SOME CONSIDERATIONS REGARDING TRANSPERSONAL PSYCHOLOGY

Anthony J. Sutich
Palo Alto, California

In a previous paper (1968) the author announced the emergence of a new force in psychology. It was stated that the new force was an outgrowth of the rapidly developing "third force"-Humanistic Psychology. Some overlapping of the two forces was recognized and a representative definition of the new force, Transpersonal Psychology, was presented. It was also stated that "A more comprehensive statement of the emergence of the 'fourth force' in psychology will be included in the first issue of the Journal of Transpersonal Psychology." That statement is the main concern of this paper.

First, however, I ask the reader to bear with me in regard to the manner of presentation. The course of events in the emergence of Transpersonal Psychology and the author's relationship to it have been such that there are a number of unavoidable personal references.

HUMANISTIC BACKGROUND

It appears to the author that the best way to give Journal of Transpersonal Psychology readers a brief but substantial background regarding the emergence of Transpersonal Psychology is to begin with an outline of his view of the role of definitions and statements of purpose in relation to the historical emergence of new forces in psychology. Definitions and statements of purpose are understood to be formulations subject to change as required by the development of the objective living conditions, relationships, forces, etc. that they may represent. The formulations presented below, therefore, are assumed to represent conditions and developments at the indicated dates. The definition of the "third force" was written by Dr. Abraham H. Maslow in the Summer of 1957 and was included in the Introduction to
the first issue of the *Journal of Humanistic Psychology* (Sutich, 1961).

The *Journal of Humanistic Psychology* is being founded by a group of psychologists and professional men and women from other fields who are interested in those human capacities and potentials that have no systematic place either in positivistic or behavioristic theory or in classical psychoanalytic theory, e.g., creativity, love, self, growth, organism, basic need-gratification, self-actualization, higher values, ego-transcendence, objectivity, autonomy, identity, responsibility, psychological health, etc. This approach can also be characterized by the writings of Goldstein, May, Fromm, Homey, Rogers, Maslow, Allport, Angyal, Buhler, Moustakas, etc., as well as by certain aspects of the writings of Tung, Adler, and the psychoanalytic ego-psychologists.

The statement of purpose for the journal, based on Maslow’s definition, was written by Anthony J. Sutich (1961) for the title page and is still the basic statement of the Journal:

> The *Journal of Humanistic Psychology* is concerned with the publication of theoretical and applied research, original contributions, papers, articles, and studies in values, autonomy, being, self, love, creativity, identity, growth, psychological health, organism, self-actualization, basic need-gratification and related concepts.

Shortly after the first issue of JHP appeared, the need for another outlet for the new force became apparent and the formation of an association was suggested to Dr. Abraham H. Maslow by Dr. Jerome Frank. Dr. Maslow asked the author to assume the responsibility for organizing the association. Work on this project began during the Summer of 1961. A new definition and statement of purpose were formulated for, and incorporated in, the Articles of Association of the American Association for Humanistic Psychology (Sutich, 1962). The Association was sponsored by, and responsible to, the Board of Editors of the *Journal of Humanistic Psychology*. In August, 1963, the founding meeting of the Association was held in Philadelphia, Pennsylvania.

At its third annual meeting in Chicago, in August of 1965, the American Association for Humanistic Psychology voted to become an independent, federally tax-exempt organization. Under the capable direction of its new executive officer, John Levy, and the associate editor of the *Journal of Humanistic Psychology*, Miles A. Vich, this was quickly accomplished. The Association held its annual meeting following year in New York as an independent organization. The current description of the Association (1969) demonstrates our view with regard to definitions and statements of purpose as processes. It reads in part, "Identified with a broad conception of scientific method . . . Fundamentally

Miles A. Vich succeeded Anthony J. Sutich as editor of the *Journal of Humanistic Psychology* on September 1, 1968.
committed to psychology as a science ... Concerned with topics having little place in existing systems, such as love, creativity, spontaneity, play, warmth, ego-transcendence, autonomy, responsibility, authenticity, meaning, transcendental experience, courage." By contrast with the definition and statement of purpose adopted in 1963, the current description is simpler, clearer and more directly relevant to the objectives of the Association.

Spring, 1969, less than six years after its founding meeting, finds the American Association for Humanistic Psychology an independent, thriving organization. Within a brief period it has evolved from a small protest group into a many-faceted contributing force concerned with the extension of the humanistic orientation in psychology and related fields. The Journal itself also has a leading part in the now firmly established humanistic orientation. And although there is no formal tie between the Association and the Journal of Humanistic Psychology, the two organizations work closely together.

TRANSPERSONAL BACKGROUND

In January, 1966, several members of the Board of Editors of JHP were invited to a seminar titled "Humanistic Theology" with Father McNamara, the head of the Inter-Faith Spiritual Life Institute at Sedona, Arizona. The Seminar was held at the Hot Springs, Big Sur, California, and co-sponsored by the Esalen Institute. Dr. Abraham H. Maslow, who was conducting a seminar concurrently, was persuaded to leave his own seminar in order to talk briefly at the "Humanistic Theology" Seminar. In the following months, perhaps to a considerable extent as a result of what transpired at that seminar, it became evident to the author that the new Humanistic Psychology was already overlapping and had become mistakenly identified with another emerging force in psychology. This was a surprising development, indeed. It found expression in the initiation of an exchange of several letters with Dr. Maslow and a good many discussions with others.

Early in January 1967, the term "Transhumanistic," which was coined by Sir Julian Huxley (1957) became the key word for this force. It was recommended by Dr. Maslow, who expressed his preference for it in place of my previously suggested term, "Humanisticism." I agreed heartily with his preference. Correspondence with Sir Julian Huxley followed and by the end of Summer, 1967, a decision was made to go ahead with the launching of a journal that would represent the emerging new force. On September 14, 1967, in a
lecture at the First Unitarian Church in San Francisco, Dr. Abraham H. Maslow—made the first public presentation of the "fourth force" in the field of psychology. Three days later at a seminar at the Esalen Institute, Big Sur, California, Dr. Maslow announced the launching of the Journal of Transhumanistic Psychology in the near future.

It was generally agreed that the author should take over the responsibility for directing the organization of the new journal and related projects. A Committee on Organization was formed, consisting of: Joe K. Adams, James Fadiman, Harriet Francisco, Sidney Jourard, Abraham H. Maslow, Michael H. Murphy, Miles A. Vich, and Anthony J. Sutich, Chairman. The responsibility for formulating the definition and statement of purpose of Transhumanistic Psychology was assumed by the author. (Dr. Abraham H. Maslow and Miles Vich were most helpful in this effort, which was completed in December, 1967.)

Early in 1968 during a discussion in which Dr. Abraham H. Maslow, Dr. Viktor Frankl, Dr. Stanislav Grof and Dr. James Fadiman participated, the general dissatisfaction that had rapidly developed with regard to the choice of "Transhumanistic" for the journal title was thoroughly explored. The outcome was a recommendation that "Transpersonal" would be a much better title for the new journal. The recommended substitution was such an obvious improvement that it was immediately accepted.

TITLES

A note on titles seems to be relevant here. The first title proposed for what is now the humanistic orientation in psychology was "Ortho-psychology" and was adopted in the Summer of 1957. Two years later, during the protracted launching phase of the Journal of Ortho-Psychology, conflict and confusion developed between "Ortho-Psychology" and "Ortho-Psychiatry." Consequently, in order to avoid undesirable difficulties, "Ortho-Psychology" was dropped as a courtesy to the long-established [jounals] of Ortho-Psychiatry. A temporary substitute title, Journal of Self-Psychology," was adopted. Subsequently, when the Board of Trustees of Brandeis University granted sponsorship in March, 1960, it was understood that the new journal would only tentatively be titled "Journal of Self-Psychology." (For those who are curious as to the general objection to "Self" in the journal title, it is enough to say here that in 1960, and

An edited version of the lecture is included in this issue of J.T.P.
for several years after, "Self" was virtually a taboo word in official circles in the general field of psychology.)

Early in 1961 when the final decision had to be made regarding a representative title for the journal, the author felt that the word "humanistic" as suggested by Dr. Maslow was so comprehensive that it would probably cover any foreseeable development in the field of psychology for many decades.

Within less than a decade Humanistic Psychology became an integral part of the general field of psychology with an assured future. However, the reality of rapid development also made it unmistakably clear that the extension of Humanistic Psychology, incalculable as it seemed to be, was accompanied by the emergence of certain possibilities not explicitly accounted for in the original definition. The new possibilities were directly related to what Dr. Maslow (1968) among others has called "end-states." Other names have been applied to the same area. For some it has been the realm of "ultimate meaning," "ultimate purpose," "ultimate experience," "point Omega," "universals," "a psychology of ultimate concerns," etc. Some of the possibilities appeared to overlap with, or were implied in, the definition of Humanistic Psychology.

The differences were so significant, however, that they soon pointed unmistakably to the conclusion that a new and proper area of psychological inquiry was being manifested. It was a "personal" area of inquiry but it went beyond the usual range of humanistic investigation. Moreover, the new area differed significantly from Transhumanism (Huxley, 1957) in that its main emphasis was on the experiencing individual rather than on the human race as a whole. It was quite natural therefore that, in accordance with what Sir Julian Huxley has referred to (1959) as "the importance of vivid and arresting terminology," the new area was given the title "Transpersonal Psychology."

TRANSPERSONAL DEFINITIONS

Perhaps this is the most appropriate place for the presentation of the definition of Transpersonal Psychology at this point in its development.

Transpersonal (or "fourth force") Psychology is the title given to an emerging force in the psychology field by a group of psychologists and professional men and women from other fields who are interested in those ultimate human capacities and potentialities that have no systematic place in positivistic or behavioristic theory ("first force").
classical psychoanalytic theory ("second force"), or humanistic psychology ("third force"). The emerging Transpersonal Psychology ("fourth force") is concerned specifically with the empirical, scientific study of, and responsible implementation of the findings relevant to, becoming, individual and species-wide meta-needs, ultimate values, unitive consciousness, peak experiences, B-values, ecstasy, mystical experience, awe, being, self-actualization, essence, bliss, wonder, ultimate meaning, transcendence of the self, spirit, oneness, cosmic awareness, individual and species-wide synergy, maximal interpersonal encounter, sacralization of everyday life, transcendental phenomena, cosmic self-humor and playfulness; maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities. As a definition, this formulation is to be understood as subject to optional individual or group interpretations, either wholly or in part, with regard to the acceptance of its content as essentially naturalistic, theistic, supernaturalistic, or any other designated classification.

In the present formulation of Transpersonal Psychology names of outstanding current and historical individuals related to its development have been omitted because the list is long and there would be unnecessary controversy if any names were excluded.

THE STATEMENT OF PURPOSE

The statement of purpose of the Journal of Transpersonal Psychology, which is printed on the title page of this issue, is a specific application of the general definition.

The Journal of Transpersonal Psychology is concerned with the publication of theoretical and applied research, original contributions, empirical papers, articles and studies in meta-needs, ultimate values, unitive consciousness, peak experience, ecstasy, mystical experience, B-values, essence, bliss, awe, wonder, self-actualization, ultimate meaning, transcendence of the self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play, individual and species wide synergy, maximal interpersonal encounter, transcendental phenomena; maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities. As a statement of purpose, this formulation is to be understood as subject to optional individual or group interpretations, either wholly or in part, with regard to the acceptance of its content as essentially naturalistic, theistic, supernaturalistic, or any other designated classification.

Other specific applications of the definition are expected in
connection with the other projects. For instance, an association is now being organized, based on the general definition of Transpersonal Psychology.

From time to time over the past ten years criticism has been expressed in connection with the length of definitions and statements of purpose. On the surface there is no question about the relevance of the objections expressed. As a matter of fact, some of the definitions have taken on the appearance of a catalogue rivaling Sears Roebuck. The real purpose, however, of a detailed definition initially in trying to represent an emerging force, is that such a definition gets away from generalities and oversimplification. Concrete specific concepts appear to have proven to be of educational value in delineating and delimiting a new force or area. Moreover, accumulated experience indicates that the addition of an open-ended phrase such as, "and related concepts," accomplishes two other goals. First, it makes it possible to set a limit to the number of specific concepts when a cut-off point is necessary. Second, it leaves the definition explicitly open for the related concepts not apparent at the outset but almost certain to become manifest sooner or later in the course of actual developments. Thus, definitions and statements of purpose over a period of time can be looked upon as resembling or having the character of an educational process.

SOME ASSUMPTIONS

Shortly after I began to work on the launching of the Journal of Transpersonal Psychology it became evident that a clear cut and strictly limited emphasis would be required in order to facilitate the selection of appropriate material. It would not be enough to claim that the approach was scientific. Several journals already operate on that basis. Their contents and the methodologies employed, however, are so diffused it is hard to say that they are clearly relevant to the avowed purpose. Typically, the content is not rigorously limited in terms of specific concepts and assumptions related to a given field of inquiry, nor is there an emphasis on the methodology that seems most appropriate to the relevant phenomena. Let me clarify what I mean by stating a few of the assumptions that I believe underlie the approach to the transpersonal realm in psychology.

First, with some exceptions (Kamiya, 1968), it is almost impossible to use laboratory procedure - at the present - in the scientific investigation of transpersonal phenomena. Second, it is necessary to operate on a basis of certain
assumptions about man before there can be adequate study of those psychological aspects of the nature of man that are encompassed by the term transpersonal. For example, one of the assumptions is that inherent in man, or intrinsic to his nature, are continuous impulses or needs, or a "drive" or tendency, toward ultimate states of being, experiencing and relating. Third, it is further assumed that these tendencies are "instinetoid" in nature, as described by Maslow in his book *Motivation and Personality*. (1954). Fourth, transpersonal tendencies are assumed to be positive, that is, good, desirable, beneficial, essential, ultimate, "divine," etc. Fifth, transpersonal (or meta) needs can be investigated scientifically. Sixth, respectable scientific methodology is already available and suitable for such investigation. Seventh, it can be assumed that problems determine methodology or changes in methodology as a specific area of scientific inquiry evolves, and that new methodologies will be developed when necessary. Eighth, it can further be assumed that the phenomena represented by the title, Transpersonal Psychