedelics can do, thus suggesting that pranayama practice is quite a potent practice. This is altogether understandable when one recalls that breathing does, after all, affect one's body chemistry, and specifically one's brain chemistry, thus quite naturally effecting alterations in consciousness. It may very well be, in fact, that oxygen in large doses has a clearly delineable psychedelic effect. See "Baba Ram Dass Lecture at the Meninger Foundation", Journal of Transpersonal Psychology, vol. 2, no. 2 (1970), pp. 91-140; esp. p. 132.

¹⁷² Chanting also, very likely, affects one's breathing and thereby affects body chemistry, much as do the breathing exercises.

¹⁷³ See especially Erika Bourguignon, "Trance Dance", in John White (ed.), The Highest State of Consciousness (Garden City, Doubleday, 1972), pp. 331-43. This article describes some of the various sorts of ritual dances around the world that result in ASCs.

¹⁷⁴ Referred to in footnote 53 above.

¹⁷⁵ For example, Gunther, "Sensory Awakening and Relaxation", in Herbert Otto and John Mann (eds.), Ways of Growth (New York, Viking, 1968), pp. 60-68. On pp. 225-26 of the same source, the editor says "Bernard Gunther is a teacher of body awareness at Esalen Institute, Big Sur, California. He has developed his own approach to body awareness, sensory encounter and relaxation which is called sensory awakening." See also Gunther, Sense Relaxation (New York, Collier, 1968).

¹⁷⁶ F.S. Perls, M.D., Ph.D., Ralph Hefferline, Ph.D., and Paul Goodman, Ph.D., Gestalt Therapy, (New York, Dell, 1951), as well as Perls' other subsequent books and films.

¹⁷⁷ One hypnotist, in fact, reports that this method is effective for inducing hypnosis: The subject focuses attention on a strobe light flashing at about 10 cps, and after about 15 minutes he will be in at least a light to medium trance. Some subjects, with this method, are able to descend quickly to a deep hypnotic trance.

¹⁷⁸ New methods are being devised constantly at various growth centers around the country, of which the Esalen Institute is the prototype, in Big Sur, California.

¹⁷⁹ Ludwig, op. cit.

II

The Psychological Significance of Altered States of Consciousness

The thesis of this chapter is that altered states of consciousness evidence potential for significant psychological benefit, i.e., that ASC experiences are often avenues leading toward therapeutic effect and psychological growth. Some ASCs, in other words, have therapeutic significance for the human person in that they effect positive psychological changes in the person, changes ranging in value from learning control over habit patterns (primarily with hypnosis), all the way up to major personality growth, improved interpersonal relationships, and an enhanced ability to live fully. Such personality changes, most of which are mediated via noetic insight (i.e., self understanding), may be called therapeutic changes if they result in the remission of psychological disorders (e.g., neuroses or psychoses), or the changes may be called personality growth if they are a movement from psychological normality to a state of being which is healthier than the normal. These two sorts of psychological improvement will be examined in the present chapter.

A.

Growth and the Four Levels

The concept of psychological growth is by no means a simple

matter, for if we are going to say that a person has made psychological progress away from disease and toward health, we must have some pre-established notion of what we mean by disease and health. In some cases, of course, there is very little of this theoretical problem. For example, a man suffering from compulsive eating habits which have lead him to excessive obesity seeks out a psychiatrist who hypnotizes him, suggests that the compulsion disappear, that he return to normal eating habits, and that his weight then slowly return to normal. The suggestion is effective, and within a year the man has returned to normal weight, his compulsion completely gone. The therapeutic process may, of course, have taken several sessions and may even have included some psychoanalysis, but the point I wish to emphasize here is that the compulsion was eradicated. In cases of this sort there is very little, if any, theoretical question about what is disease behavior and what is healthy behavior. Similarly, there is very little, if any, theoretical problem in cases involving other sorts of compulsions, phobias, tics, anxieties, and the like, which can be helped with hypnosis, dreamwork, phantasy techniques, systematic desensitization, and other therapies which involve the use of ASCs. Nor does the theoretical problem about what constitutes disease and health arise in the case of manifest psychoses that involve extreme nightmarish, waking hallucinations of the most painful and terrorizing sort. In these cases, the subject wishes to terminate the symptoms, the psychiatrist considers them sick, and there is no question but that to terminate the symptoms would be a positive step toward greater mental health. Thus, when we are dealing with symptoms which are manifestly maladaptive, painful, and destructive, which both the patient and doctor would like to be rid of, there is no question about what constitutes a move toward health.

The question becomes a bit subtler, however, in the case of a "normal" individual who seeks "greater fulfillment", or a "fuller life", or "greater happiness". In this sort of situation, the struggle is not from disease to health (as in the former cases), but is rather from a state of normality toward something healthier than just the average. Physicians have begun to think in terms of higher and higher degrees of healthiness, and psychiatrists (and psychologists)¹ for a long time have been speaking of supra-normal psychological health. But how can we define that supra-normal psychological health? This will certainly be a concern if we are ever to claim that one who is already "normal" now makes progress in the direction of greater psychological health, for it can legitimately be asked: just what constitutes greater psychological health? Now I do not wish to minimize the importance of this problem, rather I wish to emphasize its importance for the difficult task of assessing personality growth. Yet, on the other hand, it seems to be the sort of question that is best answered by the theoretical psychologists, and for that reason I shall rely on them in this section of the chapter. I shall rely specifically on the ideas of the humanistic school of psychology, sometimes referred to as "third force" psychology, represented by the work of Gordon Allport, Carl Rogers, Fritz Perls, Victor Frankl, and Abraham Maslow. I shall rely specifically on one central concept that has been developed in that school of thought, and that is the concept of full humanness, or rather the concept of approaching full humanness. That concept declares that some persons are more or less fully human than others, i.e., that some persons have actualized more of their potential for humanness than others. Maslow, in this connection, speaks of self-actualizing persons, applying the term to

those persons² who are well involved in the process of actualizing their potential for full humanness. Without examining the matter in all its detail, it will suffice here to mention only a few of the characteristics of self-actualizing persons. They are generally more creative, more spontaneous, are very much engaged in what is to them a life-important task, they seek solitude and enjoy it more than average persons, are more able to fully engage themselves in a task or project or concern, and are less ego-conscious and timid. They are generally more concerned with the traditionally "higher" or nobler values (Maslow's B-values), such as truth, justice, liberty, moral goodness, beauty, authenticity, and so on. Their interpersonal relationships are more fruitful than most, less superficial, and more in line with Buber's concept of the I-Thou way of being (Maslow's B-love, Rogers' unconditional positive regard). Self-actualizing persons, to add one final characteristic, are more acceptant of themselves (in Fromm's sense of self love, or self-esteem), more acceptant of others, and generally more acceptant of the cosmos and their being in it. They are, in other words, healthier persons than the average, and they are healthier in the sense that they are more human, more free, more fully expressive of their personhood.³

With this notion of full humanness in mind, for which notion I have relied on the work of the psychologists, we can now consider the theoretical question mentioned earlier: What does it mean to say that a person has experienced therapeutic benefits from ASCs, or what does it mean to say that he has undergone personal growth? In light of the above considerations, I take it to mean that he ~~has made progress~~ toward approaching fuller humanness. Perhaps he has removed some obstacles or blockages (therapeutic remission of neurotic or psychotic

symptoms), or perhaps he has found the strength to take steps he had never before taken, or perhaps he discovered something which allowed him to move in a direction that he had previously not been able to see. For whatever reason, personal growth means the movement toward a greater actualization of human potential; in Maslow's terms, toward greater self-actualization.

Keeping this in mind, it can now be said that in innumerable cases ASCs are responsible for personal growth. In fact personal growth occurs, to one degree or another, in ASC experiences at all experiential levels, from the more shallow sensory level to the most profound integral level. It must also be said, however, that the deeper the level of the ASC experience, the more profound and thoroughgoing will be the personality growth. For example, the growth that occurs as a result of peak experiences at the sensory level will be far less profound, far less thoroughgoing, and likely to concern only certain aspects of the personality; whereas growth that occurs as a result of ASC experience at the deepest integral level is likely to be more profound, more lasting, more complete, and likely to concern one's entire personhood from top to bottom.⁴ One is liable, in that case, to find his whole being re-oriented, liable to find that his foundations have been shaken and rebuilt anew, and that he has been, so to speak, reborn as a new person.⁵ So personal growth occurs as a result of ASC experiences at all of the various levels, but is more profound, lasting, and complete if it occurs as a result of ASC experiences at the deeper levels.

The personal growth that occurs as a result of ASC experience at the sensory level, the lightest of the four levels, is likely to be along the lines suggested by Maslow as after effects of peak experiences:

the person will feel more integrated, less at odds with himself, more creative, more expressive of himself, more perceptive, better able to relate openly with other persons, more acceptant of self and others, etc.⁶ This in fact is what is meant by personal growth, but at this more shallow sensory level, the change will likely not be so fully profound as in deeper levels. At the recollective-analytic level, the level of human consciousness that Freud was so aware of with his emphasis on dreams, free association, ~~phantasy~~, hypnotic revivification, and the like, similar personal growth can take place. Freud was well aware of this, and was also aware that the completeness of growth depended on how deeply a person was able to go into his subconscious, and then how well he was able subsequently to integrate that material into his waking consciousness. Freud was well aware that personality growth depends on integration of the different layers of human consciousness, but he was aware of only two of these layers, the waking consciousness and the personal subconsciousness (which is the layer probed at the recollective-analytic level of ASC experience). Personal growth, thirdly, can take place as a result of ASC experience at the symbolic level of consciousness, one step deeper than the first two, and growth that occurs at this level will be far more profound than at the previous two levels. It is at this level, as C.G. Jung was well aware, that the person experiences the more primitive, the more ancient levels of his being, the deep primordial foundations of his being, foundations which underlie everything that has more recently been built upon them. It is at this symbolic level that the person plunges far deeper than the level of his personal subconscious, and begins to explore the vast regions of the collective unconscious, the regions in which are found the great symbolic archetypes described so

effectively by Jung. Here again personal growth occurs, though now it will be far more complete and fundamental than that which occurs at earlier, shallower levels of consciousness. And here again, as Jung was also fully aware, growth occurs as a result of integration of the different levels of consciousness. It is not enough that one simply experience these various levels, but he must somehow assimilate their contents, and integrate the matter found there with the other levels of his being. Profound personal growth toward fuller awareness, fuller humanness, fuller being in the world, can occur as a result of such integration. Finally personal growth can occur at the most fundamental level, the integral level, and here the growth is most profound, most complete, and most lasting, as a survey of the great mystics will quickly show. James⁷ and Poulain⁸ and Underhill⁹ have recorded such profound changes in a person's being as a result of mystical experience. Here the experiences are most fully integrated into the total being of the person (hence the term "integral" level), and affect all the various dimensions of his self, and his relations with the world. At this level a person finds himself able to integrate all the various layers of his existence, all the various levels of his consciousness, and able to orient them in a unified way toward the life goal at which he wishes to aim his being. It is at this level that his foundations will have been shaken most profoundly and the structures rebuilt anew; a new person is born.

We have seen now that personal growth occurs at all the various levels of consciousness, and that the deeper the layer that is experienced, the more fundamental and thoroughgoing will be the growth achieved.¹⁰ But I must now offer some specifics of such personal growth that occurs in altered states of consciousness, and I propose to do that according to the various techniques used.

B

Dreams

In the first place we can note the therapeutic benefits that result from dreams. Classical psychoanalysis, of course, has been aware of the dream ASC from the start, and aware of the potential therein for achieving therapeutic results. Freud is said to have considered dreams "the royal road to the unconscious", for it is via dreams that persons have most often gained access to the deeper strata of their consciousness. The point, as mentioned above, is not simply to dream, but to remember the dream in waking life so that the two layers of consciousness can be integrated. Here it should be noted that dreams are not all from the same layers of consciousness, that some dreams are the merely entertaining, or wish-fulfilling sort that hover in the sensory layers of consciousness, but which seem to bear no personal or symbolic psychological significance. On the other hand, there are also dreams that represent movements into the deeper levels of one's being, the recollective-analytic dreams that Freud solicited from his patients, and the symbolic-level dreams that Jung found so often in his patients and which involve movements into the deeper collective unconscious. It should be pointed out further that not only must one dream, and then remember his dream, but he must also in some way deal with that dream at the level of waking consciousness so that the material from the dream level can be integrated into his waking consciousness. Now various techniques have been evolved for this process of "dealing with" the dream material, Freud's classical psychoanalysis being only one such way. Role-playing therapies have been developed, in which persons act out the content of a dream or dream fragment and thereby attempt to make some sense of it, or

discover some sense in it, for their waking life.¹¹ The dreamwork seminar devised by Fritz Perls is one such structured attempt to integrate the dream material into waking consciousness. Here the subject is asked to re-tell the dream and re-examine the dream several different times, each time from the viewpoint of a different person or object in the dream, taking the viewpoint now of the judge in the dream (for example), next the viewpoint of the accused, next the viewpoint of the glaring spotlight which is being shined in the accused's eyes, and so on. All this is on the hypothesis that, the dream being the production of oneself, all the symbols in the dream are in some way symbolic of different aspects of the person, and it will be helpful to see them in that light in order to understand their psychological significance.¹² Another technique would be the strictly personal, introspective examination of one's own dreams,¹³ but as effective as we are at concealing unpleasant data from ourselves, this technique runs the risk of missing some of the most important messages in the dream symbols.¹⁴

The point here is simply that the material from the dream ASC must be somehow integrated into one's waking consciousness. But now, from another perspective on dreams, I must in some sense contradict myself; and that is in the sense that dreams are "health-making" experiences even when never brought to the surface of waking consciousness. Dreams seem to serve the function of somehow "processing" material that the person has lived through in his waking life, in such a way as to harmoniously assimilate it into the person's psychic structure. Here is an instance of material from waking consciousness being integrated into deeper levels of consciousness, and the psychological device that performs that function is the sleeping dream.

Nor is it necessary for the dreams to be consciously recalled in order for them to effectively perform this automatic processing. They seem to perform that processing function, that function of "de-toxifying", or unstressing, or absorbing minor stresses and trauma that occur in daily life, and they seem to perform it automatically, without the aid of our conscious mind.¹⁵ Now why is it that conscious recollection of the dream is not necessary for "therapeutic" benefits in this sort of "automatic therapy", whereas it is necessary in the cases of more severe neurotic trauma? I must frankly confess to not having a reply here, and must confess that I have not seen the question raised in any dream research either. But I could hypothesize the following, though it is conceptually rather inadequate: Perhaps it is the case that in the usual therapeutic dreamwork (a la Freud, Jung, Perls, etc.) it is necessary that the dream be recalled and dealt with because in those cases it is the material of the dream that must be integrated into waking consciousness. But dream recall is not necessary in this "automatic therapy" processing which dreams do, because here it is the material from waking consciousness which must be assimilated into the unconscious; it is the material from the more superficial layer of consciousness (the waking) which must be dealt with by the deeper levels. Hence the need is not to make the material available to waking consciousness (for the material has come from that layer), but rather the material must be available to the deeper strata of consciousness, and dealt with there. This may be the explanation for why this sort of processing need not be made conscious in order for it to be effective.

That this sort of processing takes place, it should be added, is evident in several ways, not the least important of which is the

following: When a person is experimentally deprived of dreaming¹⁶ he begins to evidence symptoms of neurotic decline, and the more prolonged the dream deprivation, the more severe the neurotic symptoms become. Going without the benefit of dreams, and their health-making effects, has the effect of making a person neurotic, and this neurosis can become, moreover, quite pronounced. Thus, not only is it possible for dreams to have therapeutic and growth producing effects for a person, but dreaming seems to be a necessary ingredient of a healthy psychic life even in order to maintain normality, that is, even in order to maintain average psychic health.

To summarize, now, this brief section on dreams as productive of psychological health, it can be said that dreams are 1) avenues to therapeutic benefits (remission of neurotic or psychotic symptoms, as Freud would say); 2) avenues to maintaining the average state of normal psychological health (by the automatic processing of stress events experienced during the day); and 3) avenues to personality growth and development (via the noetic insight which can be derived from an understanding of one's own dreams). Now why do these health-making benefits accrue as a result of dreaming? What is it about dreams that makes for the possibility of health-making results? In answer to that question I refer the reader to the thesis of chapter three of this dissertation, that ASCs are evidence of another dimension or aspect of reality that eludes normal waking consciousness, and that contact with that other dimension or aspect of reality is beneficial for the person.¹⁷ To specify the thesis to this particular question, it can be said that the health-making benefits of dreams accrue as a result of contact with another dimension or aspect of the real, which contact here occurs via our personal or collective unconscious. Furthermore that contact has positive effects, that is, therapeutic or growthful effects, to use

the health terms with which we are dealing here; and lack of contact with that other aspect of the real is pathogenic, and results in various forms of neurosis. Thus contact with this other dimension of reality is beneficial for the human being, and conversely, contact exclusively with the standard reality of normal waking consciousness is not beneficial, in this case leading toward pathogenesis.

C

Hypnosis

Hypnosis, as an altered state of consciousness, can also be a powerful medium for effecting therapy and personal growth. The medical and psychotherapeutic uses of hypnosis have been quite well documented,¹⁸ ranging in impact all the way from the eradication of minor habit patterns by direct hypnotic suggestion,¹⁹ up to the extremely powerful psychological experience of revivification,²⁰ which may have the effect of beneficially rearranging major portions of one's psychological geography. Some of the therapeutic uses of hypnosis in order of their potential for major psychological growth, are the following.

To begin with the least encompassing of the uses of hypnotic trance, we can mention remission of neurotic symptoms (or undesirable habits) by direct hypnotic suggestion. In this sort of therapy the subject is put into a hypnotic trance, is asked to recall the trait which he wishes eradicated, and then is given suggestions to the effect that the trait will not occur any more. Now this sort of therapy takes place on the sensory level of consciousness, for the effectiveness of the suggestion depends entirely on the subject's ability to

visualize the suggestion as really true. For example, to eliminate the habit of cigarette smoking, the following train of suggestions may be given under trance:

Now that you are quite relaxed and fully able to hear what I am saying very clearly, I would like you to visualize, to imagine as clearly as you are able, in full detail, the following course of events. Imagine that shortly after awakening you feel an urge to smoke a cigarette. Now picture yourself reaching to your pocket for a cigarette, but as you reach for it, it suddenly occurs to you that you have several reasons for wanting to quit smoking. Vividly imagine yourself now going over all those reasons for quitting (health reasons, cosmetic reasons, economic reasons, etc.), and imagine yourself being quite convinced by those reasons; you find them very forceful reasons. Now imagine yourself continuing to reach for the cigarette, taking one and placing it in your mouth, and now imagine yourself lighting that one cigarette. As you light it you draw in that one first drag, and now I want you to imagine a sudden, very intense awareness of a most disgusting taste. The cigarette tastes extremely bitter, so much so that it puckers your mouth, and you begin to feel nauseated. Take one more puff now on that cigarette and notice for certain how nauseous and bitter is the taste of that cigarette. And now I want you to picture vividly that from now on, that is how all cigarettes will taste to you. That now your taste buds have been affected in some way such that all cigarettes will taste more bitter and more nauseous than anything you have ever tasted, and you will find yourself quite unable to smoke any cigarettes because the taste is so abhorrent to you.²¹

A good hypnotist, of course, would take this very abbreviated wording and embellish it by painting a much more colorful and detailed image for the subject to imagine, for the effectiveness of the suggestions rests solely on the subject's ability to vividly picture every detail of the suggested situation in all its full color and emotional tone. Thus the hypnotist will spice the image with sensory vitality, will mention as much detail as he thinks helpful, and will attempt to use details from all the various sense modalities. The more sense

modalities that the subject is able to work into the imagined scene, the more will he become involved in the scene himself, and the more effective will the suggestion be for him to find cigarettes distasteful.

This same basic technique can be used for elimination of other habits as well of course,²² and has also been used for specific medical needs. The history of hypnosis as an anaesthetic is well documented,²³ especially in dentistry, and there are even instances of persons undergoing major abdominal surgery using only a self-induced hypnotic anaesthesia.²⁴ Hypnosis has numerous other medical uses too, especially in those cases that seem to be of psychosomatic origin.²⁵ Rather than go into detail on these various uses of direct hypnotic suggestion, however, I will simply refer the reader to the literature²⁶ and here be satisfied with simply pointing out once more that the effectiveness of the various suggestions depends on the subject's ability to visualize (and audialize, and tactualize, and so on) the suggestions given to him. This type of therapy, therefore, involves the subject's movement down into the sensory level of consciousness, the level in which the sensory imagery (whether "real" or "imagined") is very vivid, very real, and has a very powerful impact on the person. The deeper one is able to move into this level of consciousness, the more fully he is able to "become involved" in his imaginary productions, i.e., the more real they are for him. Effectiveness, then, involves the subject's ability to sacrifice what is normally taken for reality, that is to sacrifice the commonly accepted reality of the present situation, and to become involved in the suggested imagery,²⁷ making it (at least for the time) his reality. As far as he is able to do that, just that far will the suggestions be effective.

I hope so far to have pointed out that hypnotic therapy of the above sort²⁸ takes place as a result of ASC experience at the sensory level of consciousness.²⁹ The next two hypnotic techniques, that of phantasy and that of revivification, are effective as a result of ASC experience at deeper levels of consciousness. These two techniques, similar in some respects, have potential for more complete and more lasting personality change because they do take place at deeper levels of consciousness. They occur, I intend to show, at the recollective-analytic level of consciousness, and sometimes even, though rarely, at the deeper symbolic level. Let us begin with the hypnotic technique known as hypnogogic phantasy, or waking dreaming.

I use the term "phantasy" here, rather than the more popular spelling of "fantasy", because I would like to register in some small way a disaffection for the connotations of the word fantasy. The word fantasy connotes illusoriness and unrealness, and carries with it some small residue of moral opprobrium. Fantasy is something that one "indulges" in, is something that the wise and noble man will not allow himself, for fantasy is an "escape from reality". This of course is the commonly accepted evaluation (and it should be quite clear that it is an evaluation, normative and not descriptive) of interior sensory experience. I propose the term "phantasy" simply in hopes of erasing some of those connotations and allowing a more objective analysis and evaluation of phantasy experience.

Hypnogogic phantasy experience is of the sort described in the following example; I have abbreviated the account, for it was even more lengthy than what is here reproduced. The subject lies down on the floor, relaxes, and begins her guided phantasy. (The words in

parentheses are spoken by the guide.) The guide's instructions to her were to make herself very small and then to enter her body wherever she chose.

Following the directions, I closed my eyes and made myself very small. It seemed artificial at first, and then I became the miniature person. I tried to enter my body by way of my vagina (as I had feared) but found it was blocked. So I went back out and climbed up the exterior of my body. I can't remember how I got in next except that I went down either the esophagus or the trachea. (I was aware of dim memories from anatomy and a certain concern for getting the names and proper location right -- commented on later by a group member as an indication of my being a nurse.) It must have been the trachea -- I saw round rings of cartilage and I kept going down into the alveoli. This too was blocked. The little rounded air chambers kept me from going any further.

Suddenly, I saw my heart. It was floating in my chest cavity with no attachments -- just suspended in nothingness. I was very frightened by the detachment and struck by a sense of awe, in the bad way.

(Can you get across to it?) Bill asked.

"No! it's too smooth and slippery." My heart -- a cross between a conventional valentine and what I know a heart to be anatomically -- was very smooth, reddish, and rounded. Wet. I knew that if I jumped across to it, I would fall off -- down, down, down.

(Can you build a bridge?)

I felt comforted by the idea. "I can try. I'll put a plank across." The plank was a piece of muscle, rather grey, like the whale steak that I ate in Boston shortly after I got engaged. At the time I also thought it might be like a penis, but didn't want to say this to the listening group. I put the plank across and started gingerly across. Suddenly, the plank began to buckle up and down. "It's an earthquake!" I was terrified up on my precarious perch, feeling that I would fall off at any moment.

(Can you get some help?)

"Yes. I'll call out the Earthquake Rescue Squad." This was a group of little men, like Lilliputians, who lived in my big toe. They were rather like Snap, Crackle, and Pop in the Rice Krispie ads and wore great big Texaco Fire chief hats. When I called them out, they responded in great numbers swarming all over my legs and lower abdomen inside, running around furiously with their little ladders. Bunglers! They were so ineffectual -- rushing around frantically doing nothing while I kept calling to them, "Hey! I'm up here." They didn't pay any attention to me and the earthquake subsided. These little men were funny even though I was angry at them for not helping

me. out. I laughed and laughed yet this easily turned into crying. I was aware of a hysterical element.

Bill suggested that I make the bridge to my heart more secure, so I threw a braid (human hair type) across. At first it couldn't catch hold and finally did latch onto a little knot.

(Can you make the bridge more secure?)

The Golden Gate Bridge came as a link to my heart but, as so often both of the ends were shrouded in fog, and the two ends where it could be attached were obscured . . .

Did I go over and sit on my heart then? If so, it was similar to a picture I had taken while mountain climbing in the Tetons -- me sitting holding onto one leg on a big boulder . . .

Next I grabbed hold of a blood vessel and began a wild, free swinging in and out of my body a la Tarzan. It was exhilarating . . .

But my pleasure was cut short as I saw my heart fading away into the distance behind some hills. When I cried out in terror, Bill asked, "Can you catch it?"

I think I grew wings of some sort -- a bat or a voodoo doll -- and pursued my heart. When I found it, it was in a bird's nest, all shriveled up very small. It terrified me and I cried out again. It was like a little chicken liver.

(Can you feed it something and make it grow?)

"Yes, I can." All the time feeling like a tear-streaked, grubby little girl. I fed my heart (with a little beak) some Jello and bird seed with a little silver spoon. Suddenly, my heart expanded and filled every part of my body outline. Like silly putty. I laughed but was aghast at its immensity. I then regulated the feeding so it just grew a little. My heart became a little yellow canary which sang and was happy. Somewhere a yellow-and-black bee buzzed around and then stung me.

Bill asked me something about whether I could find something nice or good about it. I saw my heart with a glacier through the middle, but the snow was pleasant, bright, and warm. I began to make snow angels in it, which was a direct opposite to the black voodoo doll earlier in fantasy.

(Do you want someone with you?)

"Yes." A man I couldn't recognize came to play with me in the beautiful snow. We threw snowballs at each other, and then went into a bright, cozy, translucent igloo. My dog, Saluki, came in with us, and we were very happy . . .

I see my fantasy as similar to what I have read about LSD trips, and as utterly amazing. I knew I could terminate the fantasy by opening my eyes and got a lot of comfort from my group, especially the leader. I value the experience and remember it in the detail given above, even though it took place six weeks ago. I feel more aware of my own vulnerability, and question what experiences I must have had in early childhood to leave such indelible feelings of desertion and loneliness. I greatly value my fantasy experience.

Following this report, the therapist, Bill, adds these remarks.

During the fantasy, Sally physically went through all of the emotions she records: laughing, crying, tension, exhilaration. I took my job as fantasy guide to be helping Sally integrate her heart with the rest of her being. From the symbolism in the fantasy and from what we had already learned of Sally in the group, one of her difficulties was managing her feelings of affection. If she could build sound bridges from her heart to the rest of her body perhaps her love feelings could be handled more realistically in relation to herself. The work that Sally did symbolically and physically (through her physical changes throughout the fantasy) was to begin to overcome the alienation she felt toward her love feelings. The fantasy had allowed her to experience symbolically an accomplishment -- integrating her heart -- that she had never before done, thus increasing her confidence that she could deal successfully with romantic feelings and situations.³⁰

Phantasy is a vivid, waking, internal sensory experience that has the character of an episode; i.e., it is a lived event, and not simply a sensory display of colors or geometrical designs. It is an episode in which one is himself engaged, as a participant (usually) and not merely as an observer.³¹ Phantasy, of course, can be experienced with the use of other ASC techniques as well,³² but hypnosis is quite effective. The question to be asked now is, in what way is hypnotic phantasy therapeutic or growth producing?

In the first place, phantasy can be either therapeutic (remission of symptoms) or can be productive of personality growth, just as is the case with dreams. These two, therapy and growth, are on the same continuum, and differ only in this respect: Therapy is the attempt to move from the subnormal up to the normal, and personal growth (as the term is being used here) is the movement from the normal to a condition of above average, or supra-normal, health. Both therapy and personal growth occur, as in dreams, as a result of noetic insight. The dream and the phantasy are both instruments for noetic insight, and both produce their benefits as a result of the person moving into realms of

being that are inaccessible to normal waking consciousness.

In the specific example mentioned above, the subject comes to a direct noetic encounter with her psychological situation (a painful situation resulting from problematic love relationships, and she does so with the phantasy experience as her instrument of insight. Her guided phantasy journey through her own body has served as an opportunity for her to encounter the problem directly, in its concrete manifestation as her own heart. This, for her, has the character of an altered state of consciousness at the recollective-analytic level, for it bears manifest significance for her own psychological situation, and provides important insight into her personal unconscious. Freud would have been delighted with this therapeutic technique because of its advantages over dreamwork: the patient is awake, is in the immediate presence of the therapist, and the therapist can ask questions about what is occurring right now in the phantasy, and can also (by skillful guiding) affect the content, character, and outcome of the phantasy episode. The technique is a most effective one for noetic insight, at the recollective-analytic level, into one's personal unconscious.

What sort of insights are available to a person as a result of phantasy experience? One can discover important aspects of his present psychological situation, important aspects of past determinants which have influenced his present situation, and important aspects of his future-directed hopes, wishes, fears, and anxieties. Further, not only can he discover these aspects of his self via phantasy, but he can confront them directly (in concrete symbolic form) and do battle with them in the most immediate and effective manner. A person's fear of heights, for example, may appear in phantasy in the form of a great dragon, and then we have the case of symbolic concretization of a

psychological fact. The psychological fact by itself is a difficult sort of entity to encounter directly, but in the form of a ferocious dragon it can be dealt with concretely, primitively, and in a most immediate and effective manner. This sort of battle, or direct encounter, occurs very frequently in phantasy experiences, and leads to what Freud termed catharsis, catharsis being a singularly effective therapeutic device.³³ Thus, not only can phantasy experiences provide noetic insight into the personal unconscious, but it can also provide a theater³⁴ for direct cathartic encounter with objectified, symbolically concretized aspects of oneself. This sort of encounter has proven to be a most effective therapeutic device for dealing with neurotic symptoms, behaviors, and attitudes.

I suppose the matter should not be left without commenting a bit further on the fact that a person can in some sense deal with himself by dealing with a dragon. This does seem rather odd, but it seems also to be a fact. Now why? The only point that can be made is that the human psyche is just made up in such a way that it can encounter symbolic concretizations³⁵ of itself, deal effectively with those concretizations, and thereby have effectively dealt with some aspect or aspects of itself. There is no doubt that symbolic representations, in dreams and phantasy and other ASC experiences, have a definite character of "realness" about them; they come across to the self-participant as vivid, as fully present (in Marcel's sense of that term), and as exceedingly vivacious and substantial. In the phantasy experience, in other words, they operate as real, elemental facts; they are forceful, effective, and generally impress themselves upon one as being unquestionably real, and demandingly substantive. They are, to the matter bluntly, real experiential facts. That is an important

part of the answer, but the other part is still a question: How is it that these unusual things and events (gods, dragons, disembodied eyes, hearts, and so on, endlessly) can symbolize psychological facts? Why do these particular symbols get chosen to stand for other particular facts? I'm not sure that it can be answered why. The obvious answer is that there is some "similarity" between the object and the psychological fact, - a similarity which we can somehow sense but not entirely put our finger on. But yet this answer is not adequate either for the "similarity" is often only a metaphorical similarity, and that in turn rests on only a common acceptance. It seems, rather, that we can only take the word of the experiencer about what his symbols stand for, and then secondarily the word of the "expert" who has listened to several such experiencers. At any rate, if Freud was correct that poles and knives in dreams can symbolize phalluses, and that climbing a staircase can symbolize the slow arousal of sexual excitement, then it should not be difficult to see how a dragon could symbolize a much-feared aspect of oneself, or how an abyss could symbolize the psychological experience of hollowness and emptiness. Nor should it be difficult to understand how, if a broken bridge can symbolize a broken relationship between two persons, it might be possible that the act of repairing the bridge could provide insight into repairing the relationship. Might it not be possible, and I think a great deal of therapeutic data bears this out, that repairing the bridge in phantasy can offer insight into how the relationship might be repaired? And finally, to carry the matter one final step further, is it so difficult to understand how a phantasy encounter with the dragon might itself be cathartic and therefore therapeutic? At any rate, whether the matter is theoretically explainable or not, the fact remains that direct, elemental encounters, in phantasy, with symbolic concretizations of psychological facts, very

often proves exceptionally therapeutic.

Nor is phantasy work used only for therapeutic purposes (remission of undesirable symptoms or habits). It is also used for, and has proven itself to be very helpful for, personal growth (i.e., the movement from average to above average psychological health, the movement toward self-actualization). This quest for self actualization, for growth up from the average, is beginning in recent decades to gain more of a hearing, and thus techniques are more and more being devised to facilitate such growth. Previously in the young science of psychology, the whole focus had been on therapy; more recently, as the science has begun to mature, its concerns have broadened and it has begun to concern itself with the additional goals of personality growth and self actualization. Just as techniques were developed for promoting therapeutic change, so now techniques are being developed for promoting personal growth toward self actualization, toward fuller humanness. Many of these techniques involve the use of altered states of consciousness, and one of these is the use of phantasy work, as induced by hypnotic trance.

The technique used here is the same as that above, inducing a state of relaxed suggestibility, and then presenting the subject with an image, or a hint of a place to begin. This sort of phantasy experience may stay only on the sensory level, being only entertaining and exciting, and bearing little if any psychological meaning for the understanding of oneself. In this sort of phantasy the subject can be quite taken with the experience, find it most interesting, and be completely entranced with the enjoyment of exploring his new world. This was the case, for example, in one phantasy in which the subject found himself on the beach of an atoll in the south Pacific, gazing out over the crystal

clear lagoon, which he found extremely fascinating. He was overwhelmed by the beauty of the situation in which he found himself. Then he noticed a mountain peak not too far off, and wanted to go explore. After some time he was able to climb the mountain, then turn and gaze back down at the beach on which he had earlier been sitting. He found the sight the most beautiful he had ever experienced. Later he went back down to the beach and rested by the lagoon. ("Take one last look around now, for you'll be leaving soon. Capture it solidly in your memory.") He looked around, found himself overcome by the beauty of the panorama, said a sad goodbye to the place, and returned to normal reality by opening his eyes.³⁶ Now this sort of experience (not uncommon in phantasy work) is a very powerful sort of experience, even though it does remain on the sensory level of consciousness, even though it does not bear manifest psychological or analytical significance. It is frequently accompanied by great emotion, great smiles, laughter, or tears, and is personally experienced as having great aesthetic impact.³⁷ Even at this level, if the psychologists are correct,³⁸ important personal growth can occur both in the experience and as a result of the experience. This sort of phantasy experience can be characterized as a peak experience (Maslow's term), and the personal growth that accrues as a result of peak experiences, accrues also as a result of this sort of phantasy work on the sensory level.³⁹ The experiences are, after all, quite powerful, and it would be surprising indeed if no alterations at all occurred as a result of such a powerful experience. Still, the sort of phantasy work exemplified by the atoll experience remains on the sensory level, and does not have the impact that an experience on the deeper recollective-analytic level can have.

