Chapter IV

FUNDAMENTAL CONCEPTS OF TRANSPERSONAL PSYCHOLOGY

There is a basic difference between humanistic (or Transpersonal) psychology and two other main and dominant schools of psychology – behaviorism and psychoanalysis. In psychoanalysis man is driven by his instinctual vicissitudes and in behaviorism, he is a conditioned response to the environment. Both the psychoanalyst and the behaviorist have a pessimistic view of what is going on inside human beings. Maslow says that he sees people as living organism with an inherent need to grow or change. This is their intrinsic motivation. It leads to self-actualization – a never ending process of going into the self and going beyond the self. It includes ecstasy, creativity and transpersonal experience, and not just everyday coping.

Tart (1975) grouped a few assumptions of orthodox, western psychology that guided some researchers in writing about the transpersonal psychologies. We shall list those assumptions here in brief –

1. **ASSUMPTIONS ABOUT THE NATURE OF THE UNIVERSE**

   **Assumption**: Physics is the ultimate science, because physics is the study of the real world.

   According to this assumptions Psychology becomes a derivative science. To be a ‘real’ science psychology has to reduce its ideas to physiological and physical data. According to this assumption ‘real’ is only physical.

The transpersonal psychologies on the other hand do not limit themselves to the ‘reality’ of the physical world. The transpersonal or spiritual psychologies postulate a psychological or psychical reality which is as just as real and more real than physical reality. For the transpersonal psychologies consciousness and experience, says Tart, becomes basic factors, not unimportant derivatives in understanding the universe.

**Assumption:**

*What is real is what can be perceived by the senses or by a physical instrument, and what can be perceived by the senses can be detected by a physical instrument.*

But the spiritual psychologies assume the reality of things which are not real in the physical sense. Tart says that the orthodox assumption is very depressing for many of the things which are most important in our life, such as love, charity, intelligence, and pleasure, are mental concepts that we infer from behavior or things we experience directly, but nothing we can ‘directly’ detect with physical instruments.

**Assumption**

*We can understand the physical universe without understanding ourselves.*

Physicists study the “outside” physical world. Their own personalities and spiritual natures are not taken into consideration. But most of the spiritual psychologies assume that one’s nature, one’s personality or one’s level of spiritual being will have a profound effect on his understanding of the universe.
II. ASSUMPTIONS ABOUT THE NATURE OF MAN

Assumption:

*Man is his body and nothing more.*

According to this assumption if we want to study man we have to confine our research to the brain and nervous system only. This is what behaviorism is doing to give psychology the status of a natural science.

The transpersonal psychological do not accept this postulate. It considers man something else in addition to a physical body. Thus we have the concept of soul-some non-physical portion which is able to exist independently of human body. Tart comments further that the various spiritual psychologies may see the body as relatively unimportant or as a very important shaper of experience, but as only one ‘component’ of the total nature of man.

Assumption:

*Man starts life “fresh”, except for limitations set on him by his genetic inheritance, his cultural environment, and accidental happenings, all modified by his reactions to them.*

Transpersonal psychologies understand that man does not start fresh. They may believe in previous lives. They may believe that a man starts life with an inheritance from his experiences in previous lives. They may believe human life as extending on in some form after death. Tart comments that trying to understand a man’s life in terms of just the actual physical span of it can be seen as very incomplete, even though not insignificant.

Assumption:

*Man is completely determined by his genetic inheritance and environment.*

Transpersonal psychologies recognize that this deterministic view is partly true. It is not complete. They attribute man with a sense of responsibility as well as free will. They say
that in fact, spirited development may increase a man’s responsibility and free will. It is man’s free will to allow himself to be under deterministic powers or assert free will.

**Assumption:**

*Psychological energy is completely derived from physical energy, as expressed in physiological processes in the body.*

Tart comments himself on this assumption that spiritual psychologies assume that the physical energy we take in through food is only one source of energy for the human being, and there are important, non-physical sources of energy that can be tapped.

**III. ASSUMPTIONS ABOUT THE NATURE OF HUMAN CONSCIOUSNESS**

**Assumption:**

*Consciousness is produced for the activity of the brain, and therefore the activity of consciousness is identical with the activity of the brain.*

This is called the psychoneural identity thesis. The spiritual/transpersonal psychologies have their own views regarding it. They treat the brain and nervous system, explains Tart, as an instrument of consciousness. They classify consciousness as a factor every bit as real in its own right as physical things. They hypothesize that consciousness may exist independently of the brain. They find its evidence in the phenomena of extrasensory perception and out-of-the-body experiences.

**IV. ASSUMPTIONS ABOUT ALTERED STATES OF CONSCIOUSNESS**

**Assumption:**

*Altered states of consciousness are simply a temporary reorganization of brain functioning.*
The transpersonal psychologies do not agree with the orthodox psychologies here. They view the brain as primarily a transmitter of consciousness. For them altered states of ‘consciousness’ has different meaning. It may mean new psychic faculties; it may mean the intervention or gift of higher powers or it may represent, explains Tart, a loosening or altering of the ordinary relationship between mind and body.

Assumption:

*A person who spontaneously goes into altered states of consciousness is probably mentally ill.*

Orthodox psychology labels such people as ‘Schizoid’ i.e. half normal and half abnormal. Tart explains this that suppose a person has a mystical experience in the altered states of consciousness and later tells others that the fundamental principle of the universe is love, that we are all immersed in it as if were drops of water in the sea. An orthodox psychiatrist committed to a different paradigm perceives that the person experienced a temporary episode of infantile regression with subsequent deterioration of reality testing or a person having mystic experience tells others, “you and I, we are all one; there are no separate selves.” The investigator reports that his subject showed a “confused sense of identify and distorted thinking processes.” The orthodox psychiatry would dub Mansur Hallaj the great Sufi who declared after his profound mystic experience “I am the truth”, as a case of the paranoid mentality!

The transpersonal psychologies are more open toward spontaneously occurring altered states of consciousness. It believes in the potential of human self to develop higher and higher.
V. ASSUMPTIONS ABOUT PERSONALITY

Assumption:

An individual’s personality is what makes him unique, skilled, worthwhile, and gives him his sense of identity.

The concept of personality is central in the western psychology. It is defined as the uniqueness of person and having impact on others. The person seeks to develop his own personality in the skills, attitudes, memories, behaviors, beliefs and emotions that give uniqueness to him.

The transpersonal psychologies on the other hand see this kind of self-attachment as an obstacle to the spiritual growth. The level of personality is seen as a lower level of the growth. Emphasizing more on this diverts man from his transpersonal goals. Tart further explains that most spiritual psychologists speak of a deeper self that lies behind the surface reality of personality and that is responsible for man’s craving for spiritual growth. They minimize the personality characteristics.

Assumption:

A sense of personality, personal identity is vital, and its loss is pathological.

Psychiatry defines loss of personal identity as a pathological case of “depersonalization”. Questioning about one’s identity is considered ‘unhealthy’. But the transpersonal psychologies, explains Tart, would see this as a possible sign of real questioning necessary to spiritual growth. Tart says further that at the higher levels of spiritual experience, personal identity temporarily disappears altogether as the person becomes aware of and identified with higher spiritual forces or entities. Tart says that after a profound mystical experiences, involving union with the higher levels of the universe, the
personality may reappear in the person’s subsequent life, but it is now only a collection of characteristics of no great importance, a ‘style’ or ‘tool’ of expression rather than the basic nature of the person, who is now in touch with and identified with something much deeper.

Assumption:

The basic development of personality is finished and complete in adulthood, except in the cases of neurotics or other mentally ill persons.

The transpersonal psychologies, on the other hand believes that the spiritual growth is a life long goal. The individual in the course of spiritual growth continues to have contacts with higher and higher levels. Freudian psychoanalysis stops at adolescence. It does not describe what is to be an adult and mature. There are other maturity levels also which the transpersonal psychologies try to realize.

VI. ASSUMPTIONS ABOUT COGNITIVE PROCESSES

Assumption:

Knowledge is a hypothesis, a concept in the mind, and there is no direct, certain knowledge of anything.

The transpersonal psychologies (like Sufism) believe that there are modes of direct knowledge (haq-al-yaqeen) and experience of both the physical and the spiritual world. Meditation is seen as a way of becoming one with the object meditated on. (This unity with the meditated object has been supported by Mulla Sadra in his tracts like ‘ittehad aql wa maqul’, the unity between the intelligence and the intelligibles).

Assumption:

Intuition is a word we use for lucky guesses, coincidences, or rational processes that are outside of conscious awareness but are nevertheless rational.
Most of the transpersonal psychologies consider intuition as one of the more powerful cognitive faculties (contrary to the above orthodox assumption) that work on principles other than logical rationality. In Sufism it is called ‘baseerat’ which experiences the reality first hand.

These above were a few of the important assumptions (and his own comments upon these) as formulated by Tart (1975). Tart does not tend to disown the Western heritage in toto. He says, “But for many of us, what we learn about the spiritual side of ourselves must at least coexist with and preferably integrate with our heritage of Western Science and culture. So, I think our job will be to bridge the spiritual and our Western, scientific side.”

CONCEPT OF SELF IN TRANSPERSONAL PSYCHOLOGY

Transpersonal psychology includes the study of religion and religious experience. The popularity of Eastern religion has contributed much in the foundational activities of the transpersonal psychology. These eastern traditions have given the transpersonal psychology many techniques for psychological and spiritual development. Fadiman and Frager (1976) are in the view that transpersonal psychologists have empirically studied meditation, yoga breathing exercises, and other spiritual disciplines. Other topics within transpersonal psychology include parapsychology, investigation of the nature of consciousness, and altered states of consciousness such as research on hypnotism, sensory deprivation, and drugs.

Rowan (1976) writes that humanistic (or transpersonal) psychology is very much interested in the experience of ecstasy. Maslow with his peak experiences, Frederick Perls with his ‘satori’, etc. He further writes that if humanistic psychology is concerned with human potential, it must include all that we have it in us to be – and therefore must include ecstasy, creativity, unitive consciousness and so on.

While discussing the concept of self in this chapter we shall confine ourselves to the humanistic/existential/transpersonal psychology only. We shall not discuss the philosophy of the concept of self. Let us begin with the views of Gordon Allport.

Gordon Allport (1892 born) was a famous psychologist whose definition of human personality is always on the lips of the students of psychology. He is primarily known for his theory of functional autonomy. His concept of self is very interesting. He does not call self
as a self, but he calls it ‘proprium’. Duane Schultz (1977) describes the concept of self according to Allport as follows:

Allport uses the term ‘proprium’ for the self. Proprium has the following aspects:

1. **Bodily Self**

   We are not born with a sense of self. As the developing infant touches, sees and hears itself, other people and objects, the distinction between ‘me’ and ‘out there’ becomes clear. At about the age of 15 months, the first stage in the development of the proprium emerges – the bodily self.

2. **Self – identity**

   The child now becomes aware of its continuing identity, as a separate person. The child learns its name and finds himself same in the mirror everyday.

3. **Self – esteem**

   This is concerned with the child’s feeling of pride as a result of learning to do things on its own.

4. **Self – extension**

   This is the beginning of the person’s ability to extend his or herself broadly to include not only things but also abstractions, values and beliefs.

5. **Self – image**

   Through praise and punishment, the child learns that its parents like and dislike certain behaviors. He is called “good” and “bad” respectively. He thus develops the foundation for a sense of moral responsibility and for the formulation of goals and intentions.

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6. **Rational Agent**

After the child joins school, the self as a rational agent or coper begins to emerge.

The child while coping with various problems, learns that it can solve problems by the use of logic and rational process.

7. **Propriate Striving**

This is the last stage in the development of selfhood. The most important aspect of this search for identity is the definition of a life goal.

Morgan and King (1956) say that the self has two distinct set of meanings (in psychology). One set has to do with people’s attitude about themselves, their picture of the way they look and act, the impact they make on others, their traits and abilities their foibles and weaknesses. This set includes what is known as the self-concept or self-image – “attitudes, feelings, perceptions, and evaluations of ...self as an object” (Hall and Lindzey, 1970).

The second set of meanings relates to the psychological processes which are the ‘executive functions’, the process by which the individual manages and copes, thinks, remembers, perceives and plans. So King and and Morgan distinguishes ‘self as object’ from ‘self as process’.

**Roger’s Self Theory**

Carl Rogers was born in 1902. He has written a number of books and papers. He created and fostered “client-centered therapy”. He was a pioneer in the encounter group movement, and was one of the founding fathers of humanistic psychology.

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1. Fadiman and Frager, op. cit.
According to Carl Rogers the organism as psychologically conceived, is the locus of all experience. Experience includes everything potentially available to awareness that is going on within the organism at any given moment. This field of experience is termed by Rogers ‘the phenomenal field’. This field is the individual’s frame of reference that can only be known to the person. How the individual behaves depends upon the phenomenal field (subjective reality) and not upon the stimulating conditions (external reality).

The phenomenal field is not identical with the field of consciousness. “Consciousness (or awareness) is the symbolization of some of our experience” (Rogers, 1959). Out of the phenomenal field, there gradually develops a portion which is the self or the self-concept. The self is not a stable, unchanging entity, though when obsessed at any given moment, it appears to be stable. It is so because we freeze a section of experience in order to observe it. Rogers concluded that “we were not dealing with an entity of slow accretism, of step by step learning – the product was clearly a gestalt, a configuration in which the alteration of one minor aspect could completely alter the whole pattern” (Rogers, 1959). The self, according to Rogers, is an organized consistent gestalt constantly in the process of forming and reforming as situations change.

Rogerian self is a process self – a fluid process. It is capable of growth, change, and personal development. In addition to the present self, there is also an ‘ideal self’, the self the person would like to be. Rogers points to a positive trend in development, a constant striving “to actualize, maintain, and enhance the experiencing organism.” Rogers believed that humans have an innate urge to create and that the most important creative product is one’s own self, a goal achieved much more often by healthy persons than by psychologically ill.
ones. Every person strives to become “the fully functioning person”. We are innately predisposed for ‘self-actualization’ and mental health.

This theory of self from the viewpoint of Rogers is at par with other humanistic psychologists’ theory of self. Abraham Maslow’s views on self also agree with Rogers’ concept of self.

**Jung’s Concept of Self**

Carl Gustav Jung was born in Switzerland in 1875. He was a very close associate and follower of Sigmund Freud. Later on Jung parted his way from Freud and formulated his own ideas.

Fadiman and Frager (1976) writes that “Carl Jung developed a complex, fascinating theory of psychology that embraces an extraordinarily wide range of human thought and behavior. Jung’s analysis of human nature includes investigations of Eastern religion, alchemy, parapsychology and mythology. His greatest efforts were devoted to investigating the farther reaches of human aspiration and achievement. One of Jung’s central concept is ‘individuation’, his term for a process of personal development and involves establishing a connection between the ego, the center of consciousness, and the self, the center of the total psyche including both consciousness and the unconsciousness.”

Jung rejected Freud’s pansexualism. He propounded his own theory of psychoanalysis and his own method of psychotherapy, which became known as ‘analytical psychology’. Jung’s life long interest in the religion and mystic experiences were tremendous. That is why in the present research he has been included with the transpersonal psychologist. His theory of personality is a beautiful mosaic which is science plus mysticism. Although Jung’s theory of human personality has been subjected to strong

criticism, but he appeals very much to those students and researchers of human personality who are inclined to mysticism. Jung is a great solace for those people who seek scientific basis to their spiritual psychology. Jung’s concepts are very important tools in experiencing such concepts as ‘spiritual growth of human personality’, ‘personality integration’ and the relationship between mythology and human psyche.

Although Jung’s theory of personality is called a psychoanalytic theory because of the important place that he gives to unconscious processes, it differs notably from Freudian psychoanalysis. It displaces the central position of sex as given in Freud. Jung’s view of human nature is that it combines teleology with causality. His view of personality is prospective in the sense that it looks ahead towards future plans and retrospective in the sense that it gives due importance to past as well. For Freud, there is only the endless repetition of instinctual themes until death intervenes. For Jung, there is constant and often creative development, the search for wholeness and completion, and the yearning for rebirth. Hall and Lindzey (1957) writes that “Jung’s theory is also distinguished from all other approaches to personality by the strong emphasis that it places upon the racial and phylogenetic foundations of personality. Jung sees the individual personality as the product and container of its ancestral history. Modern humans have been shaped and molded into their present form by the cumulative experiences of past generations extending for back into the dim and unknown origins of humans. The foundations of personality are archaic, primitive, innate, unconscious and probably universal. Freud stresses the infantile origins of personality whereas Jung emphasizes the racial origins of personality.”

According to Jung the total personality or psyche consists of a number of differentiated but interacting systems. The main are the ego, the personal unconscious and

1. Theories of Personality, Wiley Eastern Limited, New Delhi, 1985, pp 116-117
its complexes, the collective unconscious and its archetypes, the persona, the anima and animus, and the shadow. In addition to these interdependent systems there are the attitudes of introversion and extraversion, and the functions of thinking, feeling, sensing and intuiting. Finally, there is the SELF which is the center of the whole personality.

The Jungian Structure of the Personality.
The ego is the conscious mind. It comprises of conscious perceptions, memories, thoughts and feelings. It is at the center of consciousness.

The personal unconscious adjoins the ego. It contains these experiences that were once conscious but which have been repressed, suppressed, forgotten, or ignored. It is the superficial level. It is like Freud’s unconscious whose contents can be made accessible to the conscious mind.

The persona is the way we present ourselves to the world. It is the character we assume and relate to others. The persona includes our social roles, its kind of clothes we choose to wear and our individual style of self-expression. It has both positive and negative aspects. Jung also calls the persona “the conformity archetype”.

The shadow is the center of the personal unconscious. It includes these tendencies, desires, memories, and experiences that are rejected by the individual as incompatible with the persona and contrary to social standards and ideals.

In his work on repression and neurosis, Freud focused primarily on what Jung calls the shadow. Jung found that the repressed material becomes organized and structured around the shadow, which becomes in a sense, a negative self, the shadow of the ego. The shadow is often experienced in dreams as a dark, primitive, hostile, or repellent figure, because the contents of the shadow were forcibly pushed out of consciousness and appear antagonistic to the conscious outlook. If the material from the shadow is allowed back into consciousness, it loses much of its frightening and dark nature.

The collective unconscious is called transpersonal unconscious. It is the most original and controversial features of Jung’s theory of personality. According to Jung it is
the most powerful and influential system of the psyche, and in pathological cases overshadows the ego and the personal unconscious.

**Complexes** are the parts of the personal unconscious. It is clusters of emotions, memories and thoughts around a common theme. In a sense, complexes are smaller personalities within the total personality and are characterized by a strong preoccupation with something. For example, if we say a person has an inferiority complex or power complex we mean that he or she is preoccupied with inferiority or power and this focus strongly influences his or her behavior.

Jung felt that complexes are influenced by certain experiences in the evolutionary history of the species, experiences that are transmitted from one generation to the next through hereditary mechanisms. Just as each of us has accumulated and stored our individual past experiences so has the human species the storehouse of these universal evolutionary experiences is the deepest and most inaccessible level of the personality, the collective unconscious, and it becomes the basis of an individual’s personality. The collective unconscious is the inherited, racial foundation of the whole structure of personality. Upon it are erected the ego, the personal unconscious, and all other individual acquisition. What a person learns as a result of experiences is substantially influenced by the collective unconscious that exercises a guiding or selective influence over the behavior of the person from the very beginning of life. We are not aware of them. These early experiences exist in each of us as predispositions or tendencies to perceive, think, and feel in the same ways as did our ancestors.

These universal experiences are manifested or expressed in us as images, which Jung called **archetypes**. It is a model or prototype for the fashioning of later images. Jung
identified and discussed many archetypes in the course of his work; for example, birth, death, power, god, the demon, the earth mother etc.

Hall and Lindzey (1957) explain that Jungian archetype is a universal thought form that contains a large element of emotion.

Archetypes are psychic “structures”. These are forms, without content of their own, that serve to organize or channel psychological material. They are somewhat like dry stream beds whose shape determines the characteristics of a river once water begins flowing through them. Jung also called archetypes primordial images because they often correspond to mythological themes which reappear in the folk tales and legends of many different times and cultures.

An example of the above lines, our primitive ancestors feared the darkness and so we inherit a predisposition to behave in the same way. This does not mean that each of us automatically grows up fearing the darkness. It means that it is easier for us to learn to fear darkness than to fear daylight. The tendency exists and needs only the right experience to make the predisposition a reality. As another example, according to Jung’s theory, we are born with a predisposition to perceive our mother in a certain way. The archetype of the mother produced an image of a mother figure that is then identified with the actual mother. In other words, the baby inherits a preformed conception of a generic mother that determines in part how the baby will perceive its mother. The baby’s perception is also influenced by the nature of the mother and by the infant’s experiences with her. Thus, the baby’s experience is the joint product of an inner predisposition to perceive the world in a certain manner and the actual nature of that world.
The Self – Jung has called the self the central archetype. The self is the mid-point of personality, around which all of the other systems are constellated. It holds these systems together and provides the personality with unity, equilibrium, and stability. Jung writes:

“If we picture the conscious mind with the ego as its center, as being opposed to the unconscious, and if we now add to our mental picture the process of assimilating the unconscious, we can think of this assimilation as a kind of approximation of conscious and unconscious, where the center of the total personality no longer coincides with the ego, but with a point midway between the conscious and unconscious. This would be the point of a new equilibrium, a new centering of the total personality, a virtual center which, on account of its focal position between conscious and unconscious, ensures for the personality a new and more solid foundation. (Jung, 1945).”

Jung has called the self as the archetype of order, and the totality of the personality. According to Jung, “Conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the ‘self’.” (Jung, 1928):

Jung discovered the self archetype only after his investigations of the other structures of the personality were completed. The self is often depicted in dreams or images impersonally – as a circle, mandala, crystal or stone – personally, as a royal couple, a divine child, or some other symbol of divinity. These are all symbols of wholeness, unification reconciliation of polarities, or dynamic equilibrium – the goals of the individuation process.

The self is an inner guiding factor, quite different, even alien from the ego and consciousness. “The self is not only the center, but also the whole circumference which embraces both

1. Fadiman and Frager, op. cit, p. 70
2. Ibid p. 71
Conscious and unconscious; it is the center of this totality, just as the ego is the center of consciousness” (Jung, 1936). It may first appear in dreams as an insignificant image, a dot or a flyspeck, because the self is so unfamiliar and undeveloped in most people. The development of the self does not mean that the ego is dissolved. The ego remains the center of consciousness but now it is linked to the self as the result of a long arduous process of understanding and accepting our unconscious processes. The ego no longer seems the center of the personality, but one of many structures within the psyche. The archetype of self seems to represent a bringing together and balancing of all parts of personality, an assimilation of conscious and unconscious processes such that the center of the personality shift from ego to a point midway between the conscious and the unconscious. Thus, material from the unconscious becomes a more active part of the personality.

The self is life’s goal, a goal that people constantly strive for but rarely reach. Like all archetypes, it motivates human behavior and causes one to search for wholeness especially through the avenues provided by religion. True religious experiences are about as close to selfhood as most humans will ever come, and the figures of Christ and Buddha are as highly differentiated expressions of the self archetype as one will find in the modern world. Jung discovered the self in his studies and observations of the religions of the Orient, in which the striving for unity and oneness with the world through various ritualistic practices such as Yoga is further advanced than in Western religions. The concept of self is probably Jung’s most important psychological discovery and represents the culmination of his intensive studies of archetypes. (Hall and Lindzey, 1957)

1. Ibid, p. 72
John Rowan (1976) quotes Kenneth Ring’s levels of consciousness to delineate the transpersonal spheres. It is as follows:

1. **The waking state** – It is usually ordinary waking consciousness.
2. **The preconscious.** It is usually not available in awareness at any given moment, but can be made present if wanted. We go into it to find a missing name or date, or the rules which explains some of our actions.
3. **The psychodynamic unconscious** – All the patterns which push us around, the decisions we took and then buried from sight, only accessible through some rather special intervention, usually in therapy, but also sometimes in meditations or drug experience.
4. **The ontogenetic unconscious** – A whole area that has to do with the trauma of birth, the experience of womb states, etc., the most primitive level of the personal unconscious, attainable in therapy, particularly is heavy regression types. Also in LSD trips, where it has been most studied; aspects include experiences of cosmic unity, cosmic engulfment, eternities of hell, death – rebirth struggles, rebirth achievement and embryonic memories.
5. **The trans-individual unconscious** - All the previous states have individual and personal, but now we come into the realm of the transpersonal. One can have ancestral experiences, past incarnation experiences, collective and racial experiences and archetypal experiences.
6. **The phylogenetic unconscious** - Here we can experience evolutionary development going beyond the human, into the world of animals, plants or even
one-celled organisms. Also reported have been organ, tissue and cellular consciousness, consciousness of inorganic matter and planetary consciousness.

7. The extra-terrestrial unconscious – This includes out-of-the-body experiences, extrasensory perception and mediumistic phenomenon. Here we are not restricted to the planet at all, and may meet entities or beings who do not appear to be human.

8. The superconscious proper – The experience here seems to be that of meeting the ultimate force in the universe, and is identified with the whole process of creation. It is easy, it seems, to confuse the experiences of state 4 (womb experiences) with this quite different state.

9. The void – This is something like ‘nirvana’: a state of pure being which is at the very limit of consciousness, and may or may not be describable as a state of consciousness.¹

Rowen is of the view that there goes something wrong in the above map and that is that it is one-dimensional. It is as if one had to go through state 4 (above) before being able to enter state 5. The system of Chakras has this one-dimensional character as does Maslow’s system of levels. But, writes Rowan, Elmer and Alyce Green (1971) have shown that one can get a much better insight by thinking in terms of two dimensions as follows:

¹ Rowan, John op cit p. 66
Planetary Consciousness ↔ Individual Consciousness

- Physical mind
- Emotional mind
- Formal logical mind
- Intuition
- Spiritual will
- Monad
- Divine

Trans-personal

Personal

Two-dimensional chart of Human Development.
The above diagram, writes Rowan, shows a vertical dimension which has to do with spirituality and corresponds rather well with the height. It has a horizontal dimension, which goes from individual consciousness at the right hand side to planetary consciousness at the left. There is a barrier between individual and planetary consciousness at the lower levels, but not at the higher levels.

Rowan is of the view that there are two basic ways of going into ecstasy – upwards or leftwards. And this means that it is possible to have ecstatic experiences at every level, not just at the mere spiritual ones.