Phantasy experiences in the recollective-analytic layer of consciousness can also help move one toward personal growth, toward

greater self-actualization. The following example concerns a man who, like almost all adult human beings, had without conscious intent restricted his capacity to be sensitive, had limited his feeling potential because of emotional trauma in his past. This is not a desirable trait, this restriction of one's capacity to feel, but it is so common among adult human beings that it is considered "normal".⁴⁰ To eliminate some of this restriction, i.e., to allow oneself to be more sensitive to the affective side of life, represents a step toward personal growth,⁴¹ and that is the step toward personal growth taken by the man, a novelist, in this abbreviated account. The gentleman, a Mr. Leo Litwak, was taking part in one of Dr. Schutz's workshops at Big Sur, California.

During the workshop, Litwak became aware that he had closed himself to certain feelings because of overwhelming war-time experiences. He asked Dr. Schutz to lead him on a fantasy excursion through his own body to locate the sources of his emotional coldness. As Litwak describes it, "the trip through my body lasted more than one hour. I found wounded friends whimpering: 'help me, Leo', which I did -- a close friend, yet after he was hit no friend at all, not missed a second after I heard of his death, numb to him as I was to everyone else, preparing for losses by anesthetizing myself. And in the course of that trip through my body I started to feel again and discovered what I'd missed. I felt wide open,⁴² lightened, ready to meet others simply and directly.

In this case, as in innumerable others of the same sort on the re-collective-analytic level, the experience itself is not only insightful, but is also directly productive of growth. That is, as a result of experiencing the material at that level of consciousness, with all its vividness, all its impact, all its emotional color and brilliance, the person is in some way nudged (or pushed) off in the direction of personal growth.⁴³ Thus, hypnotically induced phantasy can occur (and be growthful) on the level of the recollective-analytic.

Hypnotically induced phantasy can also occur, though much more rarely, on the deeper symbolic level of consciousness, and here the growth that is effected will be more fundamental and more complete; also, less likely to be lost subsequently. At this level of consciousness are encountered some of the perennial human symbols, the archetypes as Jung terms them, that reside deep in the collective unconscious. These symbols seem to connect not so much with one's personal psychological situation (in so far as it is idiosyncratic); rather they connect more with what is common in the human situation, what is perennial and eternal. They seem to have bearing on the human condition in general, in which we all participate. The particular archetypal symbol encountered in the following example is that of the wise old man, the sage, the ancient one who carries with him an aura of great knowledge and wisdom and understanding. Jung sometimes refers to the wise old man as the archetype of meaning. He is, says Jung, "the superior master and teacher, the archetype of the spirit, who symbolizes the pre-existent meaning hidden in the chaos of life. He is the father of the soul."⁴⁴ I would like now to offer an example of such a phantasy experience at the symbolic level of consciousness, but instead of doing so I shall serve two purposes at once, and offer instead an example of a procedure for guiding one into such an experience. Now this procedure, because it is so forceful, is to be used only with those persons who have undergone a series of training in altered states of consciousness, and who have explored much of their internal psychological structure via experience at the recollective-analytic level and consciousness. Given those conditions, the following guided phantasy work can begin.⁴⁵ After the induction of a trance, the guide begins:

Go deeper again, and deeper, and know that one of the symbolic forms existing within you and able to bring you such knowledge, has been called the "wise old man", and this wise old man does exist within you, and can be brought into your awareness.

Continue to go deeper, and as you go deeper, you are drawing closer to the wise old man, who will manifest to you. And you will become aware now of a gathering darkness, and, as your trance deepens, you are aware of being on a road and struggling up and up along the road, and you are taking this direction up, even as you go deeper into trance, so that the wise old man will be able to speak to you at the highest level of development you have yet achieved, and you will keep climbing up until that is possible.

Moving up, climbing up through the darkness, until the darkness starts to lift a little, so that you can make out rocks lying on the road, and going up and up and up, and going deeper and deeper into trance. And you should know now, and understand, that in trance sometimes you reach a point when you find that having gone down and down, always going deeper as you go down, it happens that even as you keep going deeper, in geographical terms it will seem to you that you are going up and up.

You will feel strongly that it is just such a thing that is happening to you right now, as you keep climbing, not finding it too difficult to continue making this ascent. Going deeper and deeper into trance, as you go up and up along the path, and you will catch a glimpse in just a moment of the place you have been climbing toward. It is a little house at the top, and within this house to which you feel yourself drawn, and drawn more and more strongly, lives the wise old man.

Going up and up, approaching the house, and at the same time deepening the trance, until you reach the door of the house, and knock, and wait there for the wise old man to open the door and invite you to come inside of that house.

You are going to be able to stay with him there, and speak with him at considerable length, and ask him anything you might want to ask. But you will have to be completely open and honest, holding back nothing, since that would be pointless and he already knows much more about you than you yourself are aware of, and he understands you much better than you understand yourself. So it would be self-defeating not to be completely open, since anything short of that will put needless limits on what you can ask, and will distort all you say. Just keep in mind that what you would like to have from this wise old man is the benefit of his very great knowledge and wisdom, and you want his answers to the most important questions you are able to ask.

In just a minute, I am going to leave you for a time with this wise old man, and I'm going to make sure that

you have all the time you could possibly need for your conversation with him. I am going to give you seven minutes of clock-measured time, along with the suggestion of accelerated mental processes, AMP, as you have learned it and thus are able to respond without any conscious effort to the suggestion.⁴⁶ And this means that, subjectively, you will have available to you all the time you need, and this can be hours or days or even whole weeks of time. It will be however much time you need to ask the wise old man any questions you can think of concerning your own life, your goals, and the best means of achieving those goals. And you will have this conversation with him beginning right now!

It should be pointed out that although details of individual experiences will differ, the general outline of the situation will be the same for those who experience it, and will pretty much follow the structure provided by the guide. It should be recalled that the affective impact of this sort of phantasy work is quite intense, and the manifest significance of what is experienced is often very powerful indeed. Persons who experience this sort of phantasy, in fact, sometimes have a tendency to accept it as truly revelatory, as unquestionably true, and as the sort of inspired truth that must never be critically examined. It is sometimes wise, therefore, for the guide to offer some "debriefing" suggestions after the phantasy expedition is over and before the subjects are awakened from trance. It might go something like this: After suggesting that everyone will be able to recall all the details of his journey, and that he will write it down later, for future reference, the guide says:

When you read and think about your account of your conversation with this symbolic form, you will make a reasoned, critical analysis of what was said to you, and you will do this with the firm knowledge that you are not dealing with revealed truth, but with ideas and images and facts that may be erroneous, and that may or may not be of value to you. You have been exploring a possible source of important information and insight, but as with all materials brought back by you

from subjective worlds and realities, there must be a subsequent weighing and testing, and the value must be demonstrable.⁴⁷

And then the trance is terminated.

Now the point of this example is to illustrate two points: a) what sort of phantasy experience can take place on the symbolic level; and b) what sort of symbolic level phantasy experience can be productive of personal growth. (A secondary reason for this example is to illustrate one possible technique for a guided phantasy). It should not be difficult to discern the potential in the above example for personal growth. The encounter with the wise old man archetype, a symbol of aspects of the human soul that lie far deeper than we imagine, is itself an important encounter; but further than that, one is given the opportunity to ask questions of this wise old man, and given the opportunity to hear answers that swell up from the deepest recesses of the self. The potential for personal growth in phantasy work at this level of consciousness is not difficult to guess; the potential is very high, the results often surprisingly powerful.

So far now I have attempted to show, in this section on hypnosis, that hypnosis can be effective for both therapeutic purposes and for purposes of personal growth. I have tried to illustrate two types of hypnotic techniques, direct suggestion and phantasy work, and have tried to show the ways in which they can be successfully employed for therapy and personal growth. And I have also indicated the different levels of consciousness in which these techniques are effective, the sensory, the recollective-analytic, and the symbolic.⁴⁸ Now, besides direct suggestion and phantasy work, there is one other area of experience that occurs with hypnosis which we have yet to examine, and that is the phenomenon of revivification with abreaction. I intend to deal with this quite briefly.

Revivification with abreaction, as mentioned earlier,⁴⁹ is experientially different in kind (not just in degree) from the usual sort of simple imagination, for in imagination the person is involved only as an observer, watching the events as they are played out before him. It is not different in kind, however, from phantasy experience, for in both phantasy experience and in revivification the self is fully engaged as a participant. Revivification, in fact, can rightly be said to be a special type of phantasy experience, with this qualification: it is the re-living of a specific event from one's personal past, and most other phantasy experience is not; for this reason we must place revivification in a special category, and yet at the same time include it within the circumference of phantasy experience. Revivification, then, being the re-living of a specific event already lived through once in waking life,⁵⁰ occurs at the recollective-analytic level of consciousness. It bears manifest psychological significance for the subject, inasmuch as it almost always takes one back to a time of severe emotional trauma, and for that reason it can prove powerfully therapeutic and growthful. Revivification and abreaction has a profound impact on the subject, sometimes so profound that an amnesia reaction occurs and the psyche will not allow itself to recall the abreaction it has just gone through. In which case the amnesia may be permanent, or may be only temporary until the psyche has healed itself enough to be able to consciously accept the recollection of the traumatic event. In either case, and even in the case of those who recall their abreaction, the influence it exerts upon them is profound.⁵¹ Its potential for therapeutic benefit via catharsis is its most obvious asset, and yet it also provides bundles of material for the workings of personal psychological insight. Thus, revivification, which is a special form of phantasy at the recollective-analytic level, and which can occur as a result of work with the hypnotic trance, has significant

potential for therapeutic and growth producing results.

We have seen now three ways in which hypnosis, as an altered state of consciousness, can be productive of therapy and personal growth; by direct hypnotic suggestion, by phantasy work at the sensory or re-collective-analytic level, and by revivification with abreaction. The question now presents itself, as it did at the end of our consideration of dreams and growth; why is hypnosis capable of such important therapeutic change? What is it about hypnosis as an altered state of consciousness that makes for its great potential as a growth-producing agent? Why is it that altering one's state of consciousness by hypnotic trance can be productive of such powerful results? Here once again I must refer the reader to one general thesis of this dissertation, the thesis that ASCs represent movements of the human psyche into a different order (or orders) of reality, an order that is too elusive for normal waking consciousness to ever catch up with. This other order, or dimension, or aspect, of reality is, even though it normally eludes our awareness, nonetheless quite real, quite substantial, and quite experientially valid. This other order of reality, even though it does not fit the standard patterns and laws and specifications of our common notion of what constitutes reality, is nevertheless still real, present, efficacious, testable, perceptible, and so on. To specify the thesis to this particular question, it can be said that the great power and potential in hypnosis derives from the fact that it puts one in contact with regions of being not normally tapped, in contact with worlds of experience that elude normal waking consciousness. It can be said further, that one is able to touch these other orders of being by means of faculties in human consciousness, faculties for perception and awareness, that most persons do not even guess are available to them.

These faculties lie at the level of our personal and collective unconscious, and we begin to be aware of the operations of these faculties only when we move into deeper levels of consciousness, such as the sensory, re-collective-analytic, and symbolic levels. I am suggesting, therefore, that hypnosis is one tool for altering consciousness, that as such a tool it can put us in touch with the operations of faculties that we normally lack awareness of, and that by doing so it helps us to move temporarily into another order of reality. Furthermore, contact with this other order (or orders) of being can be a very powerful, impactful, and beneficial experience for the psyche which is willing to make the effort. To state the matter in the terms of chapter three, the experience of transcendence is growthful, freeing, rejuvenating; a generally enlarging experience, for him who takes the step beyond the bounds of the standard part of reality.

D

Alpha and Theta Training

Another procedure for altering conscious states, alpha and theta training, can also be productive of therapeutic and growthful results. The training technique for learning control of one's EEG rhythm, as I have outlined it above in the chapter on ASC techniques, can be very helpful for nourishing positive change in oneself. In the first place, the simple act of learning to control something as (seemingly) difficult to control as one's "brain waves", is itself an encouraging step for most subjects. The discovery of control itself, and the exercise of such control, can be a thoroughly freeing and life-

enhancing sort of discovery, for it makes one aware again that he does have control over his destiny. "After all", says the newly initiated subject, "if I can control such a subtle thing as my brain rhythms, why I can probably also control areas of my life that I would never before have guessed possible."⁵² He may very well be correct in this too. More than that, it may also be true that simply because he has the confidence that he can exert more control over his life, he therefore can. It may very well be a sort of self-fulfilling prophecy, the psychological equivalent of the biblical saying, If you would but believe, you could move mountains. The simple discovery of one's ability to exercise control over the state of his brain, can itself be therapeutic and growthful.

If it is growthful in this way, however, it comes only as a side effect, as unsought "spin-off", (to use a managerial term), for the central benefits of such training lie elsewhere. It will be helpful at this point to remind the reader that electroencephalographic alpha and theta rhythms are those rhythms of brain energy which characterize a subjective state of deep quiet, "inner peace", relaxation, satisfaction, "peaceful quietude", ability to concentrate, easy flow of imagery, and so on. Slow, strong alpha and theta rhythms (4-12 cycles per second), in fact, are the EEG rhythms that are especially characteristic of deep meditation, of quietly intense prayer, and of deep relaxation.⁵³ In fact, the procedure developed here in the western world for learning to produce alpha and theta rhythms, is very much like the oriental procedures for learning meditation,⁵⁴ and has sometimes been referred to as our western style of raja yoga. Furthermore, the state of consciousness achieved in alpha and theta training has proven to be similar to (if not identical with) the state of consciousness which is

achieved in deep meditation.⁵⁵ This is an important consideration to keep in mind when one sets out to examine the benefits of alpha and theta training, and the ways in which it can be therapeutic and growthful.

In such an examination we find that the growthful benefits that accrue as a result of the altered states of consciousness experienced in alpha and theta training, are of two basic sorts. There are, in the first place, those benefits which result primarily from the imagery and phantasy flow that often occurs in this practice. And, in the second place, there are those benefits which are slower in coming, more subtle, and longer lasting, which result primarily from the long term practice of alpha and theta work, say over a period of many months or years. With this distinction in mind between the two different sorts of growthful results that take place in alpha and theta practice, I can now point out that both of these are handled elsewhere in the body of this chapter, and therefore need not be dealt with here. The reader can instead be referred to the other sections of this chapter which deal specifically with the therapeutic or growthful benefits in question. 1) For the first type of benefits, those resulting from imagery and phantasy flow, the reader is referred to section C of this chapter, the section on hypnosis, and specifically to the portion of that section which deals with hypnotically induced phantasy work. He is referred also to section E of this chapter, the section on psychoactive chemicals, and specifically to the portion of that chapter which deals with the phantasy experiences that occur in the psychedelic state. 2) For the second type of benefits, those more subtle and longer lasting benefits which result from long term practice of alpha and theta work, the reader is referred to section F of this

chapter, the section on the growthful benefits of meditation. He will find there an analysis of what these benefits are, and how it happens that they are brought about.

But now given that such benefits do come about as a result of practicing alpha and theta training, the question once again arises as to why these benefits happen? What is it about alpha and theta training that makes for its having such great growth potential? To state the matter very briefly, the answer lies in the fact that the subject moves to a deeper, more fundamental level of conscious functioning, and at that level comes into contact with a dimension of reality that normally eludes his awareness. And as a result of such contact, he is able to discover certain important facts (noetic insight) or he is offered the opportunity to live through certain experiential events (phantasy and/or catharsis), thus providing him with the impetus to move toward fuller humanness, toward self-actualization, or, thirdly, as in the case of the long term benefits of meditation, he is enabled to exist for a time quietly in that other dimension of being, and to bring back with him some portion of the vastness, the spaciousness, the largeness of soul, and the quietness of being that is characteristic of that other dimension. Which is only to say that it is enlarging and fruitful for one to transcend the limits of the usual sort of reality.

We have, now, considered the therapeutic and/or growthful results of these altered states of consciousness: dream consciousness, hypnosis, and the alpha and theta states. It yet remains for us to consider the same sort of benefits that result from chemically induced altered states of consciousness, and from meditation. Let us move first to a consideration of the chemically induced states of consciousness.

E

Psychedelic Chemical Agents

I think that it is safe to say that there is still a great deal of controversy over the abuse, or even the use, of psychedelic chemical agents. Specifically, in the field of therapeutic usage of psychedelic chemical agents, the controversy rages not only over the largest question of whether or not to use such psychopharmacology, but even among those who agree that such agents can be extremely helpful adjuncts to therapy, among themselves they sometimes differ on internal questions; questions such as what dosage is best for various therapeutic and growthful purposes, questions about the way the guide should function and the purposes he should strive to serve, questions as to the comparative benefits of more or less structure in the session, and so on. (After all, since this particular therapeutic device is so recently developed, it is only to be expected that it should not yet have settled into a standard pattern.) However, I point this out only as a matter of interest, for by itself the fact of controversy cannot determine the value we place on psychedelic therapy. How then can we determine whether or not these chemicals have any therapeutic worth?

For purposes of this dissertation it will be best to simply rely on the research that has been done to date. Unlike the situation that obtained a decade ago, it can no longer be said that "there just isn't enough research done so that we can make up our minds on the matter." On the contrary, although research is still in progress, and although there is a great deal yet to be learned about these chemicals,

nevertheless, thousands of articles and scores of solid scholarly books have been published in an attempt to describe and evaluate the effects of these chemical agents.⁵⁶ A significant portion of that research, furthermore, has been dedicated to evaluating the potential of these chemicals for purposes of therapy and personal growth. Thus, there is a good deal of research available on the basis of which rather solidly founded generalizations can be made.

These generalizations that can be made, it must be remembered, concern only the psychedelic chemicals, and do not concern the scores of other psychotropic chemicals. It was pointed out in chapter one that psychotropic chemicals can properly be divided into three categories: those which are central nervous system (CNS) stimulants, those which are CNS depressants, and thirdly those which we are calling psychedelic. The psychedelics include primarily the following agents, on which the most research has been done: Lysergic acid diethylamide-25 (LSD-25), psilocybin, mescaline, dimethyltryptamine (DMT),⁵⁷ and cannabis, both indica and sativa, whose active alkaloid is in the tetrahydrocannabinol group (THC).⁵⁸ Of these psychedelic chemical agents, the research that has been published so far regarding therapy and personal growth, concerns primarily the first three, LSD, psilocybin and mescaline.⁵⁹

Now just what does the research on these chemicals indicate? The research indicates, to summarize it in a word, that the chemicals are extremely potent psychotropic agents, that they can be dangerous, and yet that they also have surprisingly high potential for psychotherapy and psychological growth. They can be dangerous, but they can also be powerfully therapeutic and growthful. Caldwell, for example, in his LSD Psychotherapy summarizes in seven pages the

research that had been done up till then on psychedelics and psychotherapy.⁶⁰ At the end of that summary, which is a well-balanced, broad, succinct, and well done survey, he concludes with these remarks.

In the light of the foregoing survey, it seems that the common run of psychoneuroses such as anxiety reaction, phobias, and obsessive and compulsive states can be treated in psychedelic and psycholytic therapy without great risk and with high probability of improvement. Suicidal and depressive states present greater risks. Although they can be treated to good advantage, it is probably wise that treatment of such problems be attempted only in programs tailored specifically to them. Patients with suicidal tendencies should definitely be hospitalized during treatment, with every safeguard applied to prevent them from damaging themselves.

Of the personality disorders, the passive infantile personality is as intractable with the psychedelics as with any other form of therapy. Sexual problems can be profitably handled, as can problems of alcoholism and the schizoid personality, provided again that drugs are administered in a therapeutic method designed to meet the needs of these particular problems.

Of the psychoses, schizophrenia alone has been treated enough for us to speak of recovery and improvement possibilities. Here too it seems that neither borderline nor full-blown cases of schizophrenia should be treated in the general run of psychedelic and psycholytic therapy. However, by now it seems well proved that a carefully designed regimen of therapy need not aggravate the symptoms and in many cases can bring about recovery or real improvement.⁶¹

So we must conclude from all the research that has been done that psychedelic chemicals do have great demonstrated potential for psychotherapeutic usage. "Scores if not hundreds of therapists in many countries, working with the psychedelic drugs, have found it possible in one or a few sessions to eliminate a neurosis that had resisted months and even years of nondrug psychotherapy."⁶² Psychedelic therapy has proved helpful in cases that before were intractable or seemed resistant to cure, it has proved helpful (surprisingly so)

in the usual sorts of psychological disorders, and it has, furthermore, been productive of personality growth toward self-actualization.⁶³

The research solidly indicates that this is the case,⁶⁴ but it also indicates, just as solidly, that if they are improperly used they can be very dangerous.⁶⁵ Thus, in order to avoid such dangers psychedelic therapists have evolved specifically designed therapy settings, dosage levels, ways of guiding the sessions, and so on. There is controversy, of course, about how to structure the session within the accepted limits of what is best, but at least there are accepted limits, and therapists are agreed about what must be avoided in the session if dangers are to be minimized.⁶⁶ Without such built in safety measures to insure security and lack of threat for the subject, serious dangers may manifest themselves: dangers such as prolonged psychotic breaks, "freaking out", encountering subconscious material that is too much for the subject to handle, thus precipitating serious psychological disorders, flashbacks, and other undesirable after effects. Such serious negative results do occur, but it must be stressed that they occur almost exclusively in unstructured "do-it-yourself" psychedelic sessions. The rate of such untoward negative after effects following a well structured therapeutic session with a competent guide is extremely low, very likely as low as such untoward negative after effects which result from traditional psychoanalysis.⁶⁷ Thus, with competent guiding, session structuring, and selection and preparation of subjects, the dangers are significantly minimized, and the benefits maximized.⁶⁸

Now what are the benefits that have been demonstrated to result from psychedelic therapy? The benefits are the same as those mentioned in the discussion of earlier ASC therapies: remission of undesirable behaviors, traits, attitudes, ideation, etc., and such remission

constitutes therapy, i.e., the return to normality from a situation of subnormality; and secondly, personal growth, the movement toward greater actualization of one's full human potential. Dr. Sidney Cohen lists the following "desireable aims which are generally agreed to be in the direction of personality growth", and which sometimes begin to become actual as a result of work with psychedelic chemicals.

1. A reduction of neurotic anxiety with a retention of "realistic anxiety".
2. Personal feelings of worth, meaning and hope.
3. Feelings of self-fulfillment in work or other activities.
4. The ability to express "healthy" aggression in an acceptable manner.
5. A high level of functioning commensurate with one's capabilities.
6. The capacity to know oneself without too much distortion. This requires that one's defensiveness not be excessive.
7. The capacity to enjoy the physiological pleasures.
8. Flexibility and adaptability to life stress; the capacity to endure, or, when necessary, to compromise.
9. Low levels of stereotypy in thought content.
10. An appropriate sense of responsibility.
11. A capacity to love and be loved.
12. A satisfactory relationship to authority; the acceptance of good or necessary authority; the willingness to struggle against bad authority realistically.
13. An ability to tolerate ambiguity and dissonance in the environment.
14. An awareness of the immediate and distant situation.
15. Sensitivity to the needs, feelings and thoughts of others.
16. The ability to see oneself and one's culture with a measure of humor.

Naturally all these desirable objectives are never completely achieved. We spend a lifetime, with or without professional assistance, moving toward and away from maturity.⁶⁹

The simple point which I wish to make here is only that work with psychedelic chemicals can be a powerful influence in the achievement of therapeutic and growthful changes. Such changes can occur as a

result of experiences at any of the four levels we have outlined, and again we can say that the deeper the level of consciousness experienced, the more profound and lasting is the growth likely to be.

It will be helpful, at this point, to offer one illustration of such psychochemotherapy involving a psychedelic agent. This case, again requiring extensive quotation, is taken from the research of Masters and Houston, and involves experience at the recollective-analytic level. It is, strictly speaking, an illustration of therapy (as I have been using the term here) for it involves an elimination of the decision to commit suicide, and the discovery of a new-found meaning in life.

Although the guide did not know it at the time, S-1, a businessman in his late forties, had "definitely made up my mind to kill myself, and for me LSD was the straw the drowning man clutches at. Although I kept quiet about my intention, for fear I would not be given the drug, this decision to have an LSD experience was the last plaintive outcry for help of a man who was standing on the edge of a precipice and getting ready to jump."

Beginning very early in his session, S dredged up a host of old memories and lived through some calamitous experiences from his early and later childhood with considerable emotion. He then analyzed at length his attitudes and values, claiming to have arrived at some important insights. Yet, none of this occurred in such a way as to suggest that the subject was profoundly involved with his productions. Instead, S gave the impression of someone who is just "going through the motions" -- as if this sort of thing were a duty which he felt obliged to carry out. However, after several hours of such behavior, S abruptly regressed to an infantile state, curling himself up into the "foetal position", in which he remained without speaking for perhaps thirty minutes. He then emerged from this state and rather tersely acknowledged the regression. After that, he seemed slightly euphoric but otherwise unchanged. At no time did he discuss his plan to take his own life. Instead, S talked about the drug-state psychology and about philosophical and religious matters. The effects of the drug now diminished rapidly and he was taken to his home.

Only some two weeks later did the subject disclose what had happened to him during his session. He revealed the existence of a long-standing "chronic depression" that had resisted the efforts of several therapists and finally had "helped lead" him to "the very brink of suicide". Since his psychedelic experience, S reported, this depression had been "totally absent". He then went on to say that during his LSD session he had suddenly felt his life "flickering and about to go out, like a burned down candle". He had "died" and then been "reborn", awakening to find himself "all curled up like a foetus in the womb". Once he had "pushed free and unrolled from that position" he had "entered into a new life exactly like someone who has died and been reborn, leaving behind all the torments of the old life".

This experience of "dying" in the psychedelic experience is not a particularly rare one and numerous other writers have made reference to it. And the subsequent "rebirth", as was the case with this subject, often is into a "new life" with "all the old troubles left behind". However, there is another facet to this case which seems of particular interest. The subject remarks that:

"It was absolutely essential that I die. It was not the depression alone that created this urgent need within me. I had lived with the depression for years and while it was extremely painful it was not beyond my ability to endure. No, there was something else that I cannot explain beyond saying how I felt. There was this inescapable and irresistible feeling that I must die. I am absolutely certain that had I not "died" in the LSD session I would have had to die in some other way, and that could only have meant really dying. Committing suicide, destroying myself, as I surely would have done."

These and other statements made by this subject suggest a possibility that seems worthy of serious consideration. The question is posed as to whether in some cases the suicidal individual cannot satisfy his "need to die" by "dying" in a drug session so that he then does not "have to die" by other means and in a final, irretrievable way? Since it is possible in some cases to induce the experience of "dying" it seems to us that therapists should explore the possibility of salvaging suicidal individuals by this method . . .

S reported several months later that "the very idea of suicide now seems to me abhorrent on those rare occasions when I think of it at all. The other day I read a magazine article about LSD that warned that this drug might cause people to kill themselves. Let me tell you, LSD can prevent people from killing themselves. I know it is still too soon to say with

any certainty that I have really been 'reprieved'. I am convinced, though, that it is true, and I cannot imagine ever having been in such a desperate state of mind."

S, for some six months after his session, received weekly encouragement from the guide and then reported himself able to "go it alone". Over one year later, all still seemed to be well with him.⁷⁰

Now this example can be taken as illustrative of the manner in which psychedelic chemicals work their therapeutic and growthful effects. Such effects result from intensely lived-through, or re-lived-through, phantasy experiences, accompanied by the abreactive explosion of the psychic energy bound up within those experiences. Living through such a phantasy, encountering all the powerful, poignant, and inescapably demanding symbols and ciphers⁷¹ which arise before one, and then allowing oneself to contact that reality with his full affective presence, such seem to be essential elements of effecting the sort of startling therapeutic and growth changes that can come out of psychedelic experience.

Thus it can be seen that the personality dynamics at work here are similar to, if not identical with, the dynamics of personality growth in hypnotically induced phantasy. The sole difference seems to lie in the magnified power of the psychedelic chemicals for moving a person into those deeper levels of consciousness. Leuner, one of the foremost psychedelic therapists on the Continent, says it very simply, in a conversation with Caldwell. After Leuner has introduced him experientially to phantasy experience, Caldwell remarks, "So that's hypnogogy?" (Leuner's term for phantasy). Says Leuner:

"Yes. You like it?"

"Well, it's better than I thought, but it's not as clear as the psychedelics and I don't contact the emotions as well."

"That's the reason I use the psychedelics. When I worked with hypnogogy it was the best tool I could find. Now the psychedelics are the best."⁷²

Now with the above survey I hope to have shown that psychedelic psychochemotherapy can be a powerful agent for therapeutic and growthful personality alteration. At this point we may stop, before moving on to a consideration of meditation, and ask again: why is it that psychedelic chemicals can be such powerful agents for growth? What is it about the experience that results from their use that allows for such growth potential? My response here is the same as that response that has been three times verbalized earlier, but this time with an important addition. In the first place it must be reiterated that the great potential in such chemical agents lies in their ability to move one into an order of being that normally escapes his attention, and they do so via experience at deeper levels of consciousness, the sensory, the recollective-analytic, the symbolic, and the integral. One becomes able, by exercising deeper and more fundamental levels of his awareness faculties, to contact an order of reality that is vaster and more heavily value-laden than his normal daily waking reality, and as a result of such contact he may undergo important positive alterations in his personality. As a result of such contact he may find his appreciation of living mildly enhanced (as in some psychedelic experiences at the sensory level), or he may find the basic elements of his being rooted up, shredded, and then restructured in a new way, so that now his fundamentals are arranged in a radically different way than they were before (as in some psychedelic experiences at the symbolic and integral levels). But now one other fact must be acknowledged, and that is the fact that those deeper levels of consciousness, those other regions of reality, are not entirely beneficent; they can be dangerous as well. Movement into deeper levels of consciousness can put one in contact with aspects of his personal being that he is not yet capable of

handling; he may encounter there phantasms that he is not yet mature enough to deal with, symbols and ciphers that point toward regions of being that he is still too frightened to acknowledge. There has been a tradition in some schools of philosophy that reality is "too much" for human beings to bear, that human beings cannot face the fullness of reality in all its ugliness and sheer overwhelming "givenness", for if they do face it fully, they will go mad. Thus, this school of thought continues, man establishes barriers between himself and the full perception of reality, he puts on perceptual blinders, and hides behind a screen so that he sees only "as through a glass darkly". He limits his vision in these ways because he knows somewhere subconsciously that if he faced reality in its fullness it would wither him, drain the marrow from his trembling bones, and render him childish, idiotically, insane.⁷³

Is there any truth to this philosophical tradition? It seems likely that there is at least this much truth in it, that some persons are able to handle some aspects of reality that others are not yet mature enough to handle. It is true, in other words, that for many human beings, perhaps for almost all of us, reality in its total fullness is too much, is de trop to use Sartre's phrase, and thus we blind ourselves to certain dimensions of experience because we know that should they invade our awareness they would overwhelm us, render us mad, to one degree or another. So we effectively block them out of consciousness, call them unreal, argue vehemently against those who suggest they are real, and adhere stubbornly to our very limited notion of what constitutes the real. Thus it can be suggested that the less mature and less evolved⁷⁴ members of our race will be those with the more constricted limits to their reality, for they are not yet capable of

handling the vastness that lies beyond what they consider the limits of reality. And the more mature, more evolved human beings, those who are able to handle the greater stress and able to assimilate the more complexity, will be those who can also admit into consciousness the awareness of some of that vastness of being which lies beyond the limits of the standard reality. So, to the assertion of that philosophical tradition, that reality if known in its fullness, would be too much for human beings to bear, we can answer yes; that is true of human beings, but in varying degrees. Some, the more mature and healthy and evolved human beings, will be able to accept into consciousness far more of the vastness of being, even perhaps more dimensions of being, than most of us are able to accept. And it is very likely true that the mystics represent the peak possibilities of the race as it has so far developed.

To return now to a consideration of the dangers involved in contacting other orders of reality, the deeper levels of consciousness: the danger is very real, and can be conceived in the following manner: Some are able to handle depths that others are not able to handle, some are able to accept and understand orders of reality that others cannot afford to accept. If forced into contact with levels of his being deeper than he can handle, a person risks madness, or at least risks developing some form of response in his being that will be a device for negating what he has encountered in his depths. The danger of encountering more than one can handle is not so great in other techniques for achieving ASCs, primarily because those depend so much on one's own ability to move into his depths, and the psyche seems to regulate the depth to which it dives according to its capacity for handling those depths. In hypnosis, for example, which is essentially autohypnosis no matter who performs the induction and gives the suggestion, such dangers

are extremely rare; similarly with meditation, alpha and theta work, the various forms of yoga, and so on. The psyche regulates its own depth and so the risks are not so imminent. With chemical agents, however, a significant amount of the impetus for moving to those depths rests with the chemical itself, and is out of the hands of the person involved. To some extent ⁷⁵ he is moved there without being asked, whether he wills or no. And therefore the dangers are more pronounced with such chemical agents.

Practically speaking, these dangers can be greatly minimized and almost entirely eliminated if the proper procedures for psychedelic therapy are scrupulously adhered to: proper training and education for the guide, proper guiding, proper setting and structuring of the session, proper selection procedures in admission of subjects, proper preparation of subjects, and so on. Given these precautions (precautions agreed upon with virtual unanimity among those professionals who have been working with psychedelic agents), the dangers are almost entirely eliminated; but without such precautions, the risks become far greater and the possibility increases for untoward aftereffects to occur, as well as the numerous possible dangers that can occur during the psychedelic session itself, if the proper precautions are relaxed. ⁷⁶ One must be quite careful, therefore, in the use of psychedelic chemical agents, for they have the power to move one through depths of his consciousness and into regions of being that can be frightening and quite overwhelming in their impact, and yet which also have significant (surprisingly significant, for those who have not been involved with the psychedelics) potential for healing, and for promoting personal growth. Why? Because they are capable of moving one into a dimension that harbors great stores of value, and that offers a viewpoint from which

one can view his present dimensions of being more objectively. The objectivity offered in this other dimension can be either very fruitful, as it is almost all of the time one contacts that dimension; or it can be very dangerous if one encounters more than he is presently capable of handling, which happens quite seldom, and given the proper precautions, virtually never.

With this we can conclude our examination of the therapeutic significance of those altered states of consciousness which are occasioned by the ingestion of psychedelic chemical agents. We can move now to an examination of the final technique to be considered in this section on the therapeutic and growthful significance of altered states of consciousness, the technique of meditation.

F

Meditation

It must be remembered, throughout this section in which we deal with the technique of meditation, that by the term meditation is meant something quite specific. As was described in chapter one, the term meditation as used in this dissertation means a specific sort of technique, and is not meant to denote that type of rather unstructured mental ruminating which we in the West usually mean when we say, for example, "I think you ought to go meditate on that for a while", or "Let's meditate on this passage." That Western usage of the term means approximately "to think about" something, or to "mull it over" in one's mind. As the term is being used in this dissertation, however, it denotes a method of mental or spiritual concentration, a discipline

for learning the ability to focus attention in a specific way, and for learning to "center" one's whole being.⁷⁷ The technique of meditation is susceptible of many variations, as mentioned in chapter one, but all the variations can properly be termed meditation for they all have important points in common, and lead to the same common ends.⁷⁸

Just what are the ends achieved as a result of practicing meditation? Various sorts of ends can be obtained from the practice of meditation, and in this chapter we will consider the health-making effects of meditation.⁷⁹ These health-making benefits can be examined under three headings, the headings of Relaxation, Phantasy, and Methatherapy, each of which will be examined in its turn. The first and second can be taken briefly, and the third at a bit more length.

1. Relaxation. Since Dr. Edmund Jacobson's work, which was first published in 1934,⁸⁰ it has been recognized that the ability to relax is an important prerequisite for psychological and physiological health; and that much psychosomatic disease and much neurosis results from the fact of chronic tension in contemporary civilized life. The ability to relax oneself at will, to break the strain of chronic tension, is both preventative of psychological and psychosomatic disorder, and also therapeutic of that disorder which has already implanted itself. Dr. Jacobson's progressive relaxation technique, for example, when practiced regularly, has been shown to effectively cure disorders that range from ulcers and asthma, to high blood pressure, migraines, and epilepsy.⁸¹ The practice of meditation even seems to cause a major decrease in drug abuse among those who meditate regularly.⁸²

Now what does the research on meditation show about relaxation? The research indicates that meditation is a technique which induces a surprisingly deep state of relaxation, even in those who have practiced

it for as little as six months, and the relaxation achieved seems to be deeper even than that achieved most of the time one is sound asleep. What occurs in meditation is that the metabolic rate drops rapidly, as indicated by various measurable physiologic factors, and stays at that low rate during the course of the meditation, thereby allowing the organism the psychological and physiological benefits of deep relaxation. The research indicates that respiration rate drops, pulse rate drops, oxygen consumption drops, lactate concentration in the blood declines,⁸³ skin resistance (measured in ohms) rises rapidly,⁸⁴ and the intensity of the slow EEG alpha wave increases significantly, all signals which indicate an important drop in metabolism rate and a deep state of relaxation.⁸⁵ And with such a deep state of relaxation comes the relief from psychological and physiological and psychosomatic disorders which often result from the chronically anxious pace of modern civilized man's life. If simple relaxation brings any benefits, and the research unanimously indicates that it benefits the organism in scores of ways, and if meditation causes a state of deep relaxation, which all the research indicates, then meditation will be markedly effective in its ability to itself bring about such benefits. Meditation, the research shows, is significantly beneficial, even if it is considered only in its aspect of deep relaxation.

But meditation seems to have other aspects besides that of being a deeply relaxing state, and two of those aspects will be considered in the remainder of this section: its aspect as a medium for phantasy experience, and its aspect as a metatherapeutic agent.

2. Phantasy. The state of consciousness achieved during meditation also provides an excellent medium for the spontaneous production of phantasy experiences.⁸⁶ Such phantasies arise during meditation so

easily and so frequently, in fact, that most teachers of meditation (both ancient and modern) agree in discouraging the meditator's interest in such phantasies.⁸⁷ The meditator should ignore such "images and thoughts" (as they are sometimes referred to), allow them to pass freely out of his mind, so that his consciousness can pass beyond them to even subtler (or deeper) levels of consciousness. If the mind becomes attached to these "images and thoughts", say the teachers, it will not be able to pass beyond them, just as the mind cannot move into the realm of the spirit if it becomes "attached to things of the world". Thus, the teachers continue, such phantasies should be ignored so that one can become conscious of even deeper levels of (his) being.

This instruction of the teachers of meditation seems to be good instruction; one's mind does not move to deeper levels of consciousness if it becomes "attached to", or overly interested in the productions of a more superficial level of consciousness. Masters and Houston have argued this point quite conclusively in their research with psychedelic chemicals,⁸⁸ and it seems to be experientially quite valid.

On the other hand, still keeping this advice from the teachers in mind, it must also be pointed out that such phantasies are not entirely devoid of worth. They can, in fact, provide the sort of therapeutic and growthful results that the phantasy work described earlier in this chapter provides: allowing one to encounter levels of his being that escape his normal waking consciousness. Most such phantasy experiences in meditation seem to occur at the recollective-analytic level, and thus are able to allow one the kind of insights and experiences available at the level of consciousness. The following,

for example, is a report of a meditative phantasy experience that takes place at the recollective-analytic level; it is, in fact, an experience of revivification and abreaction, being a vivid reliving of an experience the subject went through as a child. The subject is a woman in her late forties, who practices meditation.

Last night I started to meditate . . . and all of a sudden I felt small, like my head only reached the tabletop. My mother came down and took my hand and I had feelings of intense pleasure. And then I had an overwhelming sadness and I tried to see my mother's face and couldn't, it was all foggy. And then I realized this total sadness and started weeping profusely and an overwhelming sense of panic came, and I repeatedly wanted to see her face and couldn't, and I started to shake and my bladder started to empty as it does in a little girl, and that brought me out of meditation. I remembered violently that my mother was dead and felt this sadness and then it lessened and ever since then I've been having vivid memories of things I hadn't been able to remember since her death. I wasn't seeing that child -- I was that child. I've been living every emotion of it. Since back then it's the first time I've felt that happy feeling I had with my mother. Since then I felt this terrible sense of loss and cried several times. I didn't when my mother died. I feel undone inside. I'm geared to sad memories of my childhood and all these happy ones are flooding in now. Today when I saw my daughters' faces I really saw them like I hadn't ever before, and they knew, they responded. I'm seeing every person as though for the first time they're 3-dimensional instead of 2-dimensional. I've always been very controlled, I don't think I've given myself permission to react before. Now I don't feel these are people, but playmates. It's a good feeling. I didn't know I wasn't feeling anything before, but I know from now I didn't. It's like all the grey cardboard figures came to life. Had you asked yesterday I would have felt my perception was excellent, but I've been perceiving people through learned responses, like a nurse,⁸⁹ registering skin tone, calcium deposits on teeth, but not seeing them. All that is different now.⁹⁰

So the phantasies that occur in meditation are almost always of the sort that occur at the recollective-analytic level, as is this one. We

can thus summarize this second heading by saying that some therapeutic and growth producing benefit can result from meditation, due to the fact that meditation is a nutritive medium for the production of phantasy experiences. Meditation is also much more, of course,⁹¹ but it is at least this: a practice in the nourishing of an altered state of consciousness (a meditative state of consciousness) that is frequently productive of important phantasy experiences. Such phantasies are beneficial in that they often result in growth and therapeutic change, in the same manner that phantasies discussed earlier in this chapter also are productive of growth and therapeutic change. This is the second way in which meditation can have significance for psychological health.

3. Metatherapy. The third way in which meditation is productive of psychological health results from the fact that it is practiced regularly, over an extended period of time.⁹² This makes it different than some other ASCs which happen only a few times to a person. This aspect of meditation depends on its extended practice over time, for this "metatherapeutic"⁹³ effect, although gradual, is nonetheless cumulative, and therefore can be rather extensive and rather potent. The effect results from a specific phenomenon that characteristically takes place during meditation, a phenomenon that can properly be termed "unstress-⁹⁴ing". Unstressing occurs regularly during the practice of meditation, and takes many forms.⁹⁵ The assumption behind the concept of unstressing is that the human organism retains traces of trauma, large or small, that it undergoes, and that these traces of past trauma can be detrimental to the organism. This assumption, of course is not new; Freud made the same assumption, that traumatic events in one's past leave stress residue in the organism, and that stress residue can be detrimental unless brought up to the light and allowed to dissipate itself.

The unstressing that occurs in meditation is analogous to the sort of unstressing that Freud intended in his therapeutic procedures: it is a spontaneous release of the residual traumatic stress still latent in the organism. Furthermore, the assumption continues, any normal adult, having lived through innumerable stressful events in his life, now harbors a certain amount of such stress residue in his system, and it would be healthier for him if he could be relieved of that subliminal anxiety. Dreams, of course, as we saw in an earlier part of this chapter, constitute one avenue for unstressing, for one of the psychological functions that dreams seem to perform is just such releases of minor tensions that accumulate during the day. Dreams do not seem to be sufficient for the task, however, for human beings (especially in modern society) often seem to accumulate stress and tension at a faster rate than the organism can normally handle it. Therefore, by the time a person has reached adulthood he has accumulated a residue of stress and tension that would take a great deal of unstressing to erase. But, says Goleman, meditation can, if practised regularly, perform just the unstressing functions that are necessary to relieve these stress residues. And just how does such unstressing occur? Sometimes it occurs on a simple somatic level,⁹⁶ sometimes on a purely emotional level,⁹⁷ and sometimes (as in dreams) it occurs in the form of phantasies and perceptual experiences in any or all of the various sense modalities.⁹⁸

At any rate, when the unstressing does occur, it relieves the organism of a major obstacle to growth: the organism that is not hampered by residual anxiety left over from stressful situations in the past is an organism that is not so rigid as before, and more able to be continually adapting to the demands of each new situation as

those new situations arise. For it is just those most rigid personalities, those who are most neurotic and most unable to adapt their way of behaving to the demands of the specific life-situation, who are most burdened with anxiety and stress residue from traumatic occurrences in their past. Given the opportunity to rid themselves of these calcified deposits from the past, such rigid personalities could break free and become more flexible and malleable. This in fact is just exactly what happens, over the long term, in the course of a program of regularly practiced meditation.⁹⁹ Given a long enough sustained practice of meditation, a person may even surpass the norm, may supercede what passes for "normal" psychological health, and may make long strides toward what Maslow terms self-actualization, toward what Goleman terms "a fifth state of consciousness".¹⁰⁰ At this stage of development the person is free not only of psychopathology¹⁰¹ but free also of what Maslow terms "Metapathology". Metapathologies include such states of mind as "cynicism, nihilism, bleakness, black-and-white thinking, disintegration, boredom, hopelessness, insecurity, selfishness, confusion, conflict, depression, uneasiness, and so on".¹⁰² The "fifth state of consciousness", as Goleman uses the term here, is that achieved after a long practice of meditation, and he explains¹⁰³ that he means by the term approximately what Assagioli means by the "super-normal Man",¹⁰⁴ or what Watts means by "the liberated Man",¹⁰⁵ or what Laing means by the man who has attained "true sanity".¹⁰⁶ And yet, says Goleman, "the fifth state person continues to function as though completely adjusted to social reality, for he has readjusted at a higher level of integration." ¹⁰⁷

The long term practice of meditation, then, has the noticeable effect of acting as a "psychic lubricant" ¹⁰⁸ for relieving the

meditator of residual anxiety and stress left over from past events, and as a medium for processing current stressful events, so that cholesterol-like residue will never accumulate to cause such a calcification in the life blood of the psychological life. Tart says, in a research article on meditation,

We normally carry out all sorts of activities with insufficient attention and/or insufficient awareness of our own reactions to them. This results in building up a tremendous backlog of partially processed experiences, unfinished business. The psychic lubricant function of transcendental meditation is to allow these things to come back into consciousness during meditation and, by virtue of now being conscious, to have the processing of them completed. Thus they no longer block other psychic processes.¹⁰⁹

Tart's metaphor, in this passage, is somewhat different than our use of the concept of unstressing, but the message being conveyed is the same: Many of our past psychological events still bear within them a psychic charge or energy that has not yet been exercised or discharged; and it must be so discharged in order to acquire full and unblocked usage of our total personality. Meditation seems to be a significant help in this process of discharging those past unused energies, thereby freeing the meditator of the obstructions which they constitute.

Meditation, thus, seems to carry important potential as a metatherapeutic agent, slowly freeing one from psychological scleroses, and allowing the meditator to become a more flexible, stress-free, and vivacious agent in the world.

To sum up the therapeutic significance of meditation, it can now be said that the practice of meditation has important potential for therapeutic results via three of its more noticeable aspects, the aspects of relaxation, phantasy experience, and unstressing which leads to a kind of methatherapy. These three overlap of course, and

in some sense are necessary each for the other, but it has been helpful to separate them for purposes of discussion. Certainly in any given experience of meditation, it is likely that all three aspects will occur to one extent or another: the meditator will be relaxed, will experience phantasy to a lesser or greater extent, and will undergo a certain amount of unstressing, and for that reason it is likely that meditative benefits will accrue in all three ways from any one meditating session. The great power of practicing the meditative state of consciousness, however, results from the fact that it is practiced regularly (usually more than one session daily), and practiced over an extended period of time (many months or years), and thus has the possibility of building results cumulatively.

G

Summary

We have now considered various kinds of altered conscious states, and have seen that many sorts of ASCs are quite capable of rendering persons healthier as a result of significant experiences in those ASCs. We have seen that therapeutic changes and movement toward self-actualization can occur as a result of experience with dreams, hypnosis, phantasy, alpha and theta training, psychedelic chemical agents, deep relaxation, and meditation. We have seen that this therapeutic growth and these movements toward self-actualization can occur as a result of ASC experience at any of the four levels of consciousness, the sensory, the recollective-analytic, the symbolic, or the integral levels, but that the deeper the level at which the ASC experience

takes place, the more radical and thoroughgoing will be the personality change that results. An ASC experience occasioned by hypnotic trance, for example, which moves the subject into a state of consciousness at the sensory level, does have a certain amount of potential for producing beneficial changes in the personality. But on the other hand, a phantasy experience at the much deeper symbolic level (which phantasy may be occasioned by direct suggestion, or by dreaming, or by a chemical agent) carries with it a much greater potential for personality growth that will turn out to be more radical, more thorough, and more long lasting. Furthermore, at the end of each section in which we dealt with a different ASC and its therapeutic worth, the question was raised about why this sort of ASC was capable of producing such movements toward greater health in many individuals who had experienced such ASCs. Likewise now, in our summary of this section on ASCs, it will be helpful once again to raise the question: What is it about certain ASCs that provides them with such powerful potential for therapy and growth? An answer to this question may come on various levels, two of which I shall propose here. One possible metaphysical answer, for which I shall take sole responsibility, has already been suggested. Certain ASCs seem to provide a person access to different ways of being conscious, and may provide a person access to a different aspect of reality. It may be, in other words, that there exists another type of reality, reality of another sort than we are normally conscious of. Religions, after all, have always suggested this hypothesis, and clumsy as their attempts have been at describing the nature of this other sort of reality, they have at least offered testimony that innumerable persons (intelligent and simple men alike) have had the inkling that there is more to reality than meets the normal eye. Human beings in all ages, in fact, in ways varying from religious

practice down to occultisms and superstitions, have testified to a belief in some other form or dimension of reality; yet, silly and grotesque as most of those beliefs have seemed, they do at least (as William James has said) "forbid a premature closing of our accounts with reality".¹¹⁰ They suggest that our notion of the limits of possibilities for reality should not be so rigid as to absolutely eliminate the possibility of other types, or other orders, or other dimensions of reality. Furthermore, my hypothesis maintains that ASCs may provide a person access to another order of reality and thereby provide him with the means for therapeutic growth. This explanation, in terms of another sort of reality, or another order or dimension of reality, would constitute a metaphysical explanation for the therapeutic growth-generating potential of altered states of conscious: they provide a beneficial and nourishing contact with states of non-ordinary reality.

A psychological explanation is also possible, and the one that will be briefly sketched here was first introduced by Dr. Hanscarl Leuner, professor and director of the Department of Psychotherapy and the Nervenlinik, University of Goettingen. The central concept in the explanation is that of the "transphenomenal dynamic systems" which inhabit the human psyche. The TDS -- as it is abbreviated -- can also be referred to as a psychological complex or gestalt which inhabits the psyche and directly influences behavior and attitudes. Following is Caldwell's description of the TDS, in this case as it relates to psychedelic therapy.

Every therapist and nearly every patient has now realized that psychedelic therapy proceeds by a series of problem-solving movements. As soon as one problem or psychic gestalt is reviewed and

solved, another appears, as if waiting in line to take its place. These therapeutic movements and the psychic systems they comprise are the "transphenomenal dynamic systems."

They are "transphenomenal" in the sense that they are limited neither to one mental function nor to any particular time of life, but seem to branch out through the personality into various functions of thought and behavior, cutting across the years through apparently unrelated periods and incidents. Working them out involves a plunge into the depths of the psyche, where time and space and the ordinary frameworks of conscious orientation disappear, and where the facts of experience and awareness are rearranged about inner dynamic structures of the psyche that are still not completely understood. ¹¹¹

How does this concept of the TDS help us with a psychological explanation for ASCs causing therapeutic growth? Leuner's answer¹¹² is that TDSs which are disrupting to the personality need to be resolved, and in some altered conscious states they spontaneously present themselves for resolution by nudging their way into the forefront of consciousness. The process of spontaneously presenting themselves to the forefront of consciousness in order to be resolved is not usually, however, a mild and gentlemanly sort of process. Rather the process has more the character of storm and terror and diabolical chaos. The process of coming up into full consciousness, in fact, i.e., the long and painful coming into awareness of this transphenomenal dynamic system, itself constitutes the therapeutic process, so that once the system is fully before the awareness of the experiencing subject, it no longer wears the diabolical aspect of terror and chaos. It now is seen in the light of day, is understood more clearly than before, and in the very act of swimming up from the depths of the subconscious to present itself to the light, the TDS has divested itself of its horror and its power to maim; it has become domesticated by

virtue of coming into the light of consciousness. An example may be helpful here. Caldwell offers an example of the sort which, he says, might appear "about half way through psycholytic therapy, or at about the tenth to the twentieth session",¹¹³ and which can be taken as illustrative of the sort of TDS resolution that frequently occurs in ASC experience. "Frequently", says Caldwell,

"the new material is heralded by an almost psychotic state of jumbled perceptions and emotions. Shattered images, insanely juxtaposed, whirl slowly through the imagination, and bodily perceptions go askew. One arm seems to float off across the room or the sense of balance flies out of kilter; the whole universe seems to be collapsing, piece by piece, in one dizzy, meaningless spiral. This is the outer ring of repression, a blocking of all the channels of symbolization which encapsulates the approaching storm below. By degrees, out of this roiling chaos, portents of unpleasant significance begin to materialize: a strange fantasy, or a childhood memory that slowly goes awry, verging on the incongruous and horrid. And as a sense of tension and anxiety mounts, these images begin to replace each other with the jittery rapidity of summer lightning. Muscles tighten, the breath comes quicker, the pulse rate rises; these manifestations are often accompanied by physical pains or spasms, such as gagging or cramping, which assault the body in intermittent waves. A more ominous turbulence begins to reveal itself as the winds of emotion rise. Finally all images, all physical symptoms, all emotions are swept up into a tornado of psychic disturbance as the outlines of the problem, intellectual and emotional, begin to come clear, for here at the peak of the psychic storm occurs the crisis of recognition.

If the essential content of the TDS is repressed emotion or desire, it now appears, gradually divesting itself of the aura of wickedness and bestiality which created the storm of repression in the first place, becoming by degrees more bearable, satisfying, and even ecstatic, until the imaginative acts which formerly seemed the essence of evil are now revealed in all their subjective justification. Now the patient participates in a fantasy of the long-repressed desire. On the other hand, if the repressed content of the TDS is a traumatic memory or the awareness of an act whose motives the patient would deny, the clarifying recognition occurs quite suddenly, at the very peak of the storm. At first it may seem trivial: a key phrase, the memory of a slight gesture or a snatch of conversation. The mind pauses to consider it with the same begrudging attention one might give a rift of

blue sky in a hurricane. Yet curiosity, preceiving its strange and surprising relation to all these frenzied emotions, gradually understands that here is the key to the tempest. Slowly the emotional turbulence subsides and is replaced by the knowledge it was designed to conceal. Once the repressed content reveals its full subjective meaning, whether by verbal symbols, emotional expression, or direct apperception, the resolution is accomplished.

The conclusion of these hurricanes of psychic conflict is almost always pleasant and often joyous, for the realizations are never as awful as the storm of repression in which they are hidden. Patients find both the intellectual pleasure of self-understanding and the emotional relief of knowing that their secret feelings are neither as unjustifiable nor as horrid as they had felt.¹¹⁴

This description of the resolution of a disturbing transphenomenal dynamic system can be taken as typical, at least in so far as such a variable phenomenon admits of "typical instances".

Now, to the question about why ASC experiences have potential for causing personality growth, the psychological answer can be phrased in this way: Many ASCs have potential for initiating personality growth because they have the peculiar capacity of bringing to the forefront of consciousness certain disturbing subconscious complexes (called TDSs above), and by so exposing them to the light of awareness divesting them of their power for destruction. This in fact was and is the aim of classical psychotherapy from Freud on to the present: to bring to the light of consciousness those disturbing psychic elements which are lying deep in the subconscious. The key here is in the act of making conscious what heretofore was somehow subconscious. According to the hypothesis here suggested, many altered states of consciousness seem to be more receptive to the awareness of heretofore subconscious material, i.e., seem to be more available to perceiving subconscious material, than is normal waking consciousness. And if

one wishes to make certain subconscious materials conscious, many ASCs are more adequate to the task than is normal waking consciousness. Therefore, many ASCs can be extremely helpful therapeutically, for they can significantly facilitate the eruption of subconscious material into the light of consciousness, thereby making therapeutic personality growth a real possibility.

Thus, in answer to the question: What is it about certain altered conscious states that makes them so helpful in bringing about personality growth? I have offered two hypothetical explanations, each on a different level. On the metaphysical level I have suggested that in ASCs one may find himself in contact with another type or order of reality which allows him a perceptual ability that he does not normally exercise in waking consciousness; and due to this dilated perceptual ability, he is able to perceive the sort of reality that makes personality growth a very real possibility. On the psychological level, on the other hand, I have suggested that the virtue of ASCs is in their ability to allow certain subconscious materials to rise to the surface of consciousness thereby, a la classical Freudian psychoanalytic theory, making for therapeutic growth. Now these two theses, each providing an explanation on a different level, are not incompatible with each other, and in fact fit together quite harmoniously. Both involve, importantly, an increase in the perceptual capacity and both suggest that it is due to this increase that therapy and growth are made possible.

The two explanations offered are only hypothetical, of course; they represent attempts to make rational sense of the whole of the data. But even if the explanations are not accepted, the central point made in this present chapter is that many ASCs manifest important

significance in the areas of psychological therapy and personality growth. The evidence for this fact is quite overwhelming; so much so that if one were for some reason to ignore all the uses of ASCs in psychotherapy and structured personality growth¹¹⁵ (ASCs such as dreams, waking phantasy, hypnosis, meditation, free associative phantasies, etc.), one would thereby be ignoring a major portion of psychotherapeutic practice. Classical psychotherapy and the new forms of therapeutic practice and structured personality growth alike rely heavily on the ability of the patient or client to experience altered states of consciousness. Just as Freud would be lost without his dreams and free associative phantasies, so also would more recent forms of therapy and growth be lost without their phantasy work, hypnosis, and chemically induced psychological alterations. Therefore, altered states of consciousness are of major significance in the realm of psychological therapy and personality growth.

ASCs are also significant in other areas besides the area of the psychological, which we have just examined. The capacity for experiencing the world under the various possible forms of consciousness (at our four different levels of consciousness, for example) is a capacity necessary for the living of a full human life, and the restriction of the mode of one's perception to the realm of the standard and ordinary represents a radical stricture on one's ability to live and perceive fully. In the next chapter, we shall make an examination of the ontological significance of altered conscious states as another possible context in terms of which ASCs may be understood. The psychological viewpoint in this chapter will now give way to the ontological viewpoint in the next chapter.

Footnotes

¹From now on I shall use either term and mean by it "an officially recognized practitioner of psychotherapy", for the only difference between the two is that one has also received an M.D. degree. The original link between medicine and psychotherapy was little more than an historical accident, and has in the last two decades come to be less and less important. Whether or not one has received an M.D. degree makes little difference, if any, in his ability to practice psychotherapy.

²Only a small percentage of our present adult population, perhaps around one percent, Maslow estimates.

³For fuller development of this most brief sketch, Cf. the works of the men mentioned above, especially Abraham Maslow, Toward a Psychology of Being (New York, Harper, 1954); and The Farther Reaches of Human Nature (New York, Viking, 1971); Carl Rogers, On Becoming a Person (New York, Houghton Mifflin, 1961); F.S. Perls, R. Hefferline, P. Goodman, Gestalt Therapy (New York, Dell, 1951); Gordon Allport, Becoming (New Haven, Yale University Press, 1955); and Pattern and Growth in Personality (New York, Holt, 1961). See also the works of Erich Fromm, Karen Horney, C.G. Jung, Henry Murray, Victor Frankl, and others in the school.

⁴For an example of this transformation as a result of experience at the integral level, Cf. R. Masters and J. Houston's report on one such integral experience, on pp. 296-99, Varieties of Psychedelic Experience (New York, Dell, 1966)

⁵This "reborn as a new person" can sometimes be used, as I have used it here, only metaphorically; but it also frequently happens that it is used in a literal sense of describing what the person has actually subjectively experienced: dying and being reborn.

⁶A Maslow, Toward a Psychology of Being, op. cit., p. 96.

⁷James, Varieties of Religious Experience (New York, Collier, 1961).

⁸ Augustin Poulain, The Graces of Interior Prayer (St. Louis, Herder, 1950).

⁹ Underhill, Mysticism (New York, World, 1955). As well as Masters and Houston in the final chapter of Varieties of Psychedelic Experience.

¹⁰ In fact, the profundity of the growth is one of the indicators of the level of consciousness reached. So it can be seen that the matter is somewhat circular: the deeper levels provide more fundamental growth, but we call them deeper levels because the growth that results is more fundamental. The matter is not entirely circular, however, for there are other indicators of level-depth, the main one being the type of material which is experienced. For further explanation of these four levels of consciousness, see appendix B, on the problem of a taxonomy of consciousness.

¹¹ Firtz Perls, Gestalt Therapy Verbatim, (Moab, Utah, Real People Press, 1969) exemplifies this method.

¹² The theoretical foundations for this technique are outlined in Perls, Hefferline, Goodman, op. cit., and numerous examples of the same technique are available in Perls, Gestalt Therapy Verbatim, Ibid. Other examples are available in some of the numerous video-tapes and films which were made of Perls' therapy sessions. He felt that the film was a far more effective medium than print for conveying his therapeutic techniques.

¹³ For a review of the techniques involved in learning to recall dreams, and the question about why some persons seem to remember dreams better than others, see chapter one on techniques for achieving ASCs.

¹⁴ Nor are the popularized "Understand Your Own Dreams" books of any help, for they are frequently, in the first place, simply inaccurate and erroneous in their information, and secondly they speak as if the dream symbols meant the same in all dreams no matter who dreams them; they make no allowance for idiosyncratic personal history, and they almost never point to any other aspects of dreams than the common Freudian symbols. They forget to notice the context in which the symbols appear in the dream, they ignore other factors (besides the psychological ones) which influence dream content, and they ignore the affect involved in the dream episodes. In other words, they make dream interpretation seem a far simpler and less complex matter than it actually is.

¹⁵ Here is an example of therapeutic benefit accruing directly as a result of the experience itself, and not as a result of later insight

of later "trying to understand it". We shall see, in our consideration of hypnotically induced phantasy work, that a similar sort of therapy occurs there in some sorts of phantasy, where the benefits accrue primarily as a result of the experience itself, and not as a result of later work on the phantasy. See section C below.

¹⁶For example, by waking him every time it is evident (by the onset of rapid eye movements) that a dream has begun. This sort of experimental dream deprivation has frequently been carried out in sleep laboratories, and although it is quite difficult to keep a subject from dreaming (because after a while the subject will begin dreaming almost immediately upon falling asleep again), still it can be done successfully for a period of several nights.

Another non-experimental, and very unhealthy, way in which persons can be deprived of dreaming is by the use of barbiturates for sleeping pills. This particular chemical has the effect of inhibiting dream mentation, and hence is not a chemical to make habitual use of (even discounting its potential for addiction). For further information on dream deprivation, see the section on dreams in chapter one.

¹⁷It may be noted here that we sometimes accept and applaud the fact that a dream has influenced a man's waking life, as for example Scrooge's visions (or dreams) of "Christmas past, Christmas Present, and Christmas yet to come", in Charles Dickens' Christmas Carol. Here we applaud the fact that the dream has influenced his waking life, for we believe that the "visions" taught him something true, we believe that he learned something real that was not normally available to him in his waking state, and we believe that it made him better for having accepted the realness of what the dream taught him.

But unfortunately it is more often true that we consider it foolish for a person to allow a dream to affect his waking life. We expect, instead, that a person should "shake it off", since it was "only a dream". This is due I think to our general metaphysical disposition to count dreams as in every way "unreal", since they are outside the bounds of normal waking reality; and since they have (we assume) no ontological significance, they should also have no psychological impress upon us. It is seldom guessed, that we may be quite wrong in this metaphysical presupposition; that dreams may very well have ontological significance and, consequently, important psychological significance as well.

¹⁸Cf. David Cheek and Leslie LeCron, Clinical Hypnotherapy (New York, Grune and Stratton, 1968). See also the section on hypnosis in chapter one, for further bibliographical support.

¹⁹The eradication, for example, of nail biting, nervous tics, and the like by the suggestion, under hypnosis, that "you will no longer feel inclined to bite your nails (or smoke, or overeat, or whatever the presenting problem is); you will not feel inclined to bite your nails, and you will not bite your nails", etc. The suggestions may

be more elaborate, may be accompanied by psychoanalysis, and may take more than one or two sessions, but the effect results from direct hypnotic suggestion.

²⁰ Revivification with abreaction is the psychoanalytic term for the experience of re-living an event from earlier in one's life, an eighth birthday party, for example. If one has not experienced this it can be difficult to conceive what the experience is like, but it is different in kind (experientially) from simply imagining a past event, even imagining it most vividly. In merely imagining a past event, one retains his psychological location in the present, and merely looks backwards in time, as an observer. In the experience of revivification, however, one's psychological location in the present is sacrificed and a very real new location is experienced, in past time when the experience first took place. One identifies himself back into that past event, not as an observer but as a participant. This re-living of the past occurs, obviously, on the psychological level, but it also occurs on the somatic and behavioral level; so that a person abreacting an event when he was eight years old, for example, will now write his name as he did when he was eight, his body will move (walking, gesturing, etc.) as it did when he was eight, and he will act and speak in every way as he did when he was eight. And the psychological experience is one of actually re-living that very real event from the past. This has great potential, of course, for insight into past psychological trauma, and for discovery of past determinants of present behavior and attitudes.

²¹ This is only one technique for eliminating cigarette smoking, and it relies on provoking a distaste for cigarettes. There are other methods, some think more humane ones, which rely on erasing the hunger for cigarettes, and not on provoking a distaste for them. I am not aware that either technique is more effective than the other.

²² Such as overeating, alcoholism, various sorts of anxieties (e.g., stage fright, examination anxiety, etc.), insomnia, and so on. The effectiveness of the technique varies from zero to very high, depending on the subject's ability to clearly visualize the imagery, and involve himself in it fully.

²³ Cf. footnote 18 above.

²⁴ See Cheek and LeCron, op. cit., pp. 153-72

²⁵ And estimates of what percentage of disease originate for psychosomatic reasons are growing. It may be that over 75% of the medical symptoms seen by the average physician are due to psychosomatic disorders.

My father for example, who is a physician in general practice, has told me (in personal communication) of one striking case in which he used hypnosis simply because he could find no physiological cause for the disorder. A young married woman had ceased menstruating and had not had a period for quite some time. She came to my father asking for help, because she and her husband wanted to have a child. After a thorough physical examination which disclosed no cause for the problem, he asked if she would like to try hypnosis. She did wish to try it, and so after the preliminary work and the induction of deep trance, he suggested to her that on Thursday, August 12th (or whatever the actual date was), she would start her period. It would be a normal period, and within a month or so after that she would conceive. He suggested, further, that not only on August 12th would she begin her period, but she would also call him up and tell him that she had started it. About two months later, on August 12th, after waiting all day long, my father finally received a phone call shortly before midnight, from the woman in question. But she was calling because someone in the family was a little sick and she wondered if Dad would prescribe something for them. Dad said yes, and then she added, "Oh, by the way, I started my period today." Subsequently she conceived, the fetus came to term, and was delivered, all quite normally.

There are, I suppose, two possible explanations for this success. Either the original problem was caused by psychological factors, and the hypnosis simply removed those causal factors. Or the original problem was caused by an undetected physiological disorder, and the hypnosis cured that disorder. In either case, a psychological factor held sway over a physiological fact, i.e., a psychological factor caused a physiological change. On either hypothesis, the matter is quite interesting, and this is but one example of myriad such instances.

²⁶Cf. footnote 18 above.

²⁷Here I refer the reader to chapter one, the section on depth of hypnotic trance.

²⁸I.e., simple remission of symptoms and undesirable habits or responses by direct hypnotic suggestion.

²⁹The therapeutic technique developed by Joseph Wolpe and others that goes under the name of systematic desensitization, also involves experiencing ASCs on the sensory level, and relies on the patient's ability to visualize well. Systematic desensitization is used as therapy for phobias. It involves training in deep relaxation, and then while relaxed the patient is instructed to visualize himself in the presence of the phobic stimulus (heights, or spiders, or whatever it may be), but only for an instant. Then he relaxes again. This procedure, with much greater complexity and in far greater detail, is repeated over and over until the patient is able to maintain his relaxed state while visualizing himself in the presence of the phobic stimulus. The intent is to make him less sensitive to his particular phobic stimulus, to desensitize him; and the technique has proven

itself to be extraordinarily effective in most cases in which it is used.

Another therapeutic technique for dealing with phobias, quite opposite to systematic desensitization, also involves the use of ASCs at the sensory level. This technique has been called "implosive therapy", and is of rather recent origin. It involves the use of imagery induced by hypnotic suggestion, and is a most violent (but effective) form of therapy. It involves suggesting that the patient find himself locked in a room full of spiders (in a spider phobia), or stranded on the peak of a very high mountain (for a fear of heights), or lost in a seemingly limitless expanse of space (for agoraphobia), and so on. The idea is for the patient to visualize himself in a situation where he has no choice but to come to terms with the terror that he imagines. The hypothesis is that in such an inescapable situation the patient will devise some way of handling the terror, which will then be applicable to the much less frightening phobic situations he encounters in waking life.

The technique, according to reports, has proven successful in many instances, but unfortunately I know of no research that has attempted to measure its success objectively. My information on the subject comes primarily from personal communication with practicing therapists, and from Stampfl and Levi's, "Essentials of Implosive Therapy", Journal of Abnormal Psychology, vol. 72 (1967), pp. 496-503.

³⁰William Schutz, Joy, Expanding Human Awareness (New York, Grove, 1967), pp. 122-28.

³¹For another attempt at a definition of phantasy, see footnote 34, below.

³²The most obvious sort of which is dreaming. Phantasy, however, involves being awake, and occurs also in meditation, in alpha and theta biofeedback training, with chemical agents, deep relaxation, and of course hypnosis.

³³A relatively good example of catharsis as experienced in phantasy is the following. However, unless one has watched someone live through such a catharsis (or actually experienced it himself) it may be possible for him to miss the full impact that it has on the subject. The following account is not so eloquent as it might be, but one should be aware that the situation throughout is saturated with an almost unbearable pathos, the likes of which are seldom experienced in waking life.

"Rose's account: I was told to imagine myself in front of a cave. (Guide: The cave has a large door on it and there is something behind the door trying to get out. Go up to the cave, open the door and see what happens.) The door is heavily bolted and it takes every ounce of strength I have to release it. As I enter, I see two very large eyes bouncing around in the pitch dark of the cave. I am very frightened. (Can you go over to the eyes?) No, I cannot. It is very dark except for a very tiny window throwing a streak of light.

Suddenly the room is well-lit. I realize I am standing in the middle of a doll house. The furniture is all very tiny. (Can you go over to the eyes now?) No. (Are they still there?) Yes. They keep bouncing around all about me. I am bewildered and somewhat embarrassed by the small furniture. (What about the eyes, can you approach them now?) No, I am very bothered by them. (Would it be easier if someone were with you?) Yes, I think it would be. (Choose whomever you want.) Suddenly I am aware of someone standing next to me, taking me by the hand, and leading me towards the eyes. It seems so natural, this person is my husband, but I am very upset over the fact that it is. He leads me to the eyes which turn out to be nothing but a large piece of paper on a wall with a drawing of two large cartoon eyes on it. My husband immediately disappears and I pull the paper from the wall, crumple it, and throw it away. I become very relaxed and somewhat angry at myself as I begin to realize what some of this fantasy is all about. (Would you like to continue in the cave?) No, I would much rather leave. It is very bright and sunny outside, and I am very relieved to be there with the smell of fresh air all about me.

(The therapist adds:); This is a condensation. The fantasy actually took about twenty-five minutes (which is about average length, or perhaps a bit shorter than the average, I might add.) Rose had a very relaxed, contented look as she opened her eyes, in sharp contrast to the pained, tortured, tense expression that characterized her face during the early part of the fantasy." Schutz, op. cit., pp. 102-104.

Following that account is a paragraph or two in which the subject speaks of the insights she has gained as a result of this phantasy experience, this movement to the recollective-analytic layer of consciousness. Then the therapist again adds some remarks. While conceding the importance of noetic insight in order to achieve benefits, he points out that in some cases it seems that the simple cathartic experience itself is beneficial. He says "It appears that significant change can occur without insight Rose seemed to have her significant experience during the fantasy, (as judged by the content, that is, symbolically overcoming a frightening object -- the eyes -- with the help of someone whose help was needed only for the initial support and who then became dispensable; and also as judged by the bodily changes that occurred during the fantasy, from tension and fear to relaxation and elation; and as judged by her behavior immediately after the fantasy, which was quite free and relaxed in groups and continued during the following months). The intellectual understanding of certain parts of the fantasy, which came later, may have stabilized and filled out the experience, but the primary act of change had already occurred." Ibid., p. 105

Conclusion: Catharsis itself is therapeutic.

³⁴De Ropp, in The Master Game (New York, Dell, 1968), in fact, uses the term "inner theater" instead of phantasy, and means by it much the same technique I am here describing. Herman Hesse also speaks in the metaphor of the stage, and uses the term "seraphic theater" to describe a chemically induced semi-phantasy experience that happens to one of his characters, Harry Haller, in the last part of the novel Steppenwolf (New York, Holt, Rinehart & Winston, 1963).

In describing the nature of "inner theater", which is the same sort of experience for which I am using the term phantasy, DeRopp says the following. (It will be obvious to the reader that the examples I have provided so far have all been examples of guided phantasy, and the experiences to which DeRopp is here referring are experiences of spontaneous phantasy.) He says:

"The essence of Inner Theater is the intentional creation of visualizations, sensations, forms, situations, experiences within the theater of the mind. Every creative artist, be he novelist, playwright, painter or sculptor, makes use of Inner Theater to some extent. Mystics such as William Blake were almost continuously immersed in this inner performance, which went on more or less independently of their conscious will. The process, when it happens spontaneously, may generate visions, which can, if the visionary keeps his hold on reality, add an extra dimension to his existence. To Blake, for instance, this new dimension seemed one of his most precious possessions. 'May God keep us from single vision and Newton's sleep.' But (he continues) this vision-generating power is not always benign. When it operates without control, it can impose such a veil between the psyche and the outer world that it makes normal life almost impossible. Certain states diagnosed as schizophrenia are in fact due to this hyperactivity of the vision-generating power. It is a useful servant but a bad master." DeRopp, op. cit., p. 104.

Very well said: It is a useful servant but a bad master.

³⁵I use the term "concretizations" in this way, even though the standard notion of reality would not accept phantasy beings as strictly "concrete". Still, they are experientially concrete, real, factual, there to be encountered, and so on. Thus, since they are experientially concrete, the term "concretizations" seems quite justified; if one can recall experiencing such concretizations, he will certainly agree that the term is justified.

³⁶This experience was reported by a student in my Altered States of Consciousness Seminar at Marquette University, Spring 1972.

³⁷Though the aesthetic impact is not always positive, as it was in this case. Sometimes ugliness and pain occur as well. Positive aesthetic experience, however, is by far the rule, and negative content is the exception, at this level of consciousness.

³⁸To offer only two psychologists' work as substantiation of this, I refer to the work of Maslow, and also to the work of Paul Bindrim. Bindrim is one of the psychologists whose therapy is based on the knowledge that peak experiences are therapeutic and growthful. He has developed a therapeutic technique designed specifically to facilitate the occurrence of peak experiences, and he finds that his clients do undergo therapeutic and/or growthful personality alterations as a result of peak experiences. One of his better pieces of research, and description of his technique, is written up in an article included in the anthology edited by Otto and Mann, Ways of Growth (New York, Viking, 1968), pp. 115-27.

³⁹Cf. footnotes 6 and 38 above.

⁴⁰In much the same way that having two or three colds a year is considered normal, or "within normal limits"; or in the same way that having slightly elevated blood pressure is considered "within normal limits". That is, it is not desirable, it represents less than truly good health, but so many people suffer from it that it can be considered average, or "normal". Still, just as it would be desirable to reduce the viral-cold rate, and desirable to lower the slightly elevated blood pressure, so also is it desirable to open up some of the affective channels, some of the potential for feeling, that so many adults have closed off.

⁴¹Rather than take the space here to substantiate this assertion, I will simply refer the reader to the works of the psychologists mentioned in footnote 3 above. They are virtually unanimous in the belief that atrophy of the affective domain is one of the most serious symptoms of psychological disease in our time.

⁴²Michael Murphy, "Education for Transcendence", The Journal of Transpersonal Psychology, I, 1 (Spring, 1969), p. 28.

⁴³"But might he not backslide?" says the critic. Surely he may, for continuing to stay ahead, and continuing on the path toward growth, demands continual work and vigilance. The fact of later sliding back to his previous condition, however, does not negate the fact that it truly was growthful for him at the time. Some persons continue on the path to growth, and some persons do not take advantage of that first (peak experience) movement toward growth, but in both cases growth has made a start there.

⁴⁴C.G. Jung, The Basic Writings of C.G. Jung, New York, Modern Library, 1959), p. 320.

⁴⁵This very structured procedure for inducing trance and phantasy experience at the symbolic level, is taken from a recent and important scholarly work on phantasy technique, authored by Masters and Houston, and given the sadly popularized title Mind Games (New York, Viking, 1972), pp. 119-20. Their technique here is a highly structured one, which is frequently necessary. Often, however, it is fruitful if the guide does not structure the experience so completely, and allows it to take its own course.

In this example of procedure one can notice certain very suggestive images and metaphors, and can notice also that the manipulation, repetition, and cadence in the language is designed to be conducive to deepening the trance, and helpful also for facilitating a continuous flow of rich symbolic imagery. The procedure as illustrated here is quite masterful, and contains subtleties that may easily go undetected.

Just as an interesting aside, it may be suggested that the reader notice the flow from one image to another, the harmony of metaphor in the various phrasings, the haunting quality of some of the images (such as "a gathering darkness"), the rhythmic movement of the sounds as they would be when spoken orally, and similar subtleties that make for a most effective piece of suggestive technique.

⁴⁶ Accelerated mental processes is a phenomenon that occurs easily in many ASCs, and has been noted often in hypnosis; it involves the speeding up of subjective experiencing in such a way that "an enormous amount of subjective experience can occur within a very brief period of clock-measured time." Ibid., p. 73. It is this phenomenon which accounts for the very real experience, which some persons have reported, of seeing their whole life "pass before their eyes" in a moment of sudden crisis. This report is not an exaggeration, and thus needs an explanation. Hypnosis research has made an explanation in terms of just such "time distortion", or accelerated mental processes.

For more on this particular phenomenon, see the section on hypnosis in chapter one.

⁴⁷ Ibid., p. 121.

⁴⁸ There is some research in progress that may indicate possibilities for hypnosis at the integral level, the deepest of all, but at present that seems rather questionable. Cf. esp., Spencer Sherman, "Brief Report: Very Deep Hypnosis", The Journal of Transpersonal Psychology, IV, 1 (1972), pp. 87-91. A footnote to that article states "This research is presented in greater detail in the author's Ph.D. thesis entitled 'Very Deep Hypnosis: An Experiential and Electroencephalographic Investigation', dated August, 1971, and available from University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106."

See also an article by Charles Tart, "Transpersonal Potentialities of Deep Hypnosis", The Journal of Transpersonal Psychology, II, 1 (1970), pp. 27-40. Although a good and fruitful article, it is not quite as suggestive as the above article, in the area of hypnosis and the Integral level of consciousness.

⁴⁹ Cf. footnote 20 above.

⁵⁰ And, interestingly enough, research has seemed to indicate that the specifics of detail in the revivification phantasy are surprisingly similar to the details of the event when it occurred in past waking life (at least as tested against the memory of others who were present at the time, and as tested against photographs and other such records).

⁵¹ The profundity of the experience, as well as the sometime occurrence of amnesia (selective or total), is also true of the other sorts of phantasy experience as well, it should be remembered.

⁵²And psychologists, of course, have been making this point for almost a century now: more of your destiny is in your control than you think. Learn about your inner workings and you can get free of them; you can learn to control them. The watchword of psychotherapy could well be "Learn the truth and the truth shall make you free."

More recent attempts at control of difficult-to-control processes are also being made. Biofeedback training has taught subjects control of blood pressure, skin temperature, and pulse rate too. Cf. chapter one. See also, M. Karlins and L. Andrews, Biofeedback (Philadelphia, Lippincott, 1972).

⁵³And sometimes characteristic, too, of very deep hypnosis. Cf. footnote 48 above.

⁵⁴The reader may wish to refer back to the chapter on techniques, agents, and maneuvers, to once again note the similarities between biofeedback training in alpha and theta control, and meditation (or raja yoga).

⁵⁵See, for example, Elmer E. Green, et. al., "Voluntary Control of Internal States: Psychological and Physiological", The Journal of Transpersonal Psychology, II, 1 (1970), pp. 1-27. See also the last three articles in Tart's anthology, Altered States of Consciousness, (New York, Wiley, 1969). See also the bibliography in that final section of Tart's book, which suggests other sources.

⁵⁶Sidney Cohen, The Beyond Within (New York, Atheneum, 1968), p. 30. The highly selected bibliography on psychedelic chemicals in Tart's book alone, comprises six pages; and that bibliography is selected to include only material that will introduce the reader to the serious literature on these chemicals. Tart, op. cit., pp. 477-83. Furthermore, it was compiled almost four years ago, and much has been published since then. The serious literature on psychedelic chemicals has accumulated quite rapidly, and on the basis of it we are able to make some rather solidly founded generalizations.

⁵⁷There has actually been less research done on this particular agent than on the others mentioned, and also not as much has been done on the chemically related agent diethyltryptamine (DET).

⁵⁸For more discussion of these chemicals and their characteristics, refer above to chapter one.

⁵⁹For a discussion of the therapeutic possibilities of cannabis, possibilities which have been carefully researched and confirmed several times, one can survey the following literature. Cannabis therapy can clearly be beneficial, though it is not so dramatic as the more potent psychedelic chemicals, and therefore I mention it only briefly. It has been used in the treatment of anxiety, depression,

withdrawal from alcohol and opiate and barbiturate addiction, and other psychiatric disorders. For example, the first article below concludes thus: "It is our conclusion that pyrahexyl (a synthetic chemical of the tetrahydrocannabinol group; i.e., cannabis) and related compounds are beneficial in the treatment of withdrawal symptoms from the use of alcohol to a marked degree, and in the treatment of withdrawal symptoms from the use of opiates to a less marked, but still significant degree. We offer for consideration an over-all series of 101 patients in whom pyrahexyl has been used." Thompson, L.J., M.D., and Richard C. Proctor, M.D., "Pyrahexyl in the Treatment of Alcoholic and Drug Withdrawal Conditions", North Carolina Medical Journal, October 1953; Also anthologised in David Solomon (ed.), The Marijuana Papers (New York, New American Library, 1966); the quote appears on p. 438.

For other examinations of cannabis and its therapeutic applications, see also the following:

Allentuck, Samuel, M.D., and Karl Bowman, M.D., "Psychiatric Aspects of Marijuana Intoxication", The American Journal of Psychiatry, vol. 99, (September 1942); also in Solomon, *Ibid.*, p. 411.

Stockings, George Tayleur, M.B., B.S., D.P.M., "A New Euphoriant for Depressive Mental States", British Medical Journal, June 28, 1947; also in Solomon, *Ibid.*, p. 417.

Walton, Dr. Robert, "Therapeutic Application of Marijuana", in Walton, Marijuana, (Philadelphia, Lippincott, 1938); also in Solomon, *Ibid.*, p. 447.

For a brief outline of some of the historical uses of cannabis, see Reininger, W., "Historical Notes", in Ciba Symposia, printed by Ciba Pharmaceutical Company, vol. 8, numbers 5-6 (August-September, 1946); also in Solomon, *Ibid.*, p. 141.

These articles can provide, along with the selections in Tart's section 6, on minor psychedelic chemicals (Altered States of Consciousness, *op. cit.*, pp. 321-375), an introduction to the literature on the therapeutic possibilities of cannabis. The bibliographies in those works can lead the interested student to further research.

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A most interesting summary it is too, well-balanced, and indicating both those areas in which psychedelic and psycholytic therapy can produce results, and also those types of disorders which have proven intractable to therapy. It will be helpful to quote a few passages from that summary.

"Martin, after treating eighteen schizoid-depressives, reported thirteen recovered, three greatly improved, and one slightly improved, while the remaining one developed a psychotic reaction and had to be hospitalized.^a In spite of the one failure, hardly surprising considering the closeness of the schizoid state to outright psychosis, the results are impressive. A social program, including group therapy, might even have precluded this one failure . . .

Ling and Buckman have advised that anxiety reactions are amenable to treatment, although the patients require considerable encouragement and support between sessions.^b Sandison agrees with them.^c These assertions have been consistently affirmed by improvement ratios. MacLean, MacDonald, Byrne, and Hubbard reported that of twenty-three anxiety states treated, fifteen were considered much improved, seven

improved, and one not at all.^d In 1967 Leuner reported that eight out of fifteen anxiety neuroses that he had treated showed good results;^e and in his most recent figures, twelve out of fifteen were either recovered or greatly improved.^f

In 1967 Van Rhijn maintained that psycholytic therapy could succeed with compulsion neuroses where all other methods had failed.^g And Solursh reported that he had his best results using LSD on obsessional patients who overintellectualized, isolating relevant emotion from thought.^h These merely affirmed Sandison's original reports of successes with obsessional-compulsive disorders. In 1954 he reported the recovery of two out of three obsessional neurotics treated;ⁱ in 1956, out of six treated, three recovered and one improved.^j

Savage, tallying the very real improvement he has seen in depressive cases treated by psychedelic therapy against the fears of suicide, recently said: 'Perhaps we have been a little too fearful and timid in our approach. Have we been threatened by others in the hostile field with which we have been surrounded? I am coming more and more to the conclusion that LSD might be the treatment of choice with depressions, because according to MMPI data, at any rate, it moves the depression scale down further than anything being used. It stays down; it doesn't come shooting right back up. There is, of course, the danger of suicide, as Baker has suggested, but the suicide rates are not very high, as Cohen has indicated in his paper^k . .

On this continent the psychedelics have been used more on alcoholism than on any other disorder. The literature is far too vast to include,^l but the major projects, such as Osmond's at Princeton, N.J.,^m Savage's work at Menlo Park, California,ⁿ and the current efforts at Spring Grove State Hospital in Maryland,^o must be mentioned. In Canada outstanding examples include the work of MacLean at Hollywood Hospital in New Westminster, British Columbia,^p Hoffer at the University Hospital, Saskatoon, Saskatchewan,^q and more recently Baker at Toronto Western Hospital.^r The consensus of therapists who have used the drugs for alcoholism, usually in one-shot therapy, is that they function as well as and sometimes better than Alcoholics Anonymous, at least up to six months;^s furthermore, psychedelic therapy usually gives the patient more insight, renders him more optimistic and cooperative and open to help, and hence inclines him to take advantage of other therapeutic aides such as A.A. The point here is not to prove that any one form of therapy is better than the others, but whether it can make a real contribution in a total program of therapy which can effectively help the alcoholic to surmount self-destructive behavior. Recently Fox of the National Council on Alcoholism used LSD treatment as a part of a 'total push' therapy for twenty severe recalcitrant cases of alcoholism. The program, which included psychotherapy and counseling, psychodrama, Alcoholics Anonymous, Antabuse, hypnosis, and treatment of families, achieved over a three-year period improvement in sixteen of the twenty.^t This use of the drugs in a multidisciplinary approach shows an advance in maturity and sophistication. Perhaps the use of psychedelic drugs has at least come of age . . . " W.V. Caldwell, LSD Psychotherapy (New York, Grove, 1968), pp. 286-88. The following notes to the above passage are included by Caldwell in his pages 292-94.

a. Martin, A. Joyce, "LSD Analysis", in Abramson (ed.), The Use of LSD in Psychotherapy and Alcoholism (New York, Bobbs-Merrill, 1967), pp. 223-231.

b. Ling and Buckman, "The Use of Lysergic Acid in Individual

Psychotherapy", Proceedings of the Royal Society of Medicine, vol. 53, 11 (November 1960), pp. 927-929.

c. Sandison, "The Clinical Uses of Lysergic Acid Diethylamide", in Louis Cholden (ed.), Lysergic Acid Diethylamide and Mescaline in Experimental Psychiatry (New York, Grune and Stratton, 1956), p. 29.

d. MacLean, J.R., D.C. Macdonald, A.P. Byrne, and A.M. Hubbard, "The Use of LSD in the Treatment of Alcoholism and Other Psychiatric Problems", Quarterly Journal of Studies on Alcohol, vol. 22 (March, 1961), pp. 34-45.

e. Crockett, Richard, R.A. Sandison, and Alexander Walk (eds.), Hallucinogenic Drugs and Their Psychotherapeutic Use (London, H.K. Lewis and Co., 1963), pp. 67-68.

f. "The Present State of Psycholytic Therapy and Its Possibilities", in H.A. Abramson (ed.), op. cit., p. 104.

g. "LSD Psychotherapy; LSD Psycho-Exploration: Three Reports", in Abramson, Ibid., p. 220.

h. Solursh, L.P., "The Use of LSD-25 in Psychotherapy: An Evaluation", International Journal of Neuropsychiatry, vol. 2, 6 (1966), pp. 651-56.

i. Sandison, R.A., A.M. Spencer, and J.D.A. Whitelaw, "The Therapeutic Value of Lysergic Acid Diethylamide", Journal of Mental Science, vol. 100 (April, 1954), pp. 491-507.

j. Sandison, R.A., "The Clinical Uses of Lysergic Acid Diethylamide", in Cholden, op. cit., p. 29.

k. Leuner, Hanscarl, "The Present State of Psycholytic Therapy and Its Possibilities", in Abramson, op. cit., p. 204.

l. For an overview of the latest developments, see Section iv of Abramson, Ibid., pp. 343-600.

m. See Humphery Osmond, Robert Albahary, Frances Cheek, and Mary Sarett, "Some Problems in the Use of LSD-25 in the Treatment of Alcoholism", Ibid., pp. 434-53.

n. See Savage, Charles, "LSD, Alcoholism, and Transcendence", Journal of Nervous and Mental Disease, vol 135 (November 1962), pp. 425-29, and Charles Savage, Ethel Savage, J. Fadiman, and W. Harman, "LSD: Therapeutic Effects of the Psychedelic Experience", Psychological Reports, vol 14 (1964), pp. 111-120.

o. Kurland, Albert, Sanford Unger, John Shaffer, and Charles Savage, "Psychedelic Therapy Utilizing LSD in the Treatment of the Alcoholic Patient: A Preliminary Report", American Journal of Psychiatry, vol. 123 (April, 1967), pp. 1202-09.

p. See MacLean, J. Ross, D.C. MacDonald, V.P. Byrne, and A.M. Hubbard, op. cit.; and J. Ross MacLean, D.C. MacDonald, F. Ogden, and E Wilby, "LSD-25 and Mescaline as Therapeutic Adjuvants", in Abramson, op. cit., pp. 407-26.

q. See Hoffer, Abram, "A Program for the Treatment of Alcoholism: LSD, Malvaria, and Nicotinic Acid", Ibid., pp. 343-402.

r. See Baker, E.F.W., "The Use of Lysergic Acid Diethylamide (LSD) in Psychotherapy", Canadian Medical Association Journal, vol. 91 (1964), pp. 1200-1202.

s. The best summary of results in many American and Canadian projects on alcoholism is given in a table in Abram Hoffer, op. cit., p. 351.

t. Rox, Ruth, "A Multidisciplinary Approach to the Treatment of Alcoholism", The American Journal of Psychiatry, vol. 123 (January 1967), pp. 769-778; and Ruth Fox, "Is LSD of Value in Treating Alcoholics?" In Abramson, op. cit., pp. 477-90. For further insight into

the use of psychedelics and alcoholism, see Sidney Cohen, M.D., The Beyond Within, op. cit., pp. 21-22 and 204-206. Amerindian peyotism has also helped their alcohol problems.

⁶¹Caldwell, LSD Psychotherapy, Ibid., p. 291; my emphasis. The psychedelic and psycholytic therapies which he refers to are the two major types of psychochemotherapy involving psychedelic agents, that have been practised in the West. Psychedelic therapy, that used primarily in the U.S. and Canada, involves one session (or only two or three sessions at most) with a high dosage (400-1500 mcg. LSD) and is more cataclysmic and overwhelming. Psycholytic therapy, that used primarily in Britain and Western Europe, involves numerous sessions with low dosage (30-200 mcg. LSD; 3-15 mg. psilocybin). Please see chapter one above. For a comparison of the two methods of therapy, see Caldwell, Ibid., pp. 119-21. For purposes of this dissertation, I shall frequently use the term psychedelic therapy to mean both of these types of therapy involving psychedelic chemicals.

⁶²Masters and Houston, op. cit., p. 187. They continue, on the same page. "And the fact is that the psychedelic drug results have been consistently played down by psychiatrists and psychologists just because the antagonistic response of colleagues was so readily predictable."

⁶³As a result of the same personality dynamics that occur in other ASC growth experiences. This is substantiated by the various studies so far cited, most especially Masters and Houston, Ibid.

⁶⁴There is, of course, a plethora of journalistic, popular writing on these chemicals, most of which is designed to show "the noxious and dehumanizing effects of such poisons, which lead to crime, disease, sex, communes, and hosts of other disgusting social evils." This journalism, however, is almost entirely misleading, is usually based on erroneous information, and is designed as a scare tactic to discourage drug usage. Bad tactics for a good end. One would be much wiser to gain his information on these chemicals from more reputable sources.

⁶⁵Cf. chapter one above on proper and improper use of psychedelic chemicals.

⁶⁶Again, see chapter one, on techniques, agents, and maneuvers.

⁶⁷Joseph Downing, "Attitude and Behavior Change Through Psychedelic Drug Use", in Tart, Altered States of Consciousness, op. cit., pp. 429-40.

⁶⁸For a discussion of such setting, guiding, and selection procedures, See Ibid., and see chapter one above.

⁶⁹Sidney Cohen, M.D., op. cit., pp. 186-87. I left out his number one on the list, "the relief of distressing psychic or psychosomatic symptoms", only because it fits under my usage of the term "therapy", and the other 16 points, listed here, can be taken as illustrative of what I mean by psychological growth. It corresponds with what Maslow, as mentioned earlier, means by self-actualisation.

⁷⁰They continue: "It cannot be emphasized too strongly that the followups must be made and the subject encouraged to hold onto ~~and~~ increase his gains. With the patient, further therapy may be required or simple encouragement may be sufficient. Without the follow-up interviews, gains will be retained in some cases; but they also may be lost, in a few weeks or months, and the follow-ups very often serve to prevent any relapse." Varieties of Psychedelic Experience, op. cit., pp. 188-90.

⁷¹I use this word "cipher" here in Jaspers' sense: the intuited, uninterpretable signals that point toward transcendence, toward something beyond or behind the common sort of reality. Cf. Oswald O. Schrag, Existence, Existenz, and Transcendence; An Introduction to the Philosophy of Karl Jaspers (Pittsburgh, Dequesne University Press, 1971), pp. 219-28.

⁷²In Caldwell, op. cit., p. 110. Dr. Hanscarl Leuner is professor and director of the Department of Psychotherapy and the Nervenlinik, University of Goettingen, Germany, and it is there that he directs his program of psychedelic therapy. In footnote 60 above, see reference notes f. and k. for a mention of some of his published research.

It should also be mentioned that psychedelic therapy has been used with great success on terminally ill patients, specifically, with those suffering from terminal cancer. For an introduction to that literature see Pahnke and Richards, "Implications of LSD and Experimental Mysticism", in Tart, Altered States of Consciousness, op. cit., pp. 422-23; and Sidney Cohen, M.D., "LSD and the Anguish of Dying", Harper's Magazine, vol. 231 (1965), pp. 60-72, 77-78. Huston Smith also refers to this research when he speaks of the effects of transcendence experience; he points out that such experience does not "kill" the pain, but transmutes it, reinterprets it, alters its meaning. See Huston Smith, "The Reach and the Grasp: Transcendence Today", in Richardson and Cutler, Transcendence, (Boston, Beacon, 1969), pp. 15-16. LSD therapy with terminal cancer patients is directed toward helping them through the dying process, helping them come to terms with their personal death, and with the anguish and loss and pain surrounding it. The results of the therapy, largely successful, are outlined in the above articles.

⁷³A milder sort of thing more often occurs, however. Cf. for

example, Sartre's experience of nausea in his novel Nausea. Sartre, by the way, also participated in an experimental ingestion of mescaline as a volunteer subject, at a time when he was studying imagery and "anomalies of perception". His experience was quite unpleasant, full of intensely negative imagery, and severely depressing. Further, a week or two after the experiment the deep depression returned, along with the severely frightening hallucinations. This is an example of the sort of negative results that can occur from too sudden contact with deeper levels of consciousness.

For a summary of Sartre's experience, see Masters and Houston, op. cit., p. 174. For a fuller account, see Simone de Beauvoir, The Prime of Life (New York, World, 1962) pp. 168-70.

⁷⁴It will not be difficult to see how intimately this notion connects with Bucke's notion of development toward cosmic consciousness, and Teilhard's notion of consciousness evolving toward fuller and fuller degrees of being. See chapter three, on the ontological significance of ASCs.

⁷⁵Though actually not all of the impetus is due to the chemical. The person can either allow the chemical to affect him, or he can not allow it to, by somehow obstructing its psychic effects with some subconscious blocking device. Some, for example, have taken even huge doses (1000 mcg. LSD) and experienced little or no effects. Cf., for example, the patients Samuel and Paul, in Sandison's clinic (Caldwell, op. cit., pp. 95-96). Some mechanism seems to be operating unconsciously in these patients to preclude movement down to deeper levels of conscious. Thus, generally speaking one can either "go with" the effects of the chemical or he can make an effort to not have the chemical affect him. Such effort usually occurs on the subconscious level, because of a resistance to moving deeper into the layers of one's being.

To speak in the practical sphere for a moment, now, it is usually found to be the case that if one "fights" the effects of the chemical, the experience will be a negative one, frightening, even terrorizing. And if he, on the other hand, "flows with" the effects of the chemical, i.e., allows it to work its spell, the effects are found to be more pleasant, less threatening, more beneficial and fruitful. All the researchers have remarked on this tendency. See, e.g., Masters and Houston, op. cit., pp. 139-41; Stafford and Golightly, LSD, The Problem-Solving Psychedelic (New York, Award Books, 1967), p. 223; and others.

⁷⁶Examples abound, of course, in the popular press. For another such example cf. Caldwell, op. cit., pp. 61-64, in the chapter entitled "Risks of the Psychedelics", pp. 53-64; every major research work I have yet read includes such a section on dangers. These sections are an indication that the researcher is not unaware of the dangers involved in the use of these chemicals.

⁷⁷For a well done descriptive analysis of what it means to "center one's being", and what it means to be "on center", or "off

center", see a most interesting study, partly analytical and partly poetical, done by Mary C. Richards entitled Centering in Pottery, Poetry and the Person (Middletown, Wesleyan University Press, 1964). The author is practiced in pottery, and attempts to show the sense in these terms by analogy to the potter's art, and how that sense applies to meditation as a discipline, and to life as an artistic process.

⁷⁸ For a description of some of the variations of meditation technique, see chapter one.

⁷⁹ For a review of some therapeutic uses of meditation, see Wolfgang Kretschmer, "Meditative Techniques in Psychotherapy", in Tart, op. cit., pp. 219-228; originally in Psychologia, vol 5 (1962) pp. 76-83.

⁸⁰ Edmund Jacobson, M.D., You Must Relax (New York, McGraw-Hill, 1957).

⁸¹ Daniel Goleman, "Meditation as Meta-therapy: Hypotheses Toward a Proposed Fifth State of Consciousness", The Journal of Transpersonal Psychology, vol. 3, 1 (1971), p. 4; also, Edmund Jacobson, M.D., Anxiety and Tension Control (Philadelphia, Lippincott, 1964).

⁸² Gurney Williams, "Transcendental Meditation: Can it Fight Drug Abuse?" Science Digest, February, 1972; also, H. Benson and R.K. Wallace, "Decreased Drug Abuse with Transcendental Meditation -- A study of 1,862 Subjects", in C.J. Zarafoneti (ed.) Proceedings of the International Symposium on Drug Abuse (Philadelphia, Lea & Febiger, no date).

⁸³ "High concentration of lactate in the blood has been associated with anxiety neurosis, anxiety attacks and high blood pressure. During transcendental meditation the concentration of blood lactate markedly decreases." Then reference is made to an article by Wallace and Benson, "The Physiology of Meditation", in Scientific American, February, 1972. This is from a booklet titled Scientific Research on Transcendental Meditation, (MIU Press, MIU Administration Center, 1015 Gayley Avenue, Los Angeles, California), plate 5.

⁸⁴ "During stress or anxiety, skin resistance decreases. During transcendental meditation skin resistance increases significantly indicating deep relaxation, reduction of anxiety and emotional disturbances." Ibid., plate 3.

⁸⁵ This research is reported and summarized in H. Benson and R.K. Wallace, "The Physiology of Meditation", Scientific American, vol. 226, 2 (February 1972), pp. 84-90; also in H. Benson, R.K. Wallace, and A.F. Wilson, "A Wakeful Hypometabolic Physiologic State", American Journal of Physiology, vol. 221 (September 1971), pp. 795-99.

⁸⁶The literature on meditation abounds with examples of such phantasies that occur during meditation. For one such example, see the next page of text, below. The literature also agrees in generally discouraging interest in such phantasies, in order that the meditator can achieve still deeper levels of consciousness. For example, to pick just three examples at random from the current literature, cf. Hittleman, Guide to Yoga Meditation (New York, Bantam, 1969); also Sebastian Temple, How To Meditate (Chicago, Radial Press, 1971); also, Wienpahl, The Matter of Zen (New York, New York University Press, 1964).

⁸⁷Cf. footnote 86 above, and for an ancient source, cf. the oriental yoga sutras of Patanjali, as published in J. Woods (ed.), The Yoga-System of Patanjali, Harvard Oriental Series (Cambridge, Mass., Harvard University Press, 1914).

⁸⁸Op. cit., notably in the sections of the book included between pages 142 and 246.

⁸⁹This sort of perception to which the subject here refers is the sort of perception that sees not so much what is there, as it sees the category in which the perceived object fits. She can then dismiss the perceived object more quickly, ignore its uniqueness and idiosyncratic aspects, and be aware of it only as a member of its class. This is one aspect of what Maslow terms deficiency cognition; he terms this specific habit "rubricizing". (Maslow, Toward a Psychology of Being, op. cit., chapters 6-9); it is what Goleman calls "habituation", (Goleman, op. cit., pp. 16-17); he says people habituate to their surroundings, they "substitute abstract cognitive patterns for the raw sensory experience". (p. 17.) It is also what Deikman means by the term "automatization", (Arthur J. Deikman, "Deautomatization and the Mystic Experience", Psychiatry, vol. 29 (1966), pp. 324-38.) Maslow says of this sort of deficiency cognizing (Maslow, op. cit., p. 119.):

"I have previously described rubricizing as a cheap form of cognizing, i.e., really a form of not-cognizing, a quick, easy cataloguing whose function is to make unnecessary the effort required by more careful, idiographic perceiving or thinking. To place a person in a system takes less energy than to know him in his own right, since in the former instance, all that has to be perceived is that one abstracted characteristic which indicates his belongingness in a class, e.g., babies, waiters, Swedes, schizophrenics, females, generals, nurses, etc. What is stressed in rubricizing is the category in which the person belongs, of which he is a sample, not the person as such."

Hartmann makes a similar point in H. Hartmann, Ego Psychology and the Problem of Adaptation (New York, International Universities Press, 1958), pp. 88-91. There he says:

"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 . . ."

I mention this automatizing, or rebricizing, habit of human perception at this point because this subject's mention of her "perceiving people through learned responses", is an excellent example of what this habit is. I must also point out that this concept is useful if one wishes to suggest (with Deikman) that deautomatization is necessary for the achievement of any altered states of consciousness. Such deautomatization, in fact, may account for the occurrence of ASCs, i.e., may be one possible way of explaining the occurrence of ASCs.

⁹⁰Reported in Goleman, op. cit., p. 14.

⁹¹As evidenced by its great use as a religious practice in many of the major world religions.

⁹²For example, for fifteen minutes, twice a day, every day, for a period of months or years.

⁹³This term is from Goleman, op. cit.; it seems a rather bulky and awkward neologism and I am not sure that it is altogether necessary. I shall use the term only momentarily, and in the sense which Goleman intends it, viz., to mean the total alteration of the elemental roots of a personality, the sort of fundamental personality change that would underlie the more superficial (and more noticeable) goals of most therapeutic change, such as change in behavior, way of relating to others, attitudes, etc. It is metatherapeutic, he says, because it underlies the changes other therapists are aiming at.

⁹⁴The word is used among those who teach the technique called "transcendental meditation", through the Students International Meditation Society, headquartered at the Maharishi International University, 1015 Gayley Avenue, Los Angeles, California 90024, U.S.A. This method of meditation is the method practiced most extensively at the present time in the United States, and thus the method on which the most research has been done. The teachers of this method are also amenable to research proposals, and anxious to demonstrate the possibilities of regularly practiced meditation.

The word is also used by Goleman, op. cit., *passim*.

⁹⁵Daniel Goleman, professor at Harvard, says "Unstressing takes the form during meditation of completely involuntary, unintended, and spontaneous muscular-skeletal movements and proprioceptive sensations: momentary or repeated twitches, spasms, gasps, tinglings, tics, jerking, swaying, pains, shaking, aches, internal pressures, headaches, wheeping, laughter, etc. The experience covers the range from extreme pleasure to acute distress. In transcendental meditation, unstressing is gradual during regular daily meditation, so that it is not always discernible. During special extended meditation sessions where one

meditates throughout much of the day, more extreme forms of unstressing can occur. When Maupin taught zazen (a form of meditation) to a group of college students as part of an experiment, they mentioned to him the emergence of 'hallucinoid feelings, muscle tension, sexual excitement, and intense sadness.' Because of the unpredictable nature of unstressing, meditators who are unprepared for it, or who are in the midst of others who do not understand the process, can become agitated when it occurs in disturbing forms. For this reason teachers of transcendental meditation and other systems recommend day-long meditation only in supervised and secluded situations. Psychiatric clinics are beginning to get new patients who have been meditating on their own all day for many days, and are brought in by others who can't understand and are disturbed by behavior changes they see; the dynamics of this influx are parallel to the continuing wave of 'bad trips' due to drugs. As with acute drug cases, the psychiatric intervention may worsen and prolong distress rather than alleviate it, while someone familiar with meditation can reassure the person and alleviate the crisis without recourse to the paraphernalia of psychiatry." From "Meditation as Meta-therapy", op. cit., pp. 10-11.

Footnote two in this article states: "Vivid and detailed first-person accounts of unstressing are reported in Guruvani magazine by students of the ashtanga yoga system of Swami Muktananda. An elaborate and detailed description of these involuntary movements in Taoist meditation is given in Charles Luk, Secrets of Chinese Meditation (London, Rider and Co., 1966)."

⁹⁶In the form of jerks, pains, twitches, etc., as mentioned above in footnote 95. Sometimes the unstressing is a bit more extensive, as in the following example, from the report of a twenty-two-year-old girl. "I had very crooked teeth when I was a child. My teeth are so big for my jaw they had to pull eight teeth. When my second teeth came in I started to notice my jaws didn't match. For several months when I meditated I would feel my jaw move around, always pulling toward the right. It got more and more intense and then the other day there was a very strong and painful pull, a large "Crack!" and my jaw moved over. When it happened I was so amazed, it was so intense, but I didn't stop meditating. I knew what was happening. When I looked in the mirror, my teeth were aligned. Now my mouth muscles are more relaxed; when I smile now it feels different." Goleman, op. cit., p. 15. This is an example of simple somatic (i.e., gross somatic) unstressing.

⁹⁷In the form of laughing or crying, for example, or in emotional feelings of intense sadness or anger, etc.

⁹⁸See section two, on phantasy, just preceding our present consideration on metatherapy.

⁹⁹Goleman, op. cit.

¹⁰⁰Ibid.

¹⁰¹Ibid., p. 20.

¹⁰²Ibid., p. 21

¹⁰³Ibid., p. 22.

¹⁰⁴R. Assagioli, Psychosynthesis: A Manual of Principles and Techniques (New York, Hobbs, Dorman, 1965)

¹⁰⁵Alan Watts, Psychotherapy East and West (New York, Ballantine, 1961).

¹⁰⁶Ronald Laing, The Politics of Experience (New York, Ballantine, 1967).

¹⁰⁷Goleman, op. cit., p. 22.

¹⁰⁸This is Tart's phrase, in Charles Tart, "A Psychologists Experience with Transcendental Meditation", The Journal of Transpersonal Psychology, vol. 3 (1971), pp. 136-37.

¹⁰⁹Ibid.

¹¹⁰William James, Varieties of Religious Experience (New York, Collier, 1961), p. 305.

¹¹¹Caldwell, op. cit., pp. 274-75.

¹¹²According to Ibid., pp. 275-78.

¹¹³Ibid., p. 275

¹¹⁴Ibid., pp. 275-77.

¹¹⁵By "structured personality growth" I am referring to some of the more recent attempts (based partially on the assumptions of classical psychoanalytic theory and partially on the theoretical work of Abraham Maslow, Carl Rogers, Gordon Allport, and others in the humanistic school) to formulate structures for facilitating personality growth. Encounter- and training-groups represent the most popular of such attempts. Carl Rogers' group work and Fritz Perls'

Gestalt Therapy are other attempts in the same direction. The aim here is not to move subnormal persons up to the level of the normal (which aim would be termed therapy), but to help move normal persons up toward the goal of self-actualization and fuller humanness.

III

The Ontological Significance

of

Altered States of Consciousness

In the previous chapter we have seen some of the ways in which ASCs can manifest positive psychological significance. Already in that chapter we have seen hints that ASCs may also bear ontological significance, in that they may suggest the presence of another order (or orders) of being. Our task in the present chapter is to explore that possibility, and to examine some of the ways in which ASCs may act as indicators which point toward other dimensions of being.

We may begin our examination by noting that persons who have experienced altered states of consciousness, or states of non-ordinary reality, often suggest or say outright that they have in some way transcended the ordinary world, that they have stepped outside of it, or seen it from above, or discovered depths in the world that they have not ordinarily seen. This report is often taken, by unsympathetic ears, to indicate nothing more than the simplest sort of Freudian wish fulfillment; i.e., an instance of a wish being fulfilled by a type of hallucination.¹ This view of the skeptic is not so much a result of what the actual data suggest, as it is a result of his world view which a priori simply has no room for such a report being true. The currently fashionable world view does not allow for authentic ontological transcendence of the "this-worldly" sphere of reality,

since in the current world view the "this-worldly" sphere of reality is the only sphere of reality. Thus any claim to have transcended it would be delusory, would in fact be (in the current jargon) an "escape" from reality. If ordinary reality is the only reality, then the phrase "states of non-ordinary reality" is self contradictory, and the struggle to transcend ordinary reality is destined to futility. The point here is that the skeptic's inability to allow for authentic transcendence is not a result of the data, so much as it is a result of his attenuated world view which declares a priori that ontological transcendence is a metaphysical impossibility.

This chapter offers some reflections on the notion of ontological transcendence which may allow for its acceptance as at least a valid possibility. We shall see that this may require some willingness to see the universe as having dimensions or aspects which are not normally accessible to human consciousness, and not composed solely of what is evident to normal waking consciousness. It will require a willingness to sacrifice one's dogmatic certitude that the reality of normal perception is the only reality, outside of which there exists only dream and illusion. The reflections offered in this chapter² will hopefully allow one to see that there are other possibilities.

Let us begin the consideration with two examples, both from William James' Varieties of Religious Experience,³ which will serve as reference sources in our discussion. Both are first person accounts, from James' collection, the first a man's, the second a woman's.

One brilliant Sunday morning, my wife and boys went to the Unitarian Chapel in Macclesfield. I felt it impossible to accompany them -- as though to leave the sunshine on the hills, and go down there to the chapel, would be for the time an act of spiritual

suicide. And I felt such need for new inspiration and expansion in my life. So, very reluctantly and sadly, I left my wife and boys to go down into the town, while I went further up into the hills with my stick and my dog. In the loveliness of the morning, and the beauty of the hills and valleys, I soon lost my sense of sadness and regret. For nearly an hour I walked along the road to the 'Cat and Fiddle', and then returned. On the way back, suddenly, without warning, I felt that I was in Heaven -- an inward state of peace and joy and assurance indescribably intense, accompanied with a sense of being bathed in a warm glow of light, as though the external condition had brought about the internal effect -- a feeling of having passed beyond the body, though the scene around me stood out more clearly and as if nearer to me than before, by reason of the illumination in the midst of which I seemed to be placed. This deep emotion lasted, though with decreasing strength, until I reached home, and for some time after, only gradually passing away.

This experience, as the writer indicates, occurred quite spontaneously and without any obvious, this-worldly cause. The next example occurred on the occasion of a minor surgical operation with an "insufficient" dosage of ether anaesthetic.

I wondered if I was in prison being tortured, and why I remembered having heard it said that people 'learn through suffering', and in view of what I was seeing, the inadequacy of this saying struck me so much that I said, aloud, 'to suffer is to learn.'

With that I became unconscious again, and my last dream immediately preceded my real coming to. It only lasted a few seconds, and was most vivid and real to me, though it may not be clear in words.

A great Being or Power was traveling through the sky, his foot was on a kind of lightning as a wheel is on a rail, it was his pathway. The lightning was made entirely of the spirits of innumerable people close to one another, and I was one of them. He moved in a straight line, and each part of the streak or flash came into its short conscious existence only that he might travel. I seemed to be directly under the foot of God, and I thought he was grinding his own life up out of my pain. Then I saw that what he had been trying with all his might to do was to change his course, to bend the line of lightening to which he was tied, in the direction in

which he wanted to go. I felt my flexibility and helplessness, and knew that he would succeed. He bended me, turning his corner by means of my hurt, hurting me more than I had ever been hurt in my life, and at the acutest point of this, as he passed, I saw. I understood for a moment things that I have now forgotten, things that no one could remember while retaining sanity. The angle was an obtuse angle, and I remember thinking as I woke that had he made it a right or acute angle, I should have both suffered and 'seen' still more, and should probably have died.

He went on and I came to. In that moment the whole of my life passed before me, including each little meaningless piece of distress, and I understood them. This was what it had all meant, this was the piece of work it had all been contributing to do. I did not see God's purpose, I only saw his intentness and his entire relentlessness towards his means. He thought no more of me than a man thinks of hurting a cork when he is opening wine, or hurting a cartridge when he is firing. And yet, on waking, my first feeling was, and it came with tears, 'Domine non sum digna', for I had been lifted into a position for which I was too small. I realized that in that half hour under ether I had served God more distinctly and purely than I had ever done in my life before, or than I am capable of desiring to do. I was the means of his achieving and revealing something, I know not what or to whom, and that, to the exact extent of my capacity for suffering.

While regaining consciousness, I wondered why, since I had gone so deep, I had seen nothing of what the saints call the love of God, nothing but his relentlessness. And then I heard an answer, which I could only just catch, saying, 'Knowledge and Love are One, and the measure is suffering' -- I give the words as they came to me. With that I came finally to (into what seemed a dream world compared with the reality of what I was leaving), and I saw that what would be called the 'cause' of my experience was a slight operation under insufficient ether, in a bed pushed up against a window, a common city window in a common city street. If I had to formulate a few of the things I then caught a glimpse of, they would run somewhat as follows: --

The eternal necessity of suffering and its eternal vicariousness. The veiled and incommunicable nature of the worst sufferings; -- the passivity of genius, how it is essentially instrumental and defenseless, moved, not moving, it must do what it does; -- the impossibility of discovery without its price; -- finally, the excess of what the suffering 'seer' or genius pays over what his generation gains. (He seems like one who sweats his life out to earn enough to save a district from famine, and just as he staggers back, dying and satisfied, bringing a lac of rupees to buy grain with, God lifts the lac away, dropping

one rupee, and says, 'That you may give them. That you have earned for them. The rest is for ME!) I perceived also in a way never to be forgotten, the excess of what we see over what we can demonstrate.

And so on! -- these things may seem to you delusions, or truisms; but for me they are dark truths, and the power to put them into even such words as these has been given me by an ether dream.

These two examples are offered as experiences of transcendence, and the question to be put is whether they are in any sense experiences of valid or authentic transcendence. Another way to phrase the question is to ask whether the experiences are in any sense true. I think that it is important to point out, in the first place, that it is not necessary to believe in the existence of a literal heaven in order to understand the first example as an instance of valid transcendence. And, in order to understand the second example as valid, it is not necessary to believe in a Deity of the anthropomorphic sort described. One may quite fully disavow any such belief, and yet at the same time ascribe validity to these experiences (and countless others) as authentic sallies into the transcendent.

Nor are these altered states of consciousness the only indication that the possibility of transcendence is real. Common experience also contains hints, though not so strikingly dramatic as the above experiences, that there are realms of value and being which transcend the quotidian.

The so-called theistic existentialists -- Kierkegaard, Dostoyevsky, Berdyaev, Jaspers, Buber and Marcel -- hold that within the limits of the historically conditioned experience of man there is a testimony, earnest, or hint of an eternal, transcendent order to which the human spirit belongs but which can never be fully known. Authentic human freedom is possible only when man acts with awareness of this transcendent context within which his history is contained.⁴

Philip Wheelwright, similarly, argues that man's existence seems to point toward some kind of beyond, and he thus proposes a "liminal ontology", a "metaphysics of the threshold", whose basic proposition would be "We are never quite there, we are always and deviously on the verge of being there." ⁵ As he suggests, in an essay titled "Man's Threshold Existence", ⁶

Just as we may describe man's threshold situation, metaphorically, as having a "forward" dimension in time and an "outward" dimension in its sense of otherness and in the development of that sense into a conception of "the world", so with like metaphorical indirection we may speak of an "upward" dimension -- intending to mean, as a first step, man's sense of a reality "higher" -- i.e., intrinsically worthier and more real -- than himself and his temporal and worldly preoccupations." ⁷

Nietzsche's Zarathustra, furthermore, announces a theme common to other philosophers, that man is a bridge, not an end.

All of these are hinting at a "something more" in the universe, an aspect or dimension of things that somehow transcends the ordinary world, and is in some sense "more real" than the facts and events of the ordinary world. Relying on Huston Smith now, I wish to suggest this as a working definition of the term transcendence. "I propose to use 'Transcendence' to name the there with respect to value which we sense as encircling our present existence; the Value More that exceeds our current possession." ⁸ Transcendence is the name for that More that human beings have often sensed, or have often felt a need for, which is broader or larger or fuller than the ordinary world, and in some sense lies "beyond" the threshold which normally bounds our existence. ⁹

What are some of the results of transcendence experiences of the sort instanced above? In the first place, it is likely that these are

experiences of a very high order, of the sort Maslow terms "peak experiences", in which the individual is most alive, most healthy, and at the peak of his capabilities. Maslow allows for gradations in peak experiences, and would fit this sort of experience high on the scale, perhaps as the intensest type of peak experience. Thus, the sorts of positive results that accrue as a result of peak experiences would also accrue as a result of transcendence experiences, since they are of the same order. These include therapeutic benefits of the following sort: positive changes in the self image, positive changes in interpersonal relationships, remission of neurotic symptoms (at least for a time), increased creativity, increased spontaneity and self-expression, and so on, in the realm of psychological improvement.¹⁰ But what exactly is at work here? Maslow speaks of the matter from the perspective of a psychologist, but what is the larger context here, and how does it happen that these psychological benefits accrue? Smith suggests,¹¹ in a larger perspective, that the effect of transcendence experiences is to "counter predicaments that are ingrained in the human situation; predicaments which, being not fully remediable, are constitutional." ¹² The central predicaments of the human situation have, of course been described by numerous philosophers but, as Smith says, none have produced so compact an enumeration as Buddhism's outline of the human predicaments. The three central facts of the human situation, says Gautama are

- a. Dukkha, suffering.
- b. Anicca, transitoriness.
- c. Anatta, no soul. Read "no personal significance".
Individually we are nothing.¹³

Now without dwelling on an analysis of these predicaments, we can ask

just how transcendence counters these predicaments. Smith suggests that the three ways in which transcendence counters the human predicaments are : 1) categorically, or wholly; 2) paradoxically, by transmuting them; and 3) noetically, through insight. He says, transcendence counters the human predicaments

categorically rather than piecemeal. Dentistry remedies certain evils without affecting others. By contrast, transcendence, when it touches disvalue, alters the entire field. It is a gestalt phenomenon, changing nothing within the field unless in some way it changes the field as a whole. Secondly, it counters disvalues paradoxically. Instead of eliminating them, it transmutes them. If a man hits his thumb with a hammer, the fact that he lives sub species transcendentia doesn't keep his thumb from hurting. Transcendence doesn't work on suffering like anaesthesia does, by simply blotting it out. The pain remains; it is the quality (significance, import) of pain that has been affected. Thirdly, transcendence effects its results noetically, through insight. Noetically here differs from emotively, through emotion. Emotion is involved, but it is consequent upon insight.¹⁴

Thus we can say that the inheritance of transcendence, i.e., the experience of immanence, counters the human predicaments categorically, by transmutation and by noetic insight. The predicaments are inherent in the human situation and cannot therefore be eradicated; but they can be somehow alleviated, or their meaning can be somehow altered in the experience of transcendence, by a kind of noetic illumination or insight, and that alteration in meaning will be (or can be) quite lasting, staying with the person for the remainder of his life. All the mystics, for example, testify that the power of their experience has remained with them undiminished, even though the experience may have occurred decades before.

These powerful effects can result, then, from experiences of transcendence, but I must no longer speak of transcendence experiences as if they were all of the same sort, for they are not. In the first place, transcendence may manifest itself under different guises, depending on the particular need in the situation.

The guise in which Transcendence appears varies with the mode of life's deficiency. Those who suffer from bondage and confinement see it as promising liberation and expansion. Those who suffer from darkness look to it for light. To those who groan under the weight of death and transitoriness it intimates eternity. To those who are restless it betokens peace.¹⁵

But even aside from these various guises in which transcendence manifests itself, Smith distinguishes two basic types of transcendence. The first type he calls this-worldly transcendence, for it is sought within the context of this world's normal, temporal situation. Under this category fall three sorts. a) First is that sort of transcendence which is occasioned by Love. This is the sort of transcendence that Buber ascribes to those relationships which can be called I-Thou relationships; or the sort that Maslow ascribes to Being-Love (B Love); or the sort of transcendence that Rogers sees in "interpersonal relationships with unconditional positive regard." A second sort of this this-worldly transcendence, says Smith, is that occasioned by b) Hope. A belief in the general beneficence of the future "redeems the present and makes it significant and enduring by tying it to a meaningful future." ¹⁶ And thirdly, c) Commitment to a cause can be an occasion for this-worldly transcendence, dedicating one's life to some purpose beyond, and larger than, himself. These three occasions of transcendence all fit into the category of this-worldly transcendence, for not only do they concern themselves with matters within the context of this

usual, temporal world, but they also leave unquestioned the metaphysical assumptions about the nature of the world. They operate, in other words, within the context of the this-worldly which for the most part accepts the usual notions about the nature of reality; they do not call into question the limits of being.

Now there is also a second category of transcendence experiences, which do in some way call into question the usual assumptions about the limits of being, and this sort of transcendence Smith terms ontological transcendence. Ontological transcendence is of the sort which cannot accept as final the standard view of reality, the standard view which most people find suitable and within which most people are quite content to live. The mass of men are quite content to seek their transcendence in the this-worldly spheres of love, hope, and commitment to causes; so they do not find it necessary, do not find it somehow demanded of them, to seek beyond the limits of what most men accept as real. Those who do feel such a demand upon them, who do feel required to look beyond the this-worldly, begin to find themselves involved in the quest for ontological transcendence.

The two examples quoted at the beginning of this chapter are clearly not within the sphere of the this-worldly, and thus they are instances of ontological transcendence. Ontological transcendence, springing from a divine this-worldly discontent, opens into reservoirs of being and value which are not normally perceived in the universe. Ontological transcendence bears on realms or dimensions which clearly do not fit within the normally accepted bounds of reality. Ontological transcendence is of the sort which existentially calls these boundaries into question, and takes up a stand in the belief that there is a More in the cosmos which normal perception is quite blind to. For example,

immortality in heaven after death would, if true, be an instance of ontological transcendence. An encounter with the absolute (as in the second example above), or dissolution of the individual ego in the Nirvanic Void, would also instantiate ontological transcendence.

But these models for understanding ontological transcendence, the models of heaven, of a personal God, of Nirvana, and so on, are traditional models which have been worked and reworked for centuries. Rather than explore those models further, it will be more beneficial to ask whether there are any other ways of conceiving the possibility of ontological transcendence. Those past ways are frequently felt, by the modern temperament, to be somewhat distasteful, and it may be fruitful to see if there are some more palatable conceptions which can make room in the world for valid ontological transcendence. As I mentioned at the outset of this chapter, the currently fashionable world view denies, a priori, the possibility of valid ontological transcendence, for it supposes that the standard sort of reality is the only sort of reality. Thus there is metaphysically no room for instances of valid ontological transcendence. The models which I shall propose for consideration in the remainder of this chapter are not meant to be proofs for the existence of real transcendence; they are intended only as conceptualizations which will make room for the possibility of such real transcendence. They are thus meant to remedy an inadequacy in the standard view of reality which places rather constricted and rigid boundaries at the limits of being. They are meant to be conceptualizations which accept the usual reality, yet also allow room for the possibility that there may be other regions or depths of being which have not yet been officially certified to exist.

Let us move now to a perusal of some conceptual formulations

which allow us to envision a transcendent.

I. In the first place, there is already available to us a traditional epistemological concept by means of which we can envision the possibility of transcendence. This is the concept of the noumena. This is a concept of a Something More than meets the eye, a something unknown which lies beyond the phenomenal universe of normal daily awareness. The nature of this noumenal reality is not obvious, in fact is almost entirely beyond the ken of our perception (or, for some philosophers, is entirely beyond the ken of our perception). Perhaps we can say, however, that noumenal reality is beyond the ken of our normal human perception, but may not be entirely outside our grasp. It may be possible that human beings, in very rare instances, could become "as gods"; a major positive alteration in their perception could occur so that they no longer would see "as through a glass darkly", but would be in immediate perceptual contact with the deepest essence of things. Perhaps one would wish to say that this has certainly never happened (others may wish to say that it has happened), but at least the concept of noumenal reality can be understood in such a way as to allow for the possibility of real transcendence. Thus it is possible to understand the concept of noumenon in such a way as to say that there is an unknown, aspects of which may be transcendent in value, and aspects of which may be experienced by human beings, should their awareness undergo some major alteration.

II. A second conceptual form which would allow room for real transcendence can be found in the notion of energy spectra. Just as our eyes are able to perceive only a limited portion of the light spectrum, and our ears only a limited portion of the sound spectrum, so may our general perceptual apparatus be sensitive to only a limited portion of

the spectrum of being. It may be, in other words, that there are regions of being, aspects of which may be transcendent, which lie beyond our normal scope of perception.

III. The world of normal proportions in which we live, the micro-world, is found to be only middle-sized in comparison with the infinitesimally small microworld below it, and the infinitely (perhaps) large megaworld beyond it. This may serve as a third conception which would allow for the possibility of real transcendence, for there may in turn be microworlds below our microworld, and megaworlds whose size we cannot even imagine.¹⁷ Here again we find conceptual room for the possibility of transcendence.

Now these three conceptual forms are primarily negative, in that they argue only that we do not perceive all that there is in the world. They do not offer much assistance in suggesting how we might understand transcendence; rather they only

make room for Transcendence if it shows a disposition to enter through extrarational channels. This may be the greatest service reason can render faith in our age, namely, to loosen the clods of prevailing modes¹⁸ of thought which welcome so little the seeds of faith.

The following three models are also negative, but not entirely so. These will perhaps be more suggestive about the nature of the transcendent, for they are certainly far more extended and dynamic conceptualizations for transcendence than the above three, which have done little more than clear the way.

IV. A quite fruitful spatial model for the realm of the transcendent has been worked out in Edwin Abbott's Flatland, a fantasy of many dimensions.¹⁹ The story of Flatland serves to face us with the assumption we all make, that the three usual dimensions are fully exhaustive,

that there are no further possible dimensions. The story raises the question for us in the person of a square, one of the inhabitants of Flatland, who has been shown the third dimension. The sphere, a three dimensional being, appeared to the square and took him on a journey to spaceland revealing to him the gospel of the third dimension. Toward the end of the journey of enlightenment, the square speaks to the sphere: "Oh Lord Sphere: whereas before I thought there were but two dimensions, and you have shown me the existence of a third, pray also show me the fourth and the fifth dimensions!" "You ingrateful wretch", says the sphere. "I show you the third dimension and you ask for still more. Look around you; can you not see that there are only three dimensions and that there is simply no room for another dimension." Oh yes, Lord sphere", replies the square. "But in Flatland I thought that two dimensions were all the dimensions possible and I could not imagine the existence of a third. But there truly is a third dimension, and that now makes me wonder if there may not also be a fourth, fifth, or tenth dimension." Thus the question is raised, and it may very likely be the case that we have four or five dimensional bodies as well. Mathematicians, after all, are working with four dimensional, or "Hilbert", space.²⁰ It may even be possible, as some have suggested, that the cosmos extends in an infinite number of directions or dimensions. Some have suggested that physics can make use of an n-dimensional universe also, in order to explain the phenomenon of curved space, and other oddities in the mega- and microworlds.²¹ At any rate, the notion of a multi- or n-dimensional universe has proven in many ways to be a most fruitful conceptual form for visualizing the possibility of transcendental regions of being and value in the cosmos.

For example, if it be true that we have n-dimensional bodies or

minds, states of altered consciousness may be brief excursions into other dimensions of our self, or to phrase it more accurately, ASCs may be experiences of briefly opened awareness into other dimensions of our self, or other dimensions of our world. Total mystical experience of the sort Masters and Houston have referred to as "experience on the integral level", may then be the ability to experience the world in its total dimensionality. Or again, perhaps memory represents an attempt to exist in another of our dimensions, and Grof's "phylogenetic" experience (in which a subject relives portions of phylogenetic evolution),²² may be yet more successful forays into that other dimension. Jung's archetypes of the collective unconscious, and Plato's Ideas, may be in another dimension of things, and the collective unconscious itself (or even the Freudian subconscious of the individual) may represent other dimensions of the human self. Unexplainable, or occult, phenomena (such as ESP, clairvoyance, clairaudience, psychokinesis, precognition, and so on), should one wish to allow the possibility of such phenomena, may be explainable in terms of another dimension in the world. The sphere, for example, descends down into Flatland, cuts through its plane, and appears to the inhabitants as a circle. The sphere magically, to the Flatland inhabitants, appears out of nowhere and just as inexplicably disappears into nowhere. Little do the Flatlanders know that the sphere's voice (which seems to be a disembodied spirit speaking from nowhere) and the sphere's magical appearances, are fully explainable by the admission of a third dimension. May it not be that some unexplainable phenomena in our three dimensional world (for instance the periodic appearance and disappearance of some subatomic particles; or the more journalized occult phenomena) could be explained on the hypothesis of a fourth or fifth dimension? If we can see that a dot moving in one direction makes a line, and a line moving in a

a perpendicular direction makes a square, and a square moving in another perpendicular direction makes a cube, might we not also suppose that a cube could move in yet another (unimaginable) perpendicular direction and produce a . . . what? A four dimensional supra-cube? The mathematicians certainly have no trouble with the concept, nor do the physicists it seems, for it may be that anti-matter could be the sort of thing that occurs in a fourth or fifth dimension.

The suggestion here is that not only may the hypothesis of an n-dimensional universe provide us with explanations for now unexplained phenomena, but other dimensions may also house reservoirs of value and worth and power yet undreamed of. The two examples instanced at the beginning of this chapter may be understood as insights into other dimensions, or (as the Lord Sphere would say) revelations of the good news of the next dimension. The possibility of other dimensions, in other words, may serve as a fruitful conceptual form for a universe in which authentic transcendence experience is a valid possibility.

V. Flatland was a spatial model for the possibility of authentic transcendence; now we shall turn to a temporal model. The world view of Teilhard de Chardin has proven itself to be a fruitful conceptual form for understanding the notion of transcendence. To state the matter rather simply, for Teilhard transcendent being and value is right now in process of bringing itself about, and the process will culminate its full development in future time, with the full epiphany of the God-Omega. The cosmos is in the process of radically divinising itself, of manifestly creating divinity from its own flesh. How does this process come about?

According to Teilhard, the evolutionary development of consciousness is going through stages of development. The first stage of

development was the growth of organic from inorganic matter, and with that development arose the biosphere. The biosphere is composed of material organisms which represent a growth in consciousness, for living matter is one step more conscious than inert matter. Living matter, in the next development, slowly begins to transform itself into the sort of living organism that not only is aware (or conscious), but is conscious that it is conscious; the sort of organism that knows that it knows; the first form of matter that can properly be said to know. With this development comes the birth of the noosphere, that atmosphere of thought which now envelopes the world. This represents a further step in the evolution of the Weltstoff from inorganic materiality up to higher and higher forms of consciousness and spirituality. The cosmos, says Teilhard, is evolving toward greater and greater complexification, is moving from relatively more simple forms to relatively more complex forms. Or another way to see the same process is to see it as the evolution from relatively less conscious and more "external" forms, toward relatively more conscious and more "internalized" forms. The next stage of development after the noosphere he terms the Christosphere, which is in some sense a more "spiritualized" form of consciousness which promises to culminate in the divinised end-point of the process, the Omega Point, or the God-Omega. The cosmos is growing toward increased personalisation, increased complexity, and increased consciousness. (which Teilhard calls "the flowering of complexity".)²³ Thus Teilhard, like Nietzsche's Zarathustra before him, sees man as not primarily an end, but as an organism oriented toward the future, as a bridge to higher life-forms.

By "faith in Man" we mean here the more or less active and fervent conviction that Mankind as an organic and

organised whole possesses a future: a future consisting not merely of successive years but of higher states to be achieved by struggle. Not merely survival, let us be clear, but some form of higher life or super-life.²⁴

Transcendence is thus, in Teilhard's evolutionary world view, a valid possibility. In one way it is a valid possibility which promises to occur in future time. In another way, however, it is a valid possibility, in varying degrees, even in present time, for there are certain gifted men who are somehow able to advance the race by their brief, and exceedingly important, movements into future forms of consciousness. Normal consciousness, in other words, is the level of consciousness that the race has presently reached in its development, but already in the person of the mystics forays are being made into the future. Consciousness is advancing itself.

A further and most important point for Teilhard is that the Weltstoff has reached a critical stage in the evolutionary process, a stage in which it has become conscious of itself. Man is that complex of matter that has reached such a degree of intricacy, such a flowering of consciousness, that it is now conscious of itself. This means that from now on, the evolutionary process will carry itself out consciously, and man's function in the process will be to nurture the development of consciousness, further its growth, and devote himself to the activities and movements that will carry evolution forward. Man's task is a critical one, for much of the responsibility for the epigenesis of spirit now rests heavily on his shoulders.

Evolutionary movement forward, transcendence of the this-worldly present, occurs as a result of several different sorts of movements, among them the scientific movements, philosophical development, social and democratic movements, increase in communication, and also the growth

in consciousness of the great mystics. Mysticism in fact, according to Teilhard, is one of the great hopes of the evolutionary process, and he sees "a supremely intimate bond between mysticism, research, and biology." ²⁵

Such a world view as this certainly allows much room in the cosmos for transcendence, and in fact sees man's movement into transcendent realms as, if not an inevitability, at least a probability in the future, and a duty in the present.

There is a second temporal conceptualization, much similar to Teilhard's, which will be mentioned only briefly, as a supplement to the above. R.M. Bucke's model, as described in his major work, Cosmic Consciousness,²⁶ also sees evolution in terms of a growth in consciousness. In Bucke's view, which was published 30-40 years before Teilhard began publishing, the evolutionary process toward higher forms of consciousness takes obvious shape with the birth of simple consciousness, as it appears in perhaps the upper half of the animal kingdom. Simple consciousness then develops into self consciousness, and the way that occurred is as follows. First of all one or two or a few organisms, the more sensitive and highly developed of the conscious organisms, experienced brief and sudden dilations of consciousness so that they could be aware of themselves as objects, could perceive themselves as well as their world. Other mutations occurred in which this new faculty showed itself a bit more often, and after aeons a race developed which was chronically self conscious, and not just sporadically self conscious. It was the few, in the beginning, who were the oddities that first showed signs of manifesting the new kind of consciousness, just as the genius is the first to have insights that later come to be the property of the whole race. After aeons then, self consciousness

came to be the expected and normal consciousness of the race as a whole. The next step in the growth of consciousness, says Bucke, is already beginning to be felt in a few members of the species. There have already begun to appear men who have experienced brief moments of a higher form of consciousness which Bucke terms cosmic consciousness, a manner of awareness as much above our present normal awareness, as our present normal awareness is above the simple consciousness of the brutes. Imagine, for example, the difficulty which a self conscious being would have trying to describe self-consciousness to a dog. They have no common language. The same situation obtains, says Bucke, for the person who has experienced cosmic consciousness, and has no language to express it that is common to him and to those of us who experience only self consciousness; he cannot express the matter (nor can the square in Flatland, nor the sighted person in the land of the blind), and that is why the mystics unanimously report that their experience is ineffable. So far that manner of consciousness has appeared only here and there in the race, but seems to be appearing with more frequency. Bucke suggests that this form of consciousness will slowly evolve into another species which manifests a form of consciousness, cosmic consciousness, significantly different from our present form of self consciousness. Thus, the last words in his book are the following

A Cosmic Conscious race will not be the race which exists today, any more than the present race of men is the same race which existed prior to the evolution of self consciousness. The simple truth is, that there has lived on the earth, "appearing at intervals", for thousands of years among ordinary men, the first faint beginnings of another race; walking the earth and breathing the air with us, but at the same time walking another earth and breathing another air of which we know little or nothing, but which is, all the same, our spiritual life, as its absence would be our spiritual death. This new race is in act of being born from us, and in the near

future it will occupy and possess the earth.²⁷

Now Bucke's world view, though rather less well developed than Teilhard's, is certainly consistent with it, and both represent important temporal models of authentic transcendence. Both allow room for a cosmos in which experiences of transcendence can be valid, and thus both can admit the authenticity of the data in a way which a more restricted world view cannot.

In fact now, we have three conceptual forms for understanding the possibility of valid transcendence, a spatial and two temporal forms, all three with a certain amount of evidence to back them up.²⁸ which disqualifies them from the pejorative category of "armchair fancies". This-worldly transcendence, of course, does not require an enlarged world view for it accepts the standard view of reality and works within those limits; things generally are accepted to be the way they seem to be. Ontological transcendence, on the other hand, is not satisfied with the world as it seems, but claims that there must be larger dimensions of being, other regions of value that elude normal consciousness; things are not as they seem. Smith claims that both types of transcendence are equal in difficulty and in worth. "With respect to ontological Transcendence", he says,

my claim is not that it is superior or easier but that it is legitimate. There is no more reason to assume that reality conforms to the "man in the street's" suppositions of its worth than that it conforms to his notions of its physical complexity.²⁹

In neither case, Smith is saying, is the standard view of reality right: neither with respect to the physical complexity of things nor with respect to the ultimate limits of value in the cosmos. Or rather, instead of saying that the man in the street is wrong, let us say that

his suppositions are right, but right only so far as they apply, namely to the this worldly. Likewise we do not say that Euclid's geometry is wrong, only that it is limited to the macroworld of normal perception. In so far as Euclid, or Newtonian physics, or the man in the street, claims to have discovered the limits of reality, and claims that his suppositions apply to the whole of reality, just that far is he mistaken. For the world is vaster by far than they have imagined.

Now we have some conceptual forms which would allow the possibility of valid transcendence experiences. But is that enough? Have we any hard evidence proving the existence of actual valid transcendence experiences? In other words, suppose we admit a world in which valid transcendence is a possibility, does it ever actually occur? Granted the possibility, is it ever an actuality?

In the attempt to answer this question we must first note that the quest for "hard evidence" is likely a mistaken quest, for Aristotle's point at the beginning of the Nicomachean Ethics applies here too: in such matters the wise man seeks only as much certitude as the subject matter can bear, and here one would be mistaken to seek the same degree of certitude as he seeks in physics. W.T. Stace, in Mysticism and Philosophy, says it thus:

It should be emphasized that in so difficult a field we cannot expect "proofs", "disproofs", "refutations", "certainties". The mystic indeed does not argue. He has his inner subjective certainty. But this only raises a new and puzzling problem for the poor philosopher. At any rate, the utmost we can expect in this area is tentative hypotheses, reasonable opinions. And of course only nonscientists believe in the supposed certainty of science. Scientists know that their solutions are hypotheticalal only; and ours will doubtless be much more so.³⁰

So, even though we may not be able to find "hard" evidence for the actual

occurrence of transcendence experiences, still we can look to certain suggestive data for hints. We can expect some of the data available to at least be suggestive for us, and lead us toward a reasonable opinion. My own opinion is that there are such hints available to us which are suggestive enough to allow a reasonable mind to hold that such transcendence experiences do actually occur. What sort of data would we look to for support of that opinion? It seems to me that, even discounting the reports of occult phenomena which many of us find so difficult to credit (psychokinesis, precognition, etc.), there is all the evidence of the great mystics who have had experiences of the transcendent, or have at least reported such experiences. I think there is no reason to suspect them of lying. There is, further, the vast wealth of data from the experiences that lesser mystics have reported (of the sort collected by James in his Varieties, and other similar collections such as Laski's Ecstasy), experiences of the sort instanced at the beginning of this chapter. I take these reports seriously, and think that it is not unreasonable to do so.

There is, further, one other bit of evidence that suggests the reports of the mystics are valid, and that other bit of evidence lies in the manifest similarity between the reports of the mystics and the research conclusions of contemporary physics. What the mystic discovers about the nature of the cosmos, and what the contemporary physicist discovers about the nature of the cosmos, are strikingly similar. In an article titled "Physicists and Mystics: Similarities in World View",³¹ Lawrence LeShan attempts to illustrate

the similarities in the picture of how-the-world-works, the Weltbild, which was derived from the research data accumulated in two different disciplines. At first glance, these two disciplines

seem to have nothing at all in common. They start with different goals in view, have completely different methodologies, and appear to be Totaliter Aliter, separate from each other in every way. Nevertheless, it is interesting to note that in their general description of the universe they appear to be describing the same conclusions. This, in itself, that with all their differences of starting point, method, and goal, the conclusions are isomorphic, would seem to indicate a much greater probability that these conclusions are valid.

The suggestion here is not that "therefore we are certain both are right"; rather we conclude that if both disciplines (even with different starting points, methods, and goals) arrive at similar conclusions, there is a probability that some weight should be attached to those conclusions.³²

These considerations seem to offer some evidence, admittedly not what one would call "hard" evidence, but some reason to give serious consideration to the validity of the mystics' experiences. These bits of evidence give me some reason to hold that not only is authentic transcendence a possibility, but it may very well be an actuality. Persons may have experienced "other realms of value" in the cosmos, or may have discovered "other dimensions of being" that we normally are not able to see. There may actually be persons who are spiritual geniuses, whose efforts toward intensifying their ability to be aware, whose Promethean struggles to bring enlightenment to humans, truly do further the evolutionary development of the race. Such Prometheans would, as in the myths, be largely unappreciated by common men, and furthermore would suffer greatly (as do the mystics) in their attempts to "become as gods", to make the human race "more than human", to draw the human race across the bridge toward the Beyond-Human.

And finally, it is quite likely that altered forms of perception would be necessary for these experiences of transcendence. Since

normal consciousness seems able to perceive only the standard sort of reality, the aspects or dimensions of reality that lie well within the bounds of the ordinary, then it would very likely be necessary for some alteration to take place before other dimensions could be perceived. Altered states of consciousness, in other words, may well be necessary prerequisites for the perception of non-ordinary reality. C.D. Broad expresses the matter thus:

Suppose, for the sake of argument, that there is an aspect of the world which remains altogether outside the ken of ordinary persons in their daily life. Then it seems very likely that some degree of mental and physical abnormality would be a necessary condition for getting sufficiently loosened from the objects of ordinary sense perception to come into cognitive contact with this aspect of reality.³³

Altered states of consciousness, if transcendence is ever to be made actual, would seem to be necessary prerequisites, and the ability to shake oneself loose from the normal modes of perception would then be ranked as a gift, or a skill for which not everyone has a talent.³⁴

Having concluded these reflections now, it can be said that there is at least some substantial argument in favor of the belief that ASCs can manifest ontological significance. ASCs, in other words, may justifiably be taken as constituting some evidence that there are other dimensions of being and value which transcend the ordinary world. The evidence, of course, is not conclusive, but then certainty must not be expected. The evidence is at least suggestive of the possibility of valid ontological transcendence.

In the final chapter, now, we will consider the possibility that ASCs may manifest religious significance as well.

Footnotes

¹ A hallucination of value, if not the usual sort of sensory hallucination.

² Taken partially from a monograph by Huston Smith entitled "The Reach and the Grasp", and printed in Richardson and Cutler (eds.), Transcendence, (Boston, Beacon, 1969).

³ William James, Varieties of Religious Experience (New York, Collier, 1961). The first example is taken from page 312 and the second from footnote 10 on pp. 308-309.

⁴ Samuel Keen, Marcel, (Richmond, John Knox Press, 1967), pp. 6-7.

⁵ The Burning Fountain (Bloomington, Indiana, University Press, 1968), p. 272.

⁶ Ibid., pp. 18-31.

⁷ Ibid., p. 26.

⁸ Smith, op. cit., p. 2.

⁹ When we actually experience transcendence, it is no longer transcendent but is at the time immanent, for we are then in the midst of it; thus we can offer the following as a suitable definition for immanence. "There is one condition in which all talk of Transcendence is superfluous. This condition is immanence, capitalized to indicate that it embodies all the values of Transcendence minus the sense that those values await realization . . . Such moments of inherent excellence transcend the need for transcendence itself, for when one is totally fulfilled one asks for nothing more, neither that one live forever, nor that the past be eternally preserved, nor that one's life count; all such concerns, being extrinsic, disappear." Ibid., p.4.

Referring to our two examples for a moment, both can be called experiences of immanence, for what was at one time transcendent to the

sphere of the normal, is now directly experienced as immanent: in the first instance the writer finds himself as if in heaven, and in the second, that writer finds herself in direct relationship with her god. In those moments they asked for nothing more, nor, very likely, was it possible for them to believe during the experience that the fullness they were experiencing would ever leave them. Both were experiences of supreme value, beyond even what had previously been imagined possible, and thus are instances of immanence, which "embodies all the values of transcendence minus the sense that those values await realization." (I have above loosely referred to these experiences as experiences of transcendence, and shall continue to do so now and then, but it should be understood that in the strictest sense they must be called immanence experiences. With the same strictness, then, the phrase "experience of transcendence" would indicate that inkling that human beings have frequently -- and that many have chronically -- that there is a realm or dimension of being somehow beyond the quotidian which harbors values normally unnoticed. The "experience of transcendence" in the strict sense, would be the experience of that inkling, that testimony, that there is a More; and many persons have that sort of experience commonly. But for the purposes of this dissertation, it will not be necessary to adhere always to that restricted sense of the phrase "experience of transcendence", and in fact it will often be used synonymously with the phrase "experience of immanence", as in fact Huston Smith uses it in his monograph.)

¹⁰ Maslow, Toward a Psychology of Being (Princeton, Van Nostrand, 1962), pp. 95-96. For a somewhat fuller description of peak experiences, cf. pp. 67-97 in the same work, and references therein to his other articles.

With regard to our first transcendence example, Maslow's remark on p. 96 is of interest. "I think that these aftereffects can all be generalized and a feeling for them communicated if the peak-experience could be likened to a visit to a personally defined Heaven from which the person then returns to earth. Desirable aftereffects of such an experience, some universal and some individual, are then seen to be practically inevitable."

Following that, he footnotes a passage from Coleridge: "If a man could pass through a Paradise in a dream, and have a flower presented to him as a pledge that his soul had really been there, and if he found that flower in his hand when he awoke -- Ay! and what then?" From E. Schneider (ed.), Samuel Taylor Coleridge: Selected Poetry & Prose, Rinehard, 1951, p. 477.

¹¹ The following is a summary of pp. 2-3 in Smith's monograph, op. cit.

¹² Ibid., p. 3.

¹³ Ibid. Also, cf. Huston Smith, The Religions of Man, (New York, Harper, 1958) pp. 110-13, 127, 135.

¹⁴Ibid., p. 3.

¹⁵Ibid., p. 6.

¹⁶Ibid., p. 7.

¹⁷ Furthermore, in order to add some credibility to the prospect that aspects of the larger or smaller worlds may evidence characteristics of transcendence, physics is suggesting that the megaworld and the microworld seem to behave in ways quite different than the ways our macroworld behaves. The same laws do not seem to obtain. As Smith says: "The megaworld is expanding, its space is curved, and its geometry is non-Euclidian. In the microworld, matter is mostly empty and can be massless (the photon and neutrino). It can function somewhat like a particle, wave, or force (the latter instanced by mesons which act like glue to hold protons and neutrons together in nuclei). It can have life spans under a ten-billionth of a second or, where more stable, it can execute disappearing acts, appearing only at certain points as it moves along a line. It can be created (from energy) or destroyed (when, for example, positive and negative electrons collide and disappear in photons of light), and it has its mirror image in antimatter." Ibid., p. 11.

Teilhard remarks along similar lines: "in a famous passage, Pascal imagined within a cheesemite another universe containing other mites. We are now finding ourselves obliged to think on lines that contradict this idea of a space that expands or contracts and yet retains the same characteristics." Teilhard de Chardin, "The Atomism of Spirit", The Activation of Energy, (New York, Harcourt Brace Jovanovich, 1970), p. 25.

Thus, if these worlds are so much more unusual than we imagine, or even more unusual than we can imagine, might it not also be possible that they harbor realms of transcendent being and value, which we are normally not even able to guess at?

¹⁸Ibid., p. 12.

¹⁹ Edwin Abbott, Flatland (New York, Dover, 1952); originally published in 1884.

²⁰ Cf., for example, the essays in Manning (ed.), The Fourth Dimension Simply Explained (New York, Munn & Co., 1910).

²¹ Cf., for example, Dionys Burger, Sphereland (New York, Crowell, 1965), which is an attempt to help one visualize the possibility of "curved" space.

²² In phylogenetic experience, says Grof, "the subject identifies with his animal ancestors on various levels of development; this is

accompanied by a realistic feeling that the subject is exploring his own evolutionary pedigree. The identification is rather complex, complete, and authentic; it involves the body image, a variety of physical feelings and physiological sensations, specific emotions, and a new perception of the environment. Occasionally the subjects report insight into zoological or ethological facts that by far exceed the level of their education in natural sciences. In addition, the experiences involved appear to be qualitatively different from human experiences and frequently even seem to transcend the scope of human fantasy and imagination. The subject can have, for example, an illuminating insight into what it feels like when a snake is hungry, when a turtle is sexually excited, or when a salmon breathes through its gills. Identification is most frequent with other mammals, with birds, reptiles, amphibians and various species of fish. Occasionally, the subjects report identification with much less differentiated forms of life, such as coelenterates or even unicellular organisms. Evolutionary experiences are sometimes accompanied by changes in neurological reflexes and certain abnormal motor phenomena that appear to be related to the activation of archaic neuronal pathways." Stanislaw Grof, "Varieties of Transpersonal Experience", The Journal of Transpersonal Psychology, vol. 4 (1972), pp. 62-3.

The following example of such experience, although helpful, is not the best available for it is a second hand account, being retold by the guide after it was reported by the psychedelic subject. The subject's experience may well have been much richer and more complex than the account suggests, and may have involved "identifying" with phylogenetic life forms, and not just "imaging" them, as the guide reports.

"Some three and one-half hours into the session, S abruptly ceased his brief venture into the recollective-analytic realm and experienced many phenomena characteristic of the symbolic level. He felt the evolutionary process in his body and also imaged rudimentary life forms, then observed with much interest the development over the aeons of new and more complicated varieties of plant and animal life. He observed dinosaurs in ferocious combat and a series of 'abortive humanoid forms, failing to develop so as to enable them to survive.' He repeatedly observed 'very decadent half-human beings' and great twisting masses of serpents, writhing in a brilliantly colored mass, 'inextricably intertwined'." Masters and Houston, Varieties of Psychedelic Experience, (New York, Delta, 1966), p. 273. Might it be possible, as I suggest in the text, that this sort of experience instances a movement into, or an awareness of, another dimension of self or cosmos. Some have suggested that a sort of "cellular memory" of a very primitive sort could well be involved here, which serves some people as an avenue of approach into awareness of another dimension (a dimension analogous to our rather pedestrian notion of time) of their self.

²³ This phrase comes from The Future of Man (New York, Harper, 1964), p. 206. For fuller development of his thought see The Phenomenon of Man and The Divine Milieu.

²⁴ Ibid., p. 185.

²⁵ Activation of Energy, op. cit., p. 242.

²⁶ R.M. Bucke, Cosmic Consciousness (New York, Dutton, 1969), originally published in 1901.

²⁷ Ibid., p. 383-4.

²⁸ The notion of n-dimensionality has the work of mathematics and the research of the physicists behind it, Teilhard's world view has the support of his anthropological research, and Bucke's thought is supported by the large amount of research he did on mysticism for his book Cosmic Consciousness.

²⁹ Smith, op. cit., p. 17

³⁰ W.T. Stace, Mysticism and Philosophy (New York, Lippincott, 1960), p. 7.

³¹ The Journal of Transpersonal Psychology, (vol. 1 (Fall 1969), pp. 1-20; the quotation following is from p. 1.

³² For details on LeShan's research, methodology, and the matter of the specific similarities involved, see Ibid.

³³ C.D. Broad, Religion, Philosophy, and Psychical Research (London, Routledge and Kegan Paul, 1953), p. 198.

³⁴ There is substantial data to back up this hypothesis, notably in the research that has been done on subjects for hypnosis. Apparently, those subjects which are most able to achieve altered states of consciousness, and most able to achieve deep hypnosis, are those who are also above average intelligence, who rate high in creativity, brightness of imagination, in-depth perceptiveness, and so on. See, for example, Marcuse, Hypnosis, Fact and Fiction (Baltimore, Penguin, 1959). There is also Bucke's hypothesis that the major forward steps in the growth of consciousness are taken by those most advanced and fully developed in their present form of consciousness. Also, Masters and Houston, in their chapter on mystical experience, suggest that only those who are most gifted, most intelligent, most self-actualizing, most psychologically whole, and best able to cope with worldly existence, are able to achieve full and truly authentic experience on the integral (or mystical) level. For Bucke see note 26 above, for Masters and Houston, note 22 above.

IV

The Religious Significance of Altered States of Consciousness

The question with which this chapter proposes to deal is the following: Do any altered states of consciousness manifest religious significance in any way? We have come to see, in past chapters, that many altered conscious states have potential for immense psychological significance, and we have seen also that some ASCs may also have ontological significance, suggesting that the structure of the universe is far more diverse than one normally imagines. The question before us now is, Do ASCs have potential for religious significance as well, and if so, in what sense?

It must be noted, in the first place, that if one wishes to assert, now in the twentieth century, that anything has religious significance, he is going to find himself facing up against a great deal of currently fashionable psychological theory. Since Freud it has become common to hold that nothing has truly religious significance, not even religion itself. Religion after all, say the Freudians, is simply a manifestation of an unfulfilled psychological need for absolute dependence on a great father surrogate.¹ Religion in other words, for the Freudians, is not so much a religious phenomenon as it is a psychological phenomenon. Religion has (negative) psychological significance, therefore, because nothing has truly religious significance. Even religion itself is reduced to being only a psychological

phenomenon, i.e., to being nothing but a psychological phenomenon, i.e., to having no significance except for its psychological (and perhaps sociological) significance. Ultimately, according to this position, everything that pretends to have true religious significance is fully explainable in psychological terms, and can be reduced totally to a psychological status.

The position taken in this chapter is that such a view is far too radically reductionistic, far too narrow minded, and far too unwilling to explore the possibility of truly valid religious significance. The position taken in this chapter will be that, while it may be true that certain types of ASC experience have psychological significance, that does not preclude the possibility that they also have authentic religious significance. A given ASC experience may be psychologically meaningful and at the same time meaningful in a religious context. The two are not only not mutually exclusive, but in fact accompany each other much of the time. This chapter begins, therefore, with that assumption, viz., that while it is true that certain ASC experiences do have psychological significance (as argued earlier in chapter two), that fact does not bar them from at the same time bearing religious significance.

The intent of this chapter, then, is to explore the possibility of religious significance in certain ASC experiences. The thrust of the chapter will be to argue that certain sorts of ASC experiences do bear religious significance, and are authentically meaningful in a religious context to those who experience them.

But just what is meant by "religious significance?" What is being asserted when one claims that an ASC experience is authentically meaningful in a religious way? This, of course, is the central

question of the chapter, but before we move into an examination of that question it will be good to provide an example or two of experiences that are described in religious terms. Two examples have already been presented in the beginning of the chapter on ontological significance in ASCs. One is here presented from Masters and Houston.

The Varieties of Psychedelic Experience.²

The subject, . . . a housewife in her early thirties, was taken by the guide for a walk in the little forest that lay just beyond her house. The following is her account of this occasion:

"I felt I was there with God on the day of the Creation. Everything was so fresh and new. Every plant and tree and fern and bush had its own particular holiness. As I walked along the ground the smells of nature rose to greet me -- sweeter and more sacred than any incense. Around me bees hummed and birds sang and crickets chirped a ravishing hymn to Creation. Between the trees I could see the sun sending down rays of warming benediction upon this Eden, this forest paradise. I continued to wander through this wood in a state of puzzled rapture, wondering how it could have been that I lived only a few steps from this place, walked in it several times a week, and yet had never really seen it before. I remembered having read in college Frazer's Golden Bough in which one read of the sacred forests of the ancients. Here, just outside my door was such a forest and I swore I would never be blind to its enchantment again."

And finally an example from Plotinus "who is known to have been an ecstatic, and has left in his Sixth Ennead a description of the mystical trance obviously based upon his own experiences".³ In such a trance, he says,

the soul neither sees, nor distinguishes by seeing, nor imagines that there are two things; but becomes as it were another thing, ceases to be itself and belong to itself. It belongs to God and is one with Him, like two concentric circles: concurring they are One; but when they separate, they are two . . . Since in this conjunction with Deity there were not

two things, but the perceiver was one with the thing perceived, if a man could preserve the memory of what he was when he mingled with the Divine, he would have within himself an image of God . . . For then nothing stirred within him, neither anger, nor desire, nor even reason, nor a certain intellectual perception, nor, in short, was he himself moved, if we may assert this; but, being in an ecstasy, tranquil and alone with God, he enjoyed an unbreakable calm.

These examples, the two from the previous chapter and the two presented here, are offered as instances of ASC experiences that are perceived to have religious significance. The point here is that the experiences involved awareness of a religious dimension in the world that one does not normally attend to.

But what is meant here by the "religious" dimension of an experience? Two different sets of criteria will here be offered as standards by which one might determine whether or not an experience has religious significance. One criterion is less strict than the other and thus allows one to impute "religious significance" to a larger number of ASC experiences. The second criterion is much more strict and thus allows one to impute authentic religious significance to only a very small number of ASC experiences. We shall begin with the less strict criterion.⁴

According to this first criterion an ASC experience can be said to bear religious significance if it contains traditionally religious symbolism or religious imagery, and if the experience is described by the subject in traditionally religious terms. According to this criterion all four of the examples that we have seen -- the two at the beginning of this chapter and the two at the beginning of the chapter on ontological significance -- bear clear religious significance. The second example in the chapter on ontological significance, for

example, is wholly an experience of God and his way of working in the world, an image that could hardly be more obviously religious. The first example in that chapter, and also the second example in the present chapter (Plotinus' example) speak of being taken up into the realm of the divine, into a heaven (as the Englishman says), or into communion with the One (as Plotinus wishes to say). This imagery too is clearly religious, for it contains the sort of language that is traditionally associated with religions. The last example, however, (i.e., the first example mentioned in this chapter) is slightly different than the other three in that it does not contain any specifically religious imagery. But it does contain, very noticeably in fact, clearly religious language: God, Creation, holiness, sacred, hymn, benediction, etc. In this example, the language is used in the hope of conveying a specifically religious feeling, and that specifically religious feeling is what Rudolph Otto has termed an awareness of the "numinous".⁵ When one becomes aware of the numinous, says Otto, one becomes aware of a "mysterium tremendum"; i.e., one becomes aware of an aspect of things that is, he says, Awesome, Overpowering, and bursting with Urgency or Energy.⁶ This mysterium tremendum, this numinous aspect of things, seems always to carry with it a sense of the sacred and holy, a sense of the miraculous, a sense of something ultimate and divine. Teilhard de Chardin speaks of the same sort of experience occurring when one becomes aware of living in (or participating in) a "divine milieu", an atmosphere in which everything radiates a certain sacredness, a certain mysteriousness, a certain numinous quality that glows with an immeasurable depth.⁷ This awareness of Otto's numinous aspect of things, and of Teilhard's divine milieu, is clearly an awareness of the holy, an awareness of a sacred and mysterious

dimension in things, and it is this sort of awareness that the subject in our first example is experiencing. She speaks of the sensation of being "there with God on the day of Creation", when she could sense that "every plant and tree and fern and bush had its own particular holiness", and this suggests that she has gotten a glimpse of that numinous aspect of things. Her description of discovering the "enchantment" of "the sacred forests of the acnients", must be read as an attempt to convey that sense of a divine atmosphere, a divine milieu, that pervades the very being of the forest. When understood in this light, i.e., in the light of Otto's analysis of the experience of the holy, it becomes clear that this experience too bears religious significance, and that it too must therefore be classed with those ASC experiences that hint at a religious, or numinous, dimension in the world.⁸

This less strict criterion for religious significance, then, states that an ASC experience bears valid religious significance if it contains traditionally religious imagery or symbolism, and/or if it is described in traditionally religious terms that suggest the person was aware of that numinous, sacred, mysterious, divine radiance in things. If these elements are part of the experience, then (according to this criterion for religious significance) we can say that the experience bears valid religious significance. According to this criterion, then, the four examples before us (and innumerable others) do truly evidence valid religious import.

Some researchers, however, have felt somewhat dissatisfied with this criterion because, they argue, it allows for too broad a definition of religious significance, and allows far too many -- and too various -- ASC experiences to be designated as religiously meaningful. According to this criterion, for example, over 95% of psychedelic

chemical experiences are religiously meaningful,⁹ and to allow that broad a definition of religious significance makes the term almost meaningless.¹⁰

But even if one does not find this criticism of the criterion cogent -- as I do not -- he may still say that although there are a large number of religiously meaningful ASC experiences, still there are some few types of ASC experiences that seem to possess a religious poignancy unmatched by the lesser types of religious experience. According to that viewpoint, then, the four examples before us here are all examples of "lesser" religious experiences, and not examples of those more poignant, more dramatic, and more significant ASC experiences that meet the stricter criterion for religious significance.

Now just what is this stricter criterion for religious significance? According to this second criterion for religious significance an experience is said to bear authentic religious weight if it manifests a direct and immediate encounter between the subject and the elemental roots or fundaments of being, or, in Bergsonian terms, between the subject and the deepest currents of the cosmic process. In the terminology of Masters and Houston's four layers of consciousness, an experience can be termed religiously meaningful if the person moves to the deepest, the integral, level of consciousness, where he has the possibility of discovering the deepest Ground of Being.¹¹ In truly authentic religious experience, say Masters and Houston,

the subject has been able to reach the deep integral level wherein lies the possibility of confrontation with a Presence variously described as God, Spirit, Ground of Being, Mystery, Noumenon, Essence, and Ultimate or Fundamental Reality. In this confrontation there no longer is any question of surrogate sacrality. The experience is one of direct and unmediated encounter with the source level of reality, felt as Holy,

Awful, Ultimate, and Ineffable . . . (The encounter takes place) in an atmosphere charged with the most intense affect. This affect rises to a kind of emotional crescendo climaxed by the death and purgation of some part of the subject's being and his rebirth into a new and higher order of existence. Specifically, the subject tends to feel that his encounter with Being has in some way led to the erasure of behavioral patterns blocking his development, and at the same time provides him with a new orientation complete with insight and energy sufficient to effect a dramatic and positive self-transformation.¹²

There are, therefore, two important aspects of this stricter criterion for authentic religious significance: 1) a direct and immediate encounter with, or experience of, the noumenal roots of Being; and 2) an attitudinal and behavioral change in the person's life that appropriately reflects the depth of the experience that he has undergone.¹³

The first of these two aspects, a direct and immediate experience of the noumenal roots of Being, requires some elaboration, for it is not immediately evident precisely what that collection of terms refers to. In fact, if it is true (as the mystics unanimously assert) that such an encounter is absolutely ineffable, then our attempt to describe the nature of such an experience is doomed to failure. Nevertheless, W.T. Stace, in an admirably scholarly treatise entitled Mysticism and Philosophy,¹⁴ makes an attempt to do just that, i.e., to outline the nature of the mystical experience, and it is to this work that one may turn in hopes of discovering the rough outlines of such an experience. After distinguishing two different species of the one genus (i.e., mystical experience, the experience of the absolute), Stace proceeds to number six characteristics common to all mystical experience: 1) a sense of unity, all things are one; 2) a "sense of objectivity or reality;

3) an awareness of "blessedness, peace, etc."; 4) a "feeling of the holy, sacred, or divine"; 5) "paradoxicality"; 6) "alleged by mystics to be ineffable".¹⁵ These six characteristics are common to all mystical experiences, common to all direct and immediate encounters with the Ground of Being, and conversely, these six traits are unique, says Stace, to Mystical experience. Therefore, if an experience truly involves these six characteristics, it can be said to be an authentic mystical experience, or an authentic encounter with "God, Spirit, Ground of Being, Mysterium, Noumenon, Essence, and Ultimate or Fundamental Reality". Furthermore, if an ASC experience truly involves these six characteristics, then it adequately meets the first aspect of this stricter criterion: i.e., it is an authentic and meaningful religious encounter.

As for the second aspect of the criterion, an attitudinal and behavioral change which reflects the depth and intensity of the experience, the difficulty in assessing the matter is no less problematic. One must still rely largely on verbal reports of the person under consideration.¹⁶ Perhaps it can be said, however, that the attitudinal and behavioral changes in the person are felt to be radically momentous, so much so that they are often described in terms of death and rebirth. "I felt as if my old self died, and now a new person has been born into the world; I have been reborn a new person", he may very well report.¹⁷ The change is felt to be such a radical one, that it is most proper to speak in terms of being an entirely new person, born afresh, like the Phoenix, out of the ashes of his old self.¹⁸ And this radical change is felt to be a direct result of the immensity of the religious experience that the person has undergone. Therefore, if this second aspect of the criterion also obtains, i.e., major attitudinal and behavioral change consonant with the depth of the religious experience, then the ASC experience,

according to this stricter criterion, is an authentic one.

Masters and Houston speak of this sort of experience as "experience at the integral level", and they use the term "integral" for two reasons. In the first place the experience is integral because it involves the whole person. For the duration of the actual encounter with the Ultimate, the whole self in all its various levels and dimensions is fully and immediately engaged in the totality of the experience. Nothing remains behind, no part of the self is safe, no aspect of the person remains outside, above, or separate from the experience, but the whole of the person is intimately and fully immersed in the experience. (This, no doubt, has some bearing on the experiential element of "total unity", in which everything is perceived as one.) And the second reason that this sort of experience is termed "integral" is because it results in the person actively integrating, or assimilating, the experience into all the various levels of his being. That is to say, after the immediate experience has passed, one is left with the task of somehow incorporating that experience into himself, of somehow digesting it so that it becomes a source of nourishment and growth. For both of these reasons, the experience is properly said to be integral.

We have now a second and much stricter criterion for determining the authenticity of ASC experiences which claim to be religiously meaningful. Are there, now, any examples that can be brought forward to instantiate this criterion? Are there any passages which one might quote to show an instance of authentic, integral, religious experience? The difficulty here should be obvious. Because of the nature of the criterion, one would be required to cite not only the description of the experience itself, but also a long term report of subsequent

behavior that was shown to be a major change from the person's earlier behavior and attitude patterns. Such a passage would be very long indeed, so one is left only with the option of simply referring to lives, to persons, to lengthy biographical (or autobiographical) accounts of the person's life prior to his experience, an account of the experience itself (in so far as that is possible), and then a report on subsequent changes in the person. But I am evading the question: Are there instances of such authentic religious experience? Clearly yes. Stace cites the experiences of Plotinus, Augustine, St. Paul, Meister Eckhart, John of the Cross, Theresa of Avila, William Blake, and several of the oriental mystics.¹⁹ R.M. Bucke, another student of mysticism, cites approximately fifty different instances, including the Buddha, Mohammed, Jacob Boehme, Pascal, Walt Whitman, as well as those already mentioned by Stace.²⁰ The literature on mysticism, in other words, contains innumerable instances of such authentic, integral religious experiences. The question, in fact, is not whether such experiences ever occur, but rather how often such experiences have occurred in the history of our species. Are the number of such instances only in the thousands? Or is it in the hundred thousands? This question, however, does not concern us here, and at any rate is very likely an unanswerable question at present.

One question frequently arises at this point in the discussion, and that question is whether authentic religious experience is possible with psychedelic chemicals. Some hold²¹ that psychedelics could never cause authentic religious experience because such truly religious experience "comes only from God, and not from pills." This position must be taken seriously, and it is for that reason that researchers no longer say that psychedelics can cause religious experience; they

say instead that psychedelics can occasion religious experience. This phrasing has the force of somehow leaving the matter in the hands of God, yet leaving human beings free to still seek out means of making themselves available for religious experience. The psychedelics may, in the end, perform just that function, viz., to make one temporarily more available for authentic religious experience.

At any rate, the proper method for deciding the whole question is the one that we have attempted to apply so far, using Stace, Otto, Bucke, and Masters and Houston. That method is to find a criterion for deciding if an experience is authentically religious, and then to measure the experience up against that criterion.

But how does one decide on an acceptable criterion? The method used by Stace²² and by Huston Smith²³ is to seek out a large number of instances of religious experience that are already accepted as authentically religious experiences (such as the experiences of Paul, Augustine, Theresa, John of the Cross, etc.), find the characteristics common to them, and then use those characteristics as the criterion for determining authenticity in any other given experience which claims to be religious. When this criterion is then applied to certain psychedelic experiences, the end result is positive: some psychedelic experiences do meet the criterion.²⁴

In addition, Stace suggests what he terms "The principle of causal indifference".

The principle of causal indifference is this: If X has an alleged mystical experience P_1 and Y has an alleged mystical experience P_2 , and if the phenomenological characteristics of P_1 entirely resemble the phenomenological characteristics of P_2 so far as can be ascertained from the descriptions given by X and Y, then the two experiences cannot be regarded as being of two different kinds -- for

example, it cannot be said that one is a "genuine" mystical experience while the other is not -- merely because they arise from dissimilar causal conditions.²⁵

The possibility of authentic or genuine religious experience arising out of psychedelic experience seems repugnant to some people, only because of an a priori prejudice against chemical agents. Other people may have an a priori prejudice against ascetic practices, or against praying in a church, and might thus assert that any experience which arose out of ascetic practices or out of prolonged praying in a church could not be an authentic religious experience. Their decision, as a result of their prejudice, would be just as improper as the decision of those who hold that authentic religious experience can never arise out of psychedelic experience. For, to state Stace's principle again in briefer form,

If the phenomenological descriptions of the two experiences are indistinguishable, so far as can be ascertained, then it cannot be denied that if one is a genuine mystical experience the other is also.²⁶

Thus, argue both Stace and Huston Smith, authentic religious experience can indeed be occasioned by psychedelic chemicals (or, presumably by dreams, by hypnosis, by meditation, by various forms of askesis, and so on). Are there any instances of such in the literature? Two major research efforts have been devoted to this end, both of which have already been referred to. Dr. Walter Pahnke's work²⁷ and the work of Masters and Houston both provide us with examples of authentic religious experience at the integral level. If it were feasible to quote a passage of approximately ten pages in length, the one extended example in Masters and Houston's monograph would be included here as

perhaps the most effectively described illustration of an authentic religious experience occasioned by psychedelic chemicals. Instead of quoting such a lengthy passage, however, the reader is simply referred to that description, in their chapter on the integral level of consciousness.²⁸ Certain psychedelic experiences, therefore,²⁹ do meet the criteria for authentic religious experience at the integral level, and can thus be properly designated as authentically religious experiences.

We can begin now to draw together a conclusion. We have seen that two different criteria for determining authenticity have been offered in the literature, one of which is far stricter than the other. According to the less strict criterion, a very large number of ASC experiences can be taken as genuine religious experiences. On the other hand, if one is inclined to find a more restrictive criterion for authenticity in experiences which claim to have religious meaning, a second criterion is provided which allows far fewer ASC experiences to meet its standards. And yet even according to this more restrictive criterion, there are innumerable ASC experiences reported by the great saints and mystics that truly do bear genuine religious significance.

This chapter opened with the following words.

We have come to see, in past chapters, that many altered conscious states have potential for immense psychological significance, and we have seen also that some ASCs may also have ontological significance . . . The question before us now is, Do ASCs have potential for religious significance as well, and if so, in what sense?

The answer that this chapter proposes to this question is: Yes certain ASCs do manifest genuine religious significance; and this significance

may be understood in either one of two senses, according to either one of two criteria. And in either one of those two senses, the looser sense or the stricter sense, certain altered states of consciousness do bear manifest authentic religious significance.

Footnotes

¹Or something to that effect. This is, of course, an oversimplification, but the general tone of the statement holds true for many who have been influenced by Freud's thought

²R.E.L. Masters and Jean Houston, Varieties of Psychedelic Experience (New York, Dell, 1966). The example comes from p. 261.

³Evelyn Underhill, Mysticism (Cleveland, World, 1955), p. 372. The following passage from Plotinus (Enneads vi, 9), is also printed on p. 372.

⁴Most of the research on ASCs and religious significance has been done in connection with psychedelics. Some of this research has used a less strict criterion for religious significance, and some (specifically Masters and Houston) has used a much stricter criterion. These two different sorts of criteria are briefly outlined in Masters and Houston, op. cit., pp. 261-68. Walter Pahnke also used the stricter criterion when he did his research on psychedelics and religion: Pahnke, Drugs and Mysticism: An Analysis of the Relationship between Psychedelic Drugs and the Mystical Consciousness. A thesis presented to the Committee on Higher Degrees in History and Philosophy of Religion, Harvard University, June, 1963. This thesis is available from the Harvard University Library, Cambridge, Mass.

⁵Rudolph Otto, The Idea of the Holy (translated from the German, Das Heilige, by John Harvey). (New York, Oxford University Press, 1958), esp. pp. 5-7. The subtitle of the book is "An inquiry into the non-rational factor in the idea of the divine and its relation to the rational".

⁶Ibid., pp. 12-24.

⁷Pierre Teilhard de Chardin, The Divine Milieu (New York, Harper, 1964).

⁸One may also suspect that the three other examples also carried with them a sense of the numinous, a sense of the *mysterium tremendum*.

This sense of awesome, numinous mystery, in fact, very likely pervades all (or at least most) religious ASC experiences.

⁹ Masters and Houston, op. cit., p. 265, indicate that 96% of psychedelic experiences involve religious imagery. And what about the other 4%? "Of the four percent of the subjects who did not report any religious imagery at all, these persons were, with two exceptions, completely imageless or imaged only geometric forms. This would seem to indicate that if a subject is able to image at all, then some kind of 'religious' imagery is almost certain to occur as a part of the total eidetic image content." Ibid., p. 265.

¹⁰ This criticism, as far as I can tell, seems to be motivated largely by a desire to keep the number of valid religious experiences to a small, select, elite few. Other than that, I can see no reason for not allowing that there may be a large number of ASC experiences that are religiously meaningful.

¹¹ Paul Tillich's phrase.

¹² Masters and Houston, op. cit., pp. 266-67.

¹³ A third aspect of the criterion is that usually (though not always and not necessarily) the subject's ASC experience has moved progressively from the lighter sensory and recollective-analytic levels to the deeper symbolic, and finally integral, levels. Ibid., p. 267.

¹⁴ W.T. Stace, Mysticism and Philosophy (New York, Lippincott, 1960). Masters and Houston refer to and use Stace's work on op. cit., pp. 301-313.

¹⁵ Ibid., pp. 131-32.

¹⁶ Since one cannot observe him all the time.

¹⁷ Which calls to mind one of the sayings of Jesus, that "unless a man die and be born again, he shall not enter into the kingdom of heaven."

¹⁸ The identical story can be found, incidentally, in Hindu mythology, changing only the name of the bird from the Phoenix to Ababeel.

¹⁹ Stace, op. cit. For a well done fictional account of such an ASC experience that meets our second criterion, see Herman Hesse,

Siddhartha (New York, New Directions, 1957).

²⁰ R.M. Bucke, Cosmic Consciousness (New York, Dutton, 1969).

²¹ R.C. Zaehner, for example, in Mysticism, Sacred and Profane (New York, Oxford, 1961), holds the position, a priori, that no chemicals can ever occasion authentic religious experience. Besides the fact that his treatment of the matter is exceptionally insensitive and flatfooted (this term, as applied to Zaehner, was used by Nelson Pike, University of California, Davis), the a priori nature of his assumption seems indefensible.

²² Stace, op. cit.

²³ Huston Smith, "Do Drugs Have Religious Import?" Journal of Philosophy, vol. 61 (1964), pp. 517-30.

²⁴ Professor Smith, Ibid., argues this position with impressive cogency.

²⁵ Stace, op. cit., p. 29.

²⁶ Ibid., pp. 29-30. "In fact, when Stace recently was asked if he thought the psychedelic mystical experience to be similar to traditional mystical experience, he responded that 'It's not a matter of it being similar to mystical experience; it is mystical experience.' " Found in Smith, op. cit. This article by Smith has also been reprinted in Solomon, D. (ed.), LSD: The Consciousness-Expanding Drug (New York, Putnam, 1964), and the above quote may be found on p. 159 of that volume. Masters and Houston also cite the quotation on op. cit., p. 312.

²⁷ Referred to in footnote four above.

²⁸ Masters and Houston, op. cit., pp. 268-301. These 34 pages provide a relatively extensive account of an experience that fits our criterion for authentic religious experience.

²⁹ "Out of our total of 206 subjects we believe that six have had this (introvertive mystical) experience. 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 should also 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." Ibid., p. 307.

Conclusion

It may be fruitful, now that we have arrived at the termination of our study, to remind the reader of the general thesis toward which this dissertation has aimed itself, viz., that altered states of consciousness harbor enormous potential for positive significance in many areas of human interest. I have tried to argue that ASCs are important and meaningful in three specific ways, psychologically, ontologically, and religiously, but at the same time I have hoped to hint that ASCs may also bear meaning in other areas as well. They may be meaningful in an anthropological context, and in an aesthetic context; perhaps also in evolutionary, moral, ethical, political, survival, and other contexts as well, for if ASCs are a truly important human phenomenon then surely their ramifications will be felt in every area of human growth and endeavor.

One may also, of course, look at the matter from the viewpoint of Teilhard de Chardin (and also R.M. Bucke).¹ According to this viewpoint, the history of the evolution of organic matter is the history of the growth of consciousness, beginning in earlier ages with the very elementary forms of simple consciousness, and moving up the phylogenetic ladder to the most highly developed complexification of consciousness that has yet been reached: the self-conscious, reflective human organism. And yet there is no reason to think that noogenesis, the development of consciousness, has reached its conclusion and will develop no more. On the contrary. There is every indication, according to Teilhard,

that consciousness is becoming increasingly more complex and increasingly more developed, heralding forms of consciousness yet undreamed of.

Furthermore, this noogenetic evolutionary process is no longer only "accidental" but now (since the birth of self-consciousness) can become a self directed process. We human beings have, in other words, the responsibility and the duty to nourish and encourage the evolutionary process, the responsibility to nourish and encourage the growth of consciousness. As Teilhard says,

Biological evolution has been in the direction of the larger brain -- broadly speaking, of the highest state of consciousness . . .

[And] our nobility consists in serving, like intelligent atoms, the work proceeding in the Universe.²

Teilhard's suggestion that human beings have a duty to nourish and encourage the growth of consciousness, of course, is a suggestion that has meaning on an evolutionary scale. But even if one is not sympathetic to Teilhard's view, it would still seem to be a worthy recommendation to endorse the growth of human consciousness, to seek its development rather than its stagnation, to foster its expansion and dilation rather than its constriction.

The exploration of altered conscious states would seem to be a step in this direction, since it involves learning to employ a greater expanse of one's spectrum of consciousness, learning to tap other resources of consciousness that normally lie dormant.

Thus, in the very broadest terms, it seems safe to say that altered states of consciousness have value and significance because they expand ones area of awareness, they (like a form of travel, or like a magnifying lens) expand one's horizons, broaden his possibilities of experience. And they do so by initiating him into regions of being that he

normally is not able to experience. They dilate his consciousness and open his entire being to new dimensions of existence. To say it succinctly:

The only thing good without qualification is not as Kant argued the good will -- a will can mean well within terribly narrow confines. The only thing good without qualification is extended vision, the enlargement of one's understanding and awareness of what reality is ultimately like.³

Footnotes

¹For example, Teilhard de Chardin, The Divine Milieu (New York, Harper, 1960). See also the appended bibliography. R.M. Bucke's work here referred to is Cosmic Consciousness (New York, Dutton, 1969).

²The Future of Man (New York, Harper, 1964), pp. 15 and 17.

³Huston Smith, The Religions of Man (New York, Harper, 1958), p. 10.

Appendix A

General Characteristics of Normal Waking Consciousness

and of

Altered States of Consciousness

This appendix intends to examine separately two large categories of conscious states. The first category, although it contains but one state of consciousness, is nevertheless a large category, for it contains that most familiar of conscious states, normal, daily waking consciousness (NDWC hereafter). The second large category, the category for altered states of consciousness (ASCs), contains all those conscious states which are significantly different from NDWC. The purpose of this appendix is to do a brief phenomenology of each of these two large categories. In the first part of the appendix there is a description of the general characteristics of NDWC. In the second part there is a description of the characteristics common to all (or most) altered states of consciousness. One must keep in mind, of course, that the task of describing states of consciousness can only be undertaken with a great deal of humility before the vast complexity of consciousness, and also with a sense of awkwardness in the fumbling attempt to use a language which seems thoroughly inadequate for the task of describing conscious states. Still, even though a flavor of humility and awkwardness permeates the whole endeavor, the task does, nevertheless, seem to be worth the effort. We begin, thus, with an examination of NDWC.

I. Normal, daily, waking consciousness is taken as the baseline state

of consciousness (SoC) from which other SoCs are considered "alterations". It has been suggested that our prejudice for considering NDWC the norm, and for considering other forms of consciousness as deviations from that norm, is due to the fact that we spend more of our time in NDWC than in all the other SoCs put together. But, as has also been pointed out, it is questionable whether or not we do spend most of our time in NDWC; when one considers the amount of time spent in sleeping, in reverie, in the hypnoidal absorption state of reading, in daydreaming, and in the various sorts of non-concentrated mental meandering that we relax into between tasks, it becomes questionable whether or not we do spend more actual time in NDWC; perhaps we do not. Perhaps we do not even spend more time in NDWC than in any other given SoC, for perhaps sleep-consciousness occupies an equal portion of time. What other possible considerations, then, might serve to account for our prejudice in favor of the "normality" (with all the favorable connotations that word carries, as regards the "rightness", and perhaps even the "trueness", of that SoC) of NDWC? Are we prejudiced in favor of the normality of NDWC because of the survival value it has for the organism? After all, this species has developed a prejudice in favor of NDWC because of its survival value? There seems to be some truth in this viewpoint, although it does not seem to answer the question: Why then do we not carry a similar prejudice in favor of dreaming consciousness, since it too has considerable survival value for the species.¹ It may even be argued that other ASCs also have a great deal of survival value (various forms of sociable intoxication, for example, reverie states, imaginative "drifting", and so on) in that they allow a person to more ably cope with the stresses forced on him by daily living. And yet we do not have a prejudice in favor of these states.² The reason for our

prejudice in favor of the normality of NDWC is probably a combination of these two reasons. In the first place we spend by far the greater majority of our waking hours in NDWC (though this ignores our sleeping hours), and secondly NDWC does seem to have a great deal of survival value for the species; the combination of these probably accounts for our cognitive prejudice toward NDWC.

At this point a second question arises. Is the SoC that I call normal for me, the same as the SoC that anyone else considers normal for him? Or, is NDWC the same SoC for everyone? The answer to this question may very likely be a negative one, and yet at the present stage of consciousness research, it is necessary to assume that NDWC is the same for everyone. As Charles Tart says,

A very big assumption is being made here of the uniformity of normal consciousness across people. This is probably a very poor assumption, but at the present, crude state of our knowledge, it provides a useful discrimination.³

The best answer to that question will be a difficult one to obtain, and if we do discover that NDWC differs from person to person, it may cause serious conceptual difficulties in the attempt to taxonomize consciousness.⁴ But at the present state of the newly forming science, it will be best to assume that NDWC is pretty much uniform among most human beings.

What are some of the characteristics of NDWC? Gorf mentions three of the numerous characteristics.

In the "normal", or usual state of consciousness the individual experiences himself as existing within the boundaries of his physical body (the body image), and his perception of the environment is restricted by the physically determined range of his exteroceptors:

both his internal perception and his perception of the environment are confined within the usual space-time boundaries.⁵

Then he goes on to say, on the same page, that in transpersonal experiences, "one or several of these limitations appear to be transcended."⁶

Other characteristics of NDWC include among them the following: NDWC is characterized by a subject-object perceptual situation in which the perceiver feels that he himself (subject) is perceiving separate-from-him objects. The subject feels that his identity is localized solely within his body and that the objects which he is perceiving are not him, are objects separated from him and at a distance from him. The objects, as in Buber's description of the I-It mode of being, are perceived as carrying on a separate existence from him, and are perceived as being at a substantial psychological distance from him. He does not feel psychologically identified with his percepts, or even psychologically involved in those percepts; but rather feels at a certain distance from them. Which is all to say that the subject-object character of perception obtains in NDWC.

NDWC is characterized further by its perception of time as relatively homogeneous, and its perception of events as being played out in a relatively homogeneous temporal medium. Time, in other words, does not seem sometimes to speed up, or slow down or even to stop altogether, but in NDWC time seems to go on pretty steadily and regularly, inexorably as the poets say. Similarly, space in NDWC, seems to act in very much the same way; it is a homogeneous medium, having a character of steadiness and sameness throughout. One would not say, except perhaps metaphorically, in NDWC, that some spaces seem to grow and expand, while other spaces seem to shrink and perhaps even evaporate altogether. No, rather,

space seems to retain a certain regularity. NDWC, in other words, seems to see a great deal of order in its perceptual world, often even imposing and constructing order where none is evident.⁷

Another characteristic of NDWC is its perception of time as composed of three distinct regions, the past, present and future. In some ASCs one or more of these categories or regions of time simply ceases to exist.⁸

Another characteristic of NDWC is the nature of the affect (emotion) included within it. The affect in NDWC can range from almost nothing up to only mildly strong emotions. Very intense emotional experience tends to release one from NDWC and move him into other SoCs than the normal one, so a further characteristic of NDWC is that its affect is relatively moderate.

Another noticeable trait of NDWC is the functioning of a satisfactorily effective long and short term memory. We can recall the recent past and the distant (personal) past with satisfactory accuracy and with moderate vividness, for the most part. In some ASCs, however, either long or short term memory can either magnify (hypermnnesia), or diminish (hypomnesia), or disintegrate completely (amnesia; and amnesia, of course, can be either complete or selective). But in our normal SoC, memory functions quite adequately on the whole, and sometimes even quite well.

The final characteristic of NDWC that will be mentioned now is the characteristic of suggestibility. Surely persons vary in their susceptibility to suggestion, but that variance, in our normal SoC, always stays within certain bounds. A very suggestible person, for example, may succumb to the suggestion that he is quite tired and his eyes seem as if they wish to close; but he would very likely not succumb (in his

normal SoC) to the suggestion that if he were to open the window he would see a seven foot tall angel with blue wings fly in and make an announcement to him.⁹ Thus, the range of suggestibility in NDWC is variable among different persons,¹⁰ but it always is limited to within certain bounds.¹¹

Now these are some of the characteristics of our normal SoC. Any or all of these characteristics may change in various alterations of awareness, and when the change is significant, the resultant state of awareness can be termed an ASC. As Tart defines it,

an altered state of consciousness for a given individual is one in which he clearly feels a qualitative shift in his pattern of mental functioning, that is, he feels not just a quantitative shift (more or less alert, more or less visual imagery, sharper or duller, etc.), but also that some quality or qualities of his mental processes are different. Mental functions operate that do not operate at all ordinarily, perceptual qualities appear that have no normal counterparts, and so forth.¹²

II. We will turn our attention now to a consideration of such altered states of consciousness (i.e., the central topic of this dissertation), and to an outline of the traits that characterize these ASCs. Just as we have so far outlined some of the general characteristics of NDWC, so now an outline of the general characteristics of ASCs is offered. These characteristics, in other words, are those that distinguish all (or most) ASCs from NDWC, and can thus be taken as some of the more important definitional traits of ASCs.¹³ The most important characteristics of ASCs, then, are the following eleven.

A. Alterations in thinking. "Subjective disturbances in concentration, attention, memory, and judgment represent common findings."¹⁴ Subjects find that their thinking functions do not operate in the same

manner as they normally do, and that the categories of normal thought do not seem to obtain as rigidly (or even at all) as they do normally. The categories of cause and effect, for example, or the rules that govern normal logical thought, may appear to operate differently (or not at all) in ASCs.

B. Alterations in the time sense. Time may slow down, may speed up, may do both, or may stop altogether. Reports of experiencing timelessness are common, and at other times time may no longer appear as the uniformly homogeneous medium that it normally appears to be.

C. Loss of control. In NDWC one normally feels in pretty active control of his perceptions, his behavior, his emotions, his focus of attention, and so on, but in ASCs it usually happens that a good deal of that control is felt to subside. The subject may experience himself as far more passive and receptive than in NDWC, less an agent and more a patient, in what he perceives, how he feels, where his attention is focused, and so on. Further, he may feel this relative loss of control as either a positive or a negative phenomenon.

The experience of "loss of control" is a complicated phenomenon. Relinquishing conscious control may arouse feelings of impotency and helplessness, or, paradoxically, may represent the gaining of greater control and power through the loss of control. This latter experience may be found in hypnotized persons or in audiences who vicariously identify with the power and omnipotence which they attribute to the hypnotist or demagogue. This is also the case in mystical, revelatory, or spirit possession states whereby the person relinquishes conscious control in the hope of experiencing divine truths, clairvoyance, or "cosmic consciousness".¹⁵

D. Changes in emotional expression also accompany ASCs. The affect experienced is usually far richer, and more intense, at either end of the spectrum. Changes in emotional expression may occur more suddenly

in ASCs too, so that a person may move from great fear to great joy in only a matter of seconds. (Ludwig also mentions in passing that "one's sense of humor may also diminish", although I confess to not seeing this verified by other researchers.)

E. Body image changes are also likely to occur in ASCs, i.e., the person may subjectively perceive his own body to be different than he normally perceives it to be. It may happen, says Ludwig, that "various parts of the body appear or feel shrunken, enlarged, distorted, heavy, weightless, disconnected, strange, or funny."¹⁶ It may also happen that one perceive his body to actually look different, perhaps even different than a human being normally looks, and these sensations can be accompanied with either positive or negative responses (e.g., fear, hope, anxiety, gratefulness, etc.) And finally, with regard to one's self image and how that self relates with its surroundings, Ludwig remarks that

There is also a common propensity for individuals to experience a profound sense of depersonalization, a schism between body and mind, feelings of derealization, or a dissolution of boundaries between self and others, the world or universe.¹⁷

F. Perceptual changes are very likely to occur, in the form of hallucinations, illusions, more intense and more frequent sensory imagery (in all modalities), and hyperacuity of sensation in all modalities, exteroceptive as well as proprioceptive and kinaesthetic. The content of these images and perceptual distortions

may be determined by cultural, group, individual, or neurophysiological factors and represent either wish-fulfillment fantasies, the expression of basic fears or conflicts, or simply phenomena of little dynamic import, such as hallucinations of light, color, geometrical patterns, or shapes.¹⁸

Also, another sort of perceptual alteration may occur, synaesthesia, in which the sensory data from one modality (for example visual) may

be translated into the sort of data for another modality (for example olfactory), so that one may smell the fragrance of a color, or see the color of a musical tone, and so on.

G. Changes in the meaning or significance of perceived things or events. A common phenomenon of ASCs is the sense of great significance in things, a great realness. Events or words or things may seem to carry a heretofore unnoticed significance or worth or meaning, or sense of reality. Things will sometimes take on the character of being symbolic, and transmit their meaning in that way. Or perhaps their import will simply shine out in a kind of transparently obvious epiphany. Ludwig wishes to emphasize here, however, that "this sense of increased significance, which is primarily an emotional or affectual experience, bears little relationship to the objective 'truth' of the content of this experience."¹⁹ And then he provides the usual examples to illustrate the silliness of some supposedly magnificent insights.²⁰ The feeling of great significance and import in a thing, then, can accompany all sorts of things, be they truly of great significance, or of very little significance at all.

H. A sense of the ineffable is almost always a characteristic of ASCs, probably largely because of the unusualness of the experience. It seems to be the case that our languages are almost completely "state-specific" languages²¹ which have arisen out of one SoC; and in the case of English especially, the language has arisen almost totally out of, and is therefore referent only to, our normal waking SoC. So when a person tries to describe experiences that he has had in an ASC, and attempts to use the normal language to describe that experience, he is very likely to say that the experience cannot be adequately described in words, that it is ineffable, beyond verbal expression. He is, in this

way, in very much the same situation as the sighted person in a land of blind people whose language simply has no ability to express his "paranormal" sort of experiencing. Or an even better analogy is that of Abbott's Flatland, in which the square who has experienced three-dimensional space is simply unable to express the concept of a third dimension to his compatriots in the two dimensional Flatland; the language has no expressions for another dimension in being. It may very well be that our language is similarly deficient, and unable to describe the other regions of experience that may be encountered in ASCs. This may also account for the attempts of persons who have experienced ASCs, when they try to describe their experiences, to describe them in metaphor and analogy, poetry, myth, and the like.²² At any rate, ineffability is commonly reported as characteristic of ASCs, and given these considerations, it would naturally seem to follow.

I. Feelings of rejuvenation. Although this trait is not found in all ASCs, says Ludwig, it does occur often enough to make it noteworthy. It frequently occurs in ASCs that persons "experience a new sense of hope, rejuvenation, renaissance, or rebirth".²³ This feeling can occur during the ASC itself, of course, but it can also continue on after the experience, in a very healthy and therapeutic way. See, for example, the chapter on the psychological significance of ASCs.

J. Hypersuggestibility. During the experience of ASCs a person's conscious and subconscious critical faculties seem to be relaxed enough that he is able to accept suggestions far more readily than in NDWC. This is most notable, of course, in hypnosis where suggestions are offered by the hypnotist quite undisguisedly, and the subject can begin to take his suggestions for reality. As mentioned earlier in the description of NDWC, most persons normally are somewhat susceptible to

suggestion in varying degrees, but now we discover that while experiencing ASCs, persons become far more able to accept suggestions as to the nature of reality. Thus it can be said that in ASCs a person's susceptibility to suggestion is magnified noticeably.

K. The sense of reality. This particular trait of ASCs occurs frequently enough to deserve special mention too, although it is not universal to ASCs.²⁴ It frequently occurs in ASCs that a person experiences things and events and persons (i.e., he experiences his new world) in the light of a greatly magnified sense of reality. Things seem somehow more fully real, more fully manifest, more magnificently and totally themselves. This notion is a difficult one to express, but if one is able to differentiate between the general tone of unreality in some hazy, dreamlike SoCs, and the general tone of reality in his NDWC, then he can get a sense of what it might mean to suggest that in some ASCs a person experiences his new world with a sense of greatly magnified reality.²⁵ In fact this occurs so intensely in some ASCs, that persons have been known to call NDWC a dream in comparison to the reality which they have experienced. This in fact is a common tenet in Oriental thought²⁶ that there is another world, presumable experienced in ASCs, that is far more real than what is normally taken to be the "real" world of consensual reality. Thus, to sum up, the content and nature of ASCs frequently takes on the character of "a more real reality".

These eleven characteristics of ASCs represent some of the more important perceptual, cognitive, affective, and attitudinal changes that occur in ASCs. They are phenomenological characteristics that occur when one's overall pattern of mental functioning is modified to such an extent that he experiences an altered conscious state. Thus

we can say in the psychological context, that these are traits of ASCs. But, stating the matter in another way, one might also say that these are characteristics of another region of reality, that these traits are those that obtain when one moves into non-ordinary reality. This latter phrasing is stating the matter in ontological rather than in psychological terms.

These characteristics of NDWC and of ASCs are some of the important and immediately noticeable characteristics of SoCs, but they are certainly not the only important characteristics. One function which this appendix hopes to serve is to indicate not so much that there has been good phenomenological analysis done so far, but rather to indicate that there is room for a good deal more. What other important traits characterize different SoCs? In what ways do various ASCs differ from each other? What are the noticeable factors which reflect differences between one SoC and another? What categories are relevant when one seeks to examine and differentiate various SoCs? Answers to these questions, it will be seen, bear directly on the question posed in appendix B: How might one erect a fruitful taxonomy of consciousness?

Footnotes

¹See, for example, the first part of chapter one, on the dream state. There it is explained that neurotic and schizoid behavior regularly results from lack of REM sleep, i.e., from dream deprivation; and schizoid behavior presumably has negative survival value. Therefore, it would follow that dreaming is an SoC that has positive survival value.

²Or rather, we may personally prefer some of these ASCs, but we have learned that they are not to be valued, that they are not as "good" as NDWC, and that we should not "indulge" ourselves in these SoCs unless, as with St. Paul and marriage, some other worse fate would befall us if we did not indulge. The social prejudice, in other words, favors NDWC and the question being asked now is why does the social prejudice favor NDWC?

³Tart, "Scientific Foundations for the Study of Altered States of Consciousness", Journal of Transpersonal Psychology, vol. 2 (1971), p. 109; footnote 7.

⁴See appendix B.

⁵Grof, "Varieties of Transpersonal Experience, Journal of Transpersonal Psychology, vol. 4 (1972), p. 49.

⁶This passage continues. "In some cases, the subject experiences loosening of his usual ego boundaries, and his consciousness and self-awareness seem to expand to include and encompass other individuals and elements of the external world. In other cases, he continues experiencing his own identity but at a different time, in a different place, or in a different context. In yet other cases, the subject experiences a complete loss of his own ego identity and a complete identification with the consciousness of another entity. Finally, in a rather large category of these psychedelic transpersonal experiences (archetypal experiences, encounters with blissful and wrathful deities, union with God, etc.), the subject's consciousness appears to encompass elements that do not have any continuity with his usual ego identity and cannot be considered simple derivatives of his experiences in the three-dimensional world", Ibid.

⁷This of course is a notion with a long and venerable philosophical tradition behind it. For a contemporary summary of the psychological findings that support this tradition, see Ornstein, The Psychology of Consciousness (San Francisco, Freeman, 1972), chapter 2.

⁸See for example the experiments of Bernard Aaronson, in which he hypnotically ablates one or more of these regions of time in an experimental subject, and then notices how the subject acts and responds and thinks and feels during that day when, for instance, only the present and future exist and the past no longer exists. The work is most interesting and suggestive for further research. In a similar vein, Aaronson has also done research on the hypnotic expansion and contraction of perceptual space. See the section on hypnosis in chapter one of this dissertation for a brief sketch of his work.

⁹This suggestion, however, may very easily be accepted by a person experiencing the ASC brought on by hypnosis.

¹⁰And even variable from hour to hour within the same person.

¹¹There are, of course, other characteristics of NDWC, but the ones mentioned here seem to be the more important ones for our present interests.

There are also some physiological correlates of NDWC and it might be good to mention them briefly. One is the EEG reading. In NDWC the EEG consists of a pattern in which the beta rhythm (13-26 cps) predominates. There are interspersals of brief alpha trains (8-12 cps) now and then, but beta is consistently the predominant rhythm. One other recently discovered, measurable physiological correlate of NDWC is the fact of small, nonvoluntary movements of the eye called the saccadic movements. These saccadic movements occur at a frequency of about one per second, and each one has an amplitude of approximately five to ten minutes of arc, in NDWC. "These rapid scanning movements are regarded as a prerequisite for the fixation of an object in physical space-time", says Roland Fischer, in "A Cartography of the Ecstatic and Meditative States", Science, vol. 174, no. 4012 (26 November 1971), p. 897. The frequency and amplitude (in minutes of arc) of these saccadic movements varies in different SoCs, so that the mean frequency, for example in high energy ergotropic SoCs, will increase five- to eight-fold. Saccadic movement, on the other hand, decreases at the other end of the scale, in more relaxed and contemplative SoCs.

A third physiological correlate, I suppose, were our technology adequate to the task, would be an analysis of the brain chemistry in any given SoC, or a measurement of the mean quantity of noradrenaline (and other chemicals) secreted at any given group of synaptic junctures. But our technology is not yet up to this task; so we must rely on somewhat cruder measurements.

Other physiological correlates of various SoCs are electromyogram readings (EMG), which measure the degree of tension and relaxation in muscle groups; galvanic skin response readings (GSR) which measure electrical resistance on the epidermal surface, and which can indicate the extent of overall tension or relaxation; and the measurement of the

blood lactate, i.e., the amount of lactate circulating in the blood stream at any given moment, also an indicator of overall anxiety or relaxation.

Such physiological correlates of SoCs are certainly interesting, and can serve important purposes (especially via biofeedback training), but they are not phenomenologically descriptive of the actual experience of consciousness alteration. For that we must look to subjective descriptions of what is actually experienced.

¹²Tart, Altered States of Consciousness (New York, Wiley, 1969), pp. 1-2. He continues, "There are numerous borderline cases in which the individual cannot clearly distinguish just how his state of consciousness is different from normal, where quantitative changes in mental functioning are very marked, etc., but the existence of borderline states and difficult-to-describe effects does not negate the existence of feelings of clear, qualitative changes in mental functioning that are the criterion of ASCs." Another researcher defines ASCs thus. "For the purpose of discussion I shall regard altered state(s) of consciousness 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 functioning from certain general norms for that individual during alert, waking consciousness. This sufficient deviation may be represented by a greater preoccupation than usual with internal sensations or mental processes, changes in the formal characteristics of thought, and impairment of reality testing to various degrees." Arnold Ludwig, "Altered States of Consciousness", in Tart, Ibid., pp. 9-10. Note that Ludwig does not, like Tart, insist on the necessity of a qualitative shift, but only requires that a state of consciousness be "sufficiently deviant" from normal consciousness, before one can term it an ASC. Ludwig also answers the question "Altered from what?" Answer: Altered from the normal waking consciousness of that given individual.

¹³Two articles serve as much of the basis for the following: the first is the article by Ludwig, Ibid.; and the second is by Julian Silverman, "A Paradigm for the Study of ASCs", British Journal of Psychiatry, vol. 114 (1968), pp. 1201-18. Ludwig's article was first published in 1966, and Silverman's in 1968. Silverman seems to paraphrase much of Ludwig's work.

¹⁴Ludwig, Ibid., p. 13.

¹⁵Ibid., p. 14; one of the most effective contemporary descriptions of this latter experience is in a short novel by Par Lagerkvist, The Sybil (New York, Random House, 1958).

¹⁶Ibid., p. 15

¹⁷Ibid., p. 14.

¹⁸Ibid., p. 15.

¹⁹Ibid., p. 15.

²⁰ That tactic, however, is not difficult to perform, for there are myriad sorts of "insights" in normal consciousness or in various ASCs that we can easily laugh at and make fun of. A greater virtue, it would seem to me, would be the virtue of being able to discern the grain of truth in each of these "insights". Nevertheless it must be admitted that some of the "important insights" reported in the literature, and reported with an almost messianic enthusiasm and seriousness, could do well to be tempered with the skepticism of humor.

²¹ The term is from Tart's article, op. cit., in The Journal of Transpersonal Psychology.

²² On this point, it is helpful to notice Tart's suggestion for the development of state-specific languages for various ASCs, so that communication in those ASCs, and about those ASCs, could be more effective. Ibid.

²³Ibid., p. 16.

²⁴ Ludwig only hints at this characteristic, and fails to list it as a separate characteristic.

²⁵ For example, note this report taken from William James' Varieties of Religious Experience (New York, Macmillan, 1961), p. 64. The writer has said that he has experienced a certain unusual sort of perception on three separate occasions.

"In all three instances the certainty that there in outward space there stood something was indescribably stronger than the ordinary certainty of companionship when we are in the close presence of ordinary living people. The something seemed close to me, and intensely more real than any ordinary perception. Although I felt it to be like unto myself, so to speak, or finite, small, and distressful, as it were, I didn't recognize it as any individual being or person."

The same writer says again, of another occasion:

There was not a mere consciousness of something there, but fused in the general happiness of it, a startling awareness of some ineffable good. Not vague, either, not like the emotional effect of some poem, or scene, or blossom, or music, but the sure knowledge of the close presence of a sort of mighty person, and after it went, the memory persisted as the one perception of reality. Everything else might be a dream, but not that."

For other examples, and for a consideration of the general topic

of reality in altered states of consciousness, see the rest of James' chapter, titled "The Reality of the Unseen", in Ibid.

²⁶ Specifically in Hinduism and some sects of Chinese Buddhism.

Appendix B

The Problem of a Taxonomy

of

Conscious States

One of the central problems in consciousness research is the lack of a taxonomy of consciousness. Freud's two part division of consciousness into a) the conscious and b) the subconscious, besides its well-noted verbal confusion (viz., how could something subconscious ever be said to be conscious), is simply not an adequate conceptual device for handling all the various varieties of conscious states. Maslow's two part division into a) deficiency cognition and b) being cognition (peak experiences) is perhaps slightly better than Freud's attempt because it allows for a scale of intensity in being cognition, i.e., peak experiences which are more or less intense; but it nonetheless is inadequate for the same reason that Freud's is: it does not handle all the varieties of conscious states.

It is a very difficult matter to erect a taxonomy of conscious states, for the taxonomy must have enough categories in it to account for all the different states of consciousness (SoCs). Normal daily waking consciousness is an SoC quite different than the SoC which results from alcoholic intoxication, which is itself different from the SoC resulting from cannabis intoxication, which is also different from the conscious state one is in while dreaming, and so on. So there should be a fairly large number of categories available, but one problem

has seemed to be that our Western European languages have not evolved many terms that can be applied to conscious states. Our languages (and perhaps English especially) seem to be deficient when it comes to the question of describing our conscious states.¹ With a language incapable of handling conscious states, then, it is little wonder that many SoCs are termed "ineffable". An inadequate language is, thus, one of the problems encountered in the attempt to formulate a taxonomy of consciousness. A related problem is that of finding a principium divisionis that will make for good and fruitful categories. A good category, of course, is one in which there is no (or at least minimal) overlap with other categories in the system; and a fruitful category is one that will be relevant to the purposes of one who is striving to understand consciousness, and helpful in his examination of consciousness. Until recently (the late 1960s) none of the attempts have met these criteria, so some of the researchers involved in the field have attempted to construct new taxonomies.

One recent attempt at categorizing states of conscious has come with the advent of the electroencephalograph. When it was discovered that a person dreaming emits a different EEG reading than a person awake, and that a drunk person emits a different EEG reading than a person under hypnosis, it was suggested that SoCs could be defined (i.e., categorized) according to the sort of EEG pattern that was emitted. Here, of course, the principium divisionis is the electrocortical activity of the brain as it is "read" by an EEG device. These attempts led to a discovery of four different types of brain wave patterns, alpha, beta, delta, and theta, and these in turn have served to help us define different levels of sleep, different kinds of sleeping consciousness, different depths of hypnosis, and so on. EEG

work has suggested that brain activity is different in meditation than it is in daydreaming, different in cannabis intoxication than in barbiturate intoxication, and so on. So the work with the EEG has certainly been helpful, but it has one serious drawback. The serious drawback is that it measures only brain electrical activity, and does not tell us anything at all about the SoC itself. What is the SoC like which emits such and such an EEG rhythm? The researcher would like to know the inner matter of the SoC, the way it is experienced by the person: Is it intense, hazy, weak, well-focused, alert, sleepy, creative, dull, energetic, calm, perceptive, etc.? The EEG reading tells only one of the physiological correlates of a given SoC, but does not offer a phenomenological description of the SoC itself. A taxonomy of consciousness done according to EEG patterns would certainly offer sharply differentiated categories (because it is done with lines on a graph, and numbers, which are anything but hazy), but it unfortunately would miss the whole interest of consciousness research. The categories would be sharp, but hardly fruitful. Like an old-line behaviorist of the stimulus-response school, an EEG taxonomy would be able to define things in sharply differentiated categories, but it would miss the finer, more delicate, and more richly interesting inner workings of the nature of consciousness itself. It will be best to conclude, then, that an EEG reading is a helpful correlate for the understanding of conscious states, but since it is not at all descriptive of the conscious state itself, it will be best to not base a taxonomy of consciousness on EEG readings.²

Another attempt at structuring a taxonomy of consciousness came in 1966 with Arnold Ludwig's article entitled "Altered States of Consciousness"³ Here he set himself the task of categorizing altered

states of consciousness (ASCs). We may assume that the normal SoC constitutes the first category of consciousness, and after that he outlines five other categories, differentiated according to the "wide variety of agents or maneuvers which interfere with the normal inflow of sensory or proprioceptive stimuli, the normal outflow of motor impulses, the normal 'emotional tone', or the normal flow and organization of cognitive processes."⁴ There seems to be, says Ludwig,

an optimal range of exteroceptive stimulation necessary for the maintenance of normal, waking consciousness, and levels of stimulation either above or below this range appear conducive to the production of ASCs. Moreover . . . we also find that varied and diversified environmental stimulation appears necessary for the maintenance of normal cognitive, perceptual, and emotional experience, and that when such stimulation is lacking, mental aberrations are likely to occur.⁵

6

The first class of ASCs, according to Ludwig,⁶ is constituted by those ASCs occasioned by A) a reduction of exteroceptive stimulation and/or motor activity."⁷ Included in this category would be ASCs associated with solitary confinement, highway hypnosis, sleep, dreaming, somnambulism, experimental sensory deprivation states, and such like. The second class of ASCs are those occasioned by B) "an increase of exteroceptive stimulation and/or motor activity and/or emotion".⁸ ASCs such as those which result from sensory bombardment or overload, "third degree" grilling tactics, strenuous physical activity, group or mob contagion, revivalistic meetings, "spirit possession states", whirling dervish dances, and so on, would belong in this second category. A third category of ASCs would include those occasioned by C) "increased alertness or mental involvement",⁹ such as in prolonged vigilance on sentry duty, fervent praying, total absorption in reading or writing or listening to a

charismatic speaker, and so on. The fourth category would include those ASCs brought on by D) "decreased alertness or relaxation of critical faculties".¹⁰ "Mystical, transcendental, or revelatory states (e.g., satori, samadhi, nirvana, cosmic-consciousness) attained through passive meditation or occurring spontaneously", would be examples of this type of ASC. Also daydreaming, reverie, autohypnotic trances, insightful states, nostalgia, and such like would be included in this fourth category. His fifth and final category includes those ASCs brought about by E) the presence of somatopsychological factors which noticeably alter body chemistry. Psychoactive chemical agents, for example, would be clear instances of alteration in body chemistry, and so also would hypo- or hyperglycemia, dehydration, thyroid or adrenal dysfunction, sleep deprivation, fever, and so on.¹¹

These five categories (six, if we include the first, normal waking consciousness) constitute a quite helpful taxonomy. It does, however, still have two inadequacies: 1) it does not describe the actual phenomenon, the SoC itself, but rather focuses on the "agent or maneuver" which brought about the ASC; so it does not help us in formulating descriptive analyses of the SoCs themselves. Secondly, 2) it evidences a great deal of overlap between the categories; in which category, for example, would he place hypnosis? Would it be placed in the first category because one is relaxed and exteroceptive stimulation is reduced? Or in the third category because the subject is alert and intensely involved in the hypnotists voice? Or in the fourth category, because the subject has relaxed his critical faculties and is accepting the hypnotists suggestions implicitly? We must conclude that although Ludwig's taxonomy is a helpful conceptual device, and one of the better attempts to date, it still suffers from the two inadequacies of overlap, and lack of describing the actual phenomenal SoC.

Another attempt at formulating a taxonomy of consciousness came with the research of Stanislav Grof, M.D., Ph.D., some of the results of which were published in 1972 in an article entitled "Varieties of Transpersonal Experiences".¹²

Grof presents his taxonomy in outline form, a synopsis of which can be put thus:

A Taxonomy of Transpersonal Experiences.

- I. Experiential Extension (or Expansion) within the Framework of "objective reality".
 - A. Temporal Expansion of Consciousness.
 - B. Spatial Expansion of Consciousness.
 - C. Spatial Constriction of Consciousness.
- II. Experiential extension (or expansion beyond the framework of "objective reality".¹³

This outline must be elucidated, of course, and that can be done quite briefly, by beginning first of all with a definition of transpersonal experience. Transpersonal experience is but one type of ASC (although very likely the most interesting type, and also the most numerous type, other ASCs being neither so numerous nor so interesting to the researcher). So Grof's taxonomy of consciousness will, I shall assume, include the two other categories of normal waking consciousness and secondly those ASCs that do not qualify as transpersonal experiences. Aside from those categories, now, there is also transpersonal experience, which Grof defines as

experience involving an expansion or extension of consciousness beyond the usual ego boundaries and the limitations of time and space.

In the "normal", or usual, state of consciousness the individual experiences himself as existing within the boundaries of his physical body (the body image), and his perception of the environment is restricted by the physically determined range of his exteroceptors; both his internal perception and his

perception of the environment are confined with the usual space-time boundaries. [In transpersonal experience, he continues,] one or several of these limitations appear to be transcended.¹⁴

With that definition of transpersonal experience, now, Grof's outline indicates that some transpersonal experiences occur within the bounds of "objective reality", and some occur beyond the bounds of "objective reality". Grof describes the difference thus: A transpersonal experience is said to be within the boundaries of objective reality if it involves "phenomena the existence of which has been generally accepted on the basis of consensual validation, empirical evidence, or scientific research . . . [In these cases] it is not the content of the experience that is surprising, but the existence of these elements in the human unconscious and the possibility of experiencing them in a rather realistic way".¹⁵ Although I find this principium divisionis not entirely clear, it seems that Grof would include in this first large category (part I. in the outline) ASCs in which the material experienced is of the sort that would be called normal. The surprising part of experiences in this category is that human consciousness is capable of experiencing it in the manner that it does. For example, it would be surprising that human consciousness could re-experience the entire course of phylogenetic evolution (in category A. Temporal Expansion of consciousness), as some transpersonal subjects have done, or could experience precognition (seeing into the future), or what is loosely termed "time travelling", (in the same category of temporal expansion). Without elaborating on the nature of any of these following experiences, Grof mentions in that same category A., several other types of experience that would be included under temporal expansion of consciousness: "perinatal experiences, embryonal and fetal experiences,

ancestral experiences, collective and racial experiences, phylogenetic experiences, 'past incarnation' experiences, precognition, clairvoyance and 'time travels'."16 In this sort of experience, the subject is experiencing material that would count as objectively real (e.g., the course of the phylogenetic process over the span of aeons), but it is surprising that the person be experiencing it. The same holds true of category B. Spatial Expansion of consciousness", in which class Grof mentions the following sorts of experiences:

"ego transcendence in interpersonal relations, identification with other persons, group identification and group consciousness, animal identification, plant identification, oneness with life and all creation, consciousness of inorganic matter, planetary consciousness, extra-planetary consciousness, out-of-body experiences, traveling clairvoyance, 'space travels' and telepathy".17

In category C. Spatial constriction of consciousness, Grof mentions "organ, tissue, and cellular consciousness", a type of experience in which the subject either perceives or feels himself identified with certain organs of the body, or even individual cells.

Grof's other large category of transpersonal experiences is the category of those experiences which include material that is beyond the framework of objective, consensual reality. An example of this sort of experience would be communication with the "spirit" of a person who has died, communication with or communion with, some other non-terrestrial "spirit", such as angels or devils or a Deity. The types of transpersonal experience that Grof mentions in this final category are

spiritistic and mediumistic experiences, experiences of encounters with supra-human spiritual entities, experiences of other universes and of encounters with

their inhabitants, archetypal experiences, experiences of encounter with blissfull and wrathful deities, activation of the charkras and arousal of the serpent power (Kundalini), consciousness of the universal mind, the supracosmic and metacosmic void.¹⁸

That completes his taxonomy of transpersonal experience, and with the addition of the two categories mentioned first (normal waking consciousness, and the few other ASCs that do not qualify as transpersonal experiences) it makes for a taxonomy of various sorts of conscious experiences, or also a taxonomy of the various possible states of consciousness. Now is this taxonomy a good and fruitful one? In the first place, as the author himself points out, transpersonal experiences do not always occur in a pure form, which is simply another way of saying that there is often a great deal of overlap when it comes to the practical task of fitting real experiences into the conceptual categories; questions sometimes arise as to which category a given experience should fit into. This overlap, however, is to be expected and we should not count it as constituting a major difficulty. As to the taxonomy's fruitfulness, it would seem to be helpful on two accounts: in the first place it is based on the internal phenomena of the SoCs in question, and thus can be a helpful guide to researchers in their examination of conscious states, and secondly the taxonomy consists of a significantly large number of possible categories (some thirty-one or thirty-three) into which various SoCs can be placed, and thus allows room for the diversity in various sorts of consciousness. In addition it has the advantage of a certain amount of ease with which the experimenter can determine the proper category, simply from hearing the subject's report; it requires a fairly minimal degree of interpretation from the experimenter before he can determine the proper category.

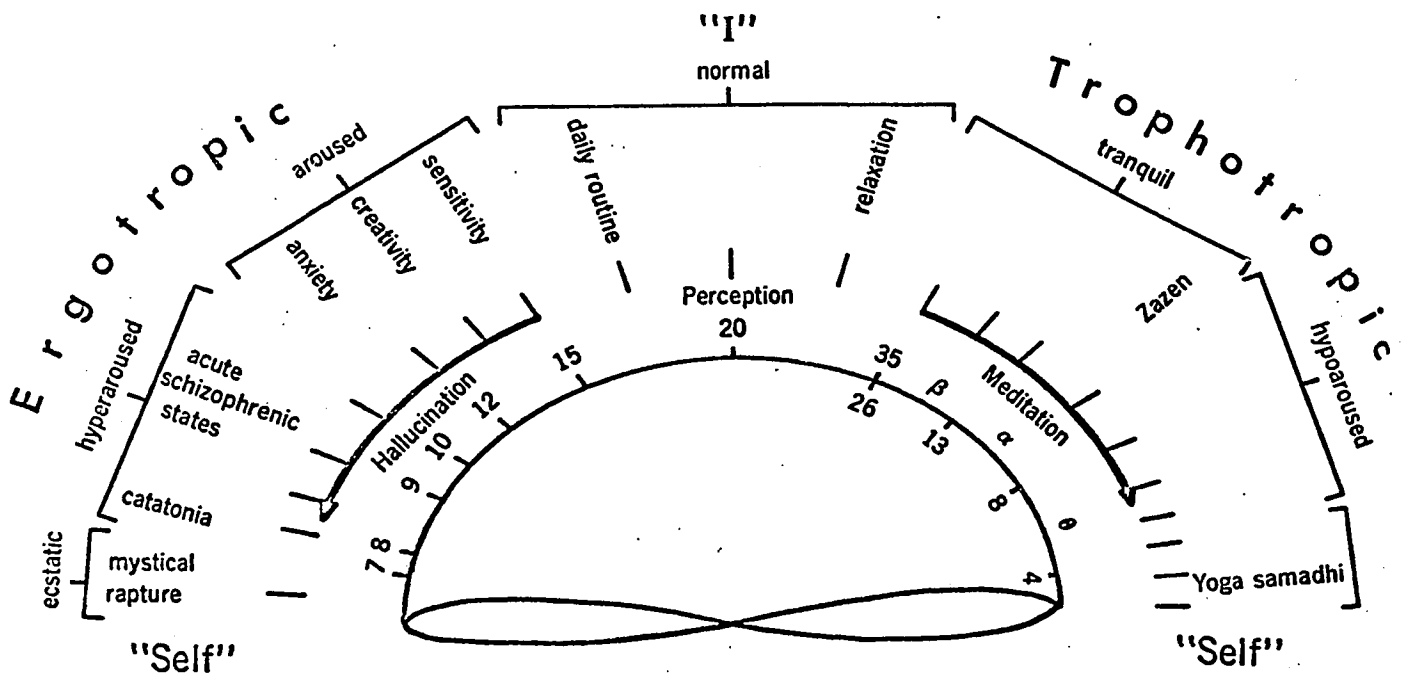
The taxonomy based on the numbers and lines of an EEG has the same advantage.

Are there any disadvantages to this taxonomy? It seems that there is one inadequacy encountered in this taxonomy that has not been encountered in the previous ones, and that inadequacy can best be explained in this way: When a taxonomy of consciousness is based on the internal phenomenology of the conscious states it seeks to categorize, it can be based either on a) the content of those conscious states, or b) the structure, or style, of those conscious states, or c) some combination of a and b. It seems to me that Grof's taxonomy, although quite beneficial in other respects, suffers the defect of placing an inordinate emphasis on the content of the SoCs, and very little emphasis on the internal structure of the SoC, the mode of being conscious, which would answer the question: granted that the subject is aware of that content, in what way, is he aware of it? Intensely? With much affect? Does he feel in control? Is he aware of that content as meaningful to him? Meaningful in what way? And similar questions of that sort. Grof's taxonomy, it would seem to me, then, is certainly a helpful one, and has much to recommend it (for example, this taxonomy might be found helpful for some types of research, and not so helpful for others). But it is probably not the best taxonomy available because of the single defect of focusing far too much on content, and not enough on form, or structure.

Another attempt at a taxonomy of consciousness is the recent work of Roland Fischer in his article entitled "A Cartography of the Ecstatic and Meditative States".¹⁹ In his attempt to map the varieties of conscious states, Fischer does not offer a set of categories but instead suggests a continuum of arousal of the sympathetic nervous system. This continuum proceeds from the state of normal arousal

toward states of increasing hyperarousal, on the one hand, and on the other hand toward states of increasing hypoarousal (or decreasing arousal). He represents this continuum in the form of the diagram on the following page.²⁰ In the middle of the diagram is the state of normal arousal, the state in which we call our imagery, "perception". Then the level of arousal increases toward the left of the diagram where ergotropic states occur, and decreases toward the right of the diagram where trophotropic states occur.²¹ I think that it would be relatively safe to simplify the terminology without abusing the sense of it too badly, and simply say that on the left of the diagram are those SoCs characterized by being high energy states, and on the right are those SoCs characterized by being low energy states. On the left, then, are those more energetic states of creativity, acute schizophrenia, and mystical rapture or ecstasy; and on the right of the diagram are the increasingly tranquil states of relaxation, zazen (sitting meditation), and yogic samadhi or enlightenment. In addition, on the right side of the diagram, Fischer notes the EEG correlates which progress from fast beta when a person is in normal, non-concentrated mental activity (up to 26 cps), down to slow theta (4 cps) when a person is engaged in deep meditation.²² Finally, the loop that connects the two extremities, also the symbol for infinity, serves to indicate that the state of being that occurs at either terminus is identical with the other, that the two SoCs are the same.²³

Now how shall we evaluate this attempt at a taxonomy? In the first place, Fischer's attempt points up the important observation that consciousness does not occur in sharply differentiated categories, but instead manifests itself as a continuum. This may very well be assumed by other taxonomies, but Fischer's illustrates the fact most vividly.



And yet it seems to me that his attempt bears criticism at two points. In the first place, whereas Grof's attempt was faulted for its inordinate concentration on the content of consciousness to the point of ignoring the structure and form of consciousness itself, it seems that Fischer's attempt at a cartography of consciousness must be faulted for just the opposite reason: it focuses exclusively on the structure of consciousness and not at all on the content. Now this in itself would not be a serious objection, for we are after all interested in formulating a taxonomy of the types of consciousness and this involves a taxonomy of the structures of SoCs. But it becomes a serious objection when we note that the taxonomy is based almost exclusively on the level of arousal of the nervous system (the sympathetic nervous system); and the level of sympathetic arousal is but one of the various aspects of the structure of consciousness. Other aspects of the structure of consciousness might include such factors as depth, forcefulness, clarity, meaningfulness, presence of affect, its inner or outer directedness, and so on, but the structure of consciousness is certainly not limited only to the one factor of arousal level. So Fischer's cartography errs in its over-emphasis on only one aspect of the structure of consciousness, and ignoring the others. A second possible objection to Fischer's attempt comes from personal reports to me, but I have not yet discovered any mention of it in the literature. That is that psychic arousal or energy level is sometimes noticed to be quite at variance with somatic energy level; so that a person in a state of deeply relaxed hypnosis may report a psychological state of intense activity and high energy, while his body is obviously quite relaxed. Or, to take the opposite side of the matter, somatic energy level may be quite high and psychological energy level low, as is sometimes reported in the frenzied

activity of the dervish dance. There the body is most obviously in a state of high arousal and yet the psychic condition can be reported to be one of extreme quiet and passivity. In other words, somatic and psychic energy levels may differ quite noticeably, and Fischer's cartography does not suggest what to do in those instances, where to place those experiences on the scale. The only instances in which his cartography is most problem free, are those instances in which somatic and psychic energy levels are relatively similar. To sum up the matter, then, Fischer's attempt at formulating a taxonomy of conscious states succeeds on several points, most notably on the point of illustrating that SoCs occur in a continuum, and are not neatly broken into separate categories. But his attempt is inadequate in that it focuses exclusively on only one point of the structure of consciousness, viz., its arousal level; and it is inadequate secondly in that it makes no allowance for the distinction between somatic and psychic energy levels, and makes no suggestion as to how the cartography applies when the two are strikingly at variance.

Another attempt at taxonomizing states of consciousness is based on the technique or agent used for achieving the SoC. The technique for achieving one sort of ASC, for example, is to fall asleep and dream, so that SoC can be called dream consciousness. And the SoCs on either temporal terminus of dream consciousness can be termed the hypnogogic and hypnopompic states. Hypnosis is a technique for achieving ASCs, so it too constitutes a category of consciousness. Meditation techniques are another means of achieving ASCs, so that can be another category. Thus, the taxonomy will include the following categories: a) Normal, daily, waking consciousness; b) Dream, hypnogogic, and hypnopompic consciousness; c) hypnosis; d) meditation; e) psychoactive chemical agents; f) biofeedback training; and g) waking

phantasy. This taxonomy is not a good one for two reasons: first there is too much overlap between the categories, and secondly the divisions are based on the technique and not on the internal phenomenology of the SoC itself. But it will be a useful taxonomy for a research of the literature on SoCs because it is the taxonomy currently in most use.²⁴ It has, therefore, been employed to some extent in this dissertation, but only to some extent, and not exclusively. It has too little merit to be relied on exclusively, and for that reason I have chosen to employ along with it a taxonomy worked out by Robert Masters and Jean Houston.

Masters and Houston, in their research efforts involving psychedelic chemical agents²⁵ evolved a taxonomy of ASCs that seemed to arise quite naturally out of their research with the various sorts of ASCs that were occasioned by psychedelics. In their published report on that research,²⁶ they hypothesized four different categories of ASCs, corresponding to four different levels or "layers" of consciousness. (Again, in this instance, we are dealing with only altered SoCs, so it can be assumed that normal waking consciousness constitutes the first category, although it is not mentioned.) Their taxonomy is done on a quite different basis than most of the above-mentioned attempts, for it makes an effort to base the categories on actual phenomenological analyses of the SoCs themselves, and not on the causes of the SoCs or on only the physiological correlates. Their attempt, in other words, is much more difficult one, for the principium divisionis involved is the nature of the SoC itself.

The first of their categories consists of a) Those ASCs characterised primarily by sensory content, and this is the level of consciousness which is the more superficial level of the four levels. ASCs in

this category usually consist of brilliant sensory imagery, all of which may be quite interesting and aesthetically attractive (or else frightening, disgusting, etc.), but they seem not to possess any deeper significance than this.

In the earlier stages of the psychedelic drug-state, and in later stages too if deeper levels are not reached, the subject's awareness is primarily of sensory experiencing. Altered awareness of body and body image, spatial distortions, and a wide range of perceptual changes ordinarily occur. Temporal orientation is also very greatly altered and the subject, closing his eyes, may be confronted with a succession of vivid eidetic images brilliantly colored and intricately detailed.²⁷

In non-chemical attempts at inducing ASCs, it is also found that the lightest level of consciousness, and the first type of ASC encountered, is that level which is composed primarily of sensory imagery. For example, in the same authors' volume of graded experiences for producing ASCs,²⁸ which has nothing to do with psychedelic chemicals, this same taxonomy is employed, and the whole set of experiences begins with programs for inducing ASCs at this sensory level.

The authors feel that a person could very well allow his experiencing to remain at this most superficial level, but that this level may also be employed as a sort of "first stage" of the descent to deeper and more meaningful levels of consciousness. If that occurs then the next stage encountered will be that of b) The recollective-analytic stage. This is the stage, or level, of consciousness

in which the content is predominantly introspective and especially recollective-analytic. Personal problems, particularly problem relationships and life-goals are examined. Significant past experiences are recalled and may be revived ("lived through") with much accompanying emotion . . . The subject may now be in a position to clearly recognize and formulate many of the problems con-

fronting him and may "see what needs to be done" as he has "never seen it before".²⁹

This second level of consciousness is one which is concerned primarily with the sort of psychological material which interested Freud, i.e., material from the personal unconscious. Here the person centers his interest (or rather, finds his interest spontaneously centered) on his own psychological situation, on his psychological relationships, and so on. Although this level of consciousness may incorporate the sort of material that is encountered at the sensory level, that material will be experienced as it is meaningful to the person's psychological situation.³⁰ The literature of psychology and consciousness research is replete with examples of persons reliving earlier traumatic episodes in their lives, understanding present situations, or present eidetic imagery, in terms which make them somehow symbolic of the person's psychological situation or psychological concerns. This level of consciousness is one step deeper than the sensory level, but is still a rather superficial layer of consciousness. It can serve, however, as a gateway to the two deeper levels of consciousness, numbers three and four.

The third level of consciousness c) The symbolic level, differs from the recollective-analytic, in that it is not concerned solely with the person's own psyche, but has a much broader scope. In C.G. Jung's terms it might be said that, whereas level two is concerned with the individual unconscious, level three is concerned with the collective unconscious, the level of the ancestral archetypes. As the authors' brief description of this level states,

The eidetic images become of major importance on this symbolic level as does the capacity of the subject to feel that he is participating with his body as well as his mind in the events he is imagining.³¹ Here,

the symbolic images are predominately historical, legendary, mythical, ritualistic, and "archetypal."³² The subject may experience a profound and rewarding sense of continuity with evolutionary and historic process. He may act out myths and legends and pass through initiations and ritual observances often seemingly structured precisely in terms of his own most urgent needs . . . He will image and feel himself totally into the rite or into a myth involving a figure with whom he is able to identify because he has come to see his life in its broad outlines or even in many particulars as repeating the life of the legendary figure.³³

At this level of consciousness, the person may live through the archetypal, symbolic events in the imagery of his mind, or (if he is totally immersed in the consciousness of himself as engaged in the events) he may also physically act out the rite or event that is being experienced. This third level of consciousness is broader in scope for it seems to involve the person symbolically in the whole human race, or perhaps even in the whole of life. As numerous examples suggest, the person during the experience actually "feels" his entire self into the archetypal situation, and reports later its highly intense effects on him.³⁴

This third level, however, profoundly powerful and broad in scope as it is, yields to a still deeper level of consciousness, a level very rarely reached even with the catalyst of psychedelic chemicals.³⁵ This level, which could be termed the level of mystical or cosmic ecstasy, the level which would include the experiences of the great saints and mystics, Masters and Houston term d) the integral level. At the deep integral level

the experience is one of psychological investigation, "illumination", and a sense of fundamental and positive self-transformation. In each of these cases the experience of the integral level has been regarded by the subject as a religious one; even so, we

see no reason why this level and its effects could not be experienced in other than religious terms.

On this level, ideation, images, body sensation (if any) and emotion are fused in what is felt as an absolutely purposive process culminating in a sense of total self-understanding, self-transformation, religious enlightenment and, possibly, mystical union. The subject here experiences what he regards as a confrontation with the Ground of Being, God, Mysterium, Noumenon, Essence, or Fundamental Reality. The content of the experience is self-validating and known with absolute certainty to be true. Further a kind of post facto validation is forthcoming in the form of the after-effects: the behavioral and other changes.³⁶

It is at this deepest level, that of integral awareness involving a confrontation with the essential fundaments of the cosmos (essence, ground of being, God, etc.), that the term "ineffable" most clearly applies. It is at this level of consciousness that experience diverges most critically from the categories of normal experience, and makes it most difficult to convey, verbally or otherwise, the nature of the experiencing. It is at this level, in fact, that the terms "experiencing" ceases to be applicable, for one here encounters the cosmos under the I-Thou mode of being, the mode of being in communion with it rather than the normal mode of experiencing the cosmos as a separated observer.

Now, as regards the validity of their taxonomical schema, the authors point out that the religious literature describes the usual path of the mystics as also involving the traversal through levels of conscious quite similar to the four levels they have delineated.

In this traditional literature the writers repeatedly deal with and emphasize the stages on the way to mystical enlightenment and describe these with metaphors suggesting striking analogies to the psychodynamic levels hypothesized in our psychedelic research. Again and again, the literature reveals comparable gradations or levels of experience as the mystic moves from acute bodily sensations and sensory enhancement to a heightened understanding of his own

psychodynamic processes, through a stage inhibited by visionary and symbolic structures, until at last he achieves the very depths of his being and the luminous vision of the One. This level is described as the source and the ground of the self's unfolding and represents the level of confrontation with Ultimate Reality.³⁷

This all suggests that their taxonomical scheme is perhaps a quite common one among those persons who know the experience of various levels of consciousness, and that it is perhaps the "natural" or best taxonomy. There may be something to this claim, although Masters and Houston do not stress it overmuch. Their claim is only that the scheme is a fruitful one, and that it fits the large variety of SoCs which they have encountered in their research, and in their study of the literature. The taxonomy, as outlined here, does evidence minor problems of overlap, but that is to be expected in something so difficult to define as SoCs. The book in which they first described this taxonomy was published in 1966; in their subsequent research they still found it quite helpful, and in their later work published in 1972, their evidence suggested that the taxonomy could be effective for all sorts of ASCs.

In this dissertation I have made the attempt to employ these two different sorts of taxonomies together, in conjunction with each other. The taxonomy which is based on the method for achieving the ASCs (which speaks of the sleeping SoC, the hypnotic SoC, the meditative SoC, etc.) is not a very fruitful taxonomy, even though it is the one most currently in use. It needs to be used in conjunction with a second sort of taxonomy, and to that purpose I have attempted to employ Masters and Houston's four-level taxonomy, a conceptual outline which seems to me to have great value. If asked to recommend a taxonomical structure

for categorizing states of consciousness, I would choose the four-level structure just outlined above, for it seems both the richest and the simplest of those with which I am familiar. It seems, furthermore, that the other taxonomies can rather easily be ordered according to Masters and Houston's schema (especially Grof's attempt outlined above), and this seems to make theirs one of the most effective, and especially one of the most fruitful, attempts at taxonomizing consciousness that has been done to date. It seems to me to allow the asking of important questions which can lead to humanly significant research.

Footnotes

¹Some writers have suggested that Oriental languages are better at this particular task, having developed a larger number of expressions for describing SoCs.

²Perhaps, if the technology was advanced enough that one could do a chemical "brain tap", and could quickly get a reading on the brain chemistry in any given SoC, then we could use brain chemistry as a definition for SoCs. But that possibility runs into the same problems that the EEG does: the brain chemistry in any given SoC is not descriptive of that SoC itself, and so would not serve as a helpful tool for categorizing consciousness. Like the brain's electrical activity, the brain's chemical activity is best understood as a physiological correlate of any given SoC, and not as the central description of that SoC.

³Archives of General Psychiatry, vol. 15 (1966), pp. 225-234.

⁴Arnold Ludwig, "Altered States of Consciousness", in Tart (ed.), Altered States of Consciousness (New York, Wiley, 1969), p. 10.

⁵Ibid.

⁶Or the second class of SoCs, if we count normal waking consciousness as the first category.

⁷Ibid.

⁸Ibid., p. 11.

⁹Ibid., p. 12

¹⁰Ibid.

¹¹Ibid.

¹²Journal of Transpersonal Psychology, vol. 4 (1972), pp. 45-80. It becomes almost laughable, after a while, to notice the frequency with which the word "varieties" appears in monograph and book titles, taking the cue from James's seminal work, Varieties of Religious Experience.

¹³Ibid., pp. 77-78.

¹⁴Ibid., p. 49.

¹⁵Ibid., pp. 76-77.

¹⁶Ibid.

¹⁷Ibid., p. 78.

¹⁸Ibid.

¹⁹Science, vol. 174, no. 4012 (26 November, 1971), pp. 897-904.

²⁰Ibid., p. 898.

²¹"Ergotropic arousal denotes behavioral patterns preparatory to positive action and is characterized by increased activity of the sympathetic nervous system and an activated psychic state. These states may be induced either naturally or, for example, through hallucinogenic drugs. Trophotropic arousal results from an integration of parasympathetic with somatomotor activities to produce behavioral patterns that conserve and restore energy, a decrease in sensitivity to external stimuli, and sedation. During ergotropic and trophotropic arousal, 'alterations in autonomic activity are not confined to the visceral organs, but induce changes in cortical activity' (W. Hess, cited by Gellhorn in The Journal of Nervous and Mental Disorders, vol. 147 (1968), p. 148.)."

²²Fischer, op. cit., p. 898.

²³"It is not difficult to see a similarity between the meditative experience of pure self-reference and St. Theresa's description of her ecstasy: in both timeless and spaceless experiences, the mundane world is virtually excluded." Ibid., p. 901. Also: "As will become clear later, the 'Self' of ecstasy and the 'Self' of samadhi are one and the same 'Self'." See also p. 902 for similar comments.

²⁴ Although I have not yet formulated what seems to me an adequate taxonomy of consciousness, there are some considerations that seem to be important for the attempt to structure an adequate taxonomy. One of the most important of those considerations is the struggle to discover just what are the important factors that phenomenologically distinguish one SoC from another. If one has experienced the SoC of alcohol intoxication, dreaming, wonder, and normal waking consciousness, what factors are involved in those which distinguish the structure of consciousness, one from the other? What qualities of consciousness differ phenomenologically in these different SoCs? See appendix A.

²⁵ Varieties of Psychedelic Experience (New York, Dell, 1966).

²⁶ Ibid.

²⁷ Ibid., pp. 142-43.

²⁸ Mind Games (New York, Viking, 1972).

²⁹ Varieties of Psychedelic Experience, p. 144.

³⁰ A good example of an experience of this sort is recorded at Ibid., p. 188.

³¹ The authors make use of the neologistic verb "to image", in order to emphasize the forcefulness and vividness of actually perceiving eidetic imagery, instead of the verb "to imagine", which often does not carry the meaning of actually perceiving visual imagery. "To imagine" sometimes means something very little more than "to think about".

³² And also evolutionary imagery frequently occurs.

³³ Ibid., p. 147.

³⁴ Whereas the second level of consciousness, the recollective-analytic, concerned material of the sort that Freud was interested in, this deeper third level concerns material of the sort that Jung was more interested in, material such as archetypal images, myths, rituals and events, all of which arise out of what Jung termed "the collective unconscious". This third level, the symbolic level, represents a far deeper and more ancient level of awareness.

³⁵ Only eleven of Masters and Houston's 206 subjects reached this deepest level. Ibid., p. 148.

³⁶Ibid.

³⁷Ibid., p. 258.

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This Bibliography is a highly selected one, including only the works that bore directly on this study. For a far more extensive bibliography see Charles Tart, Altered States of Consciousness. New York: Wiley, 1969, pp. 477-83, and pp. 519-56.

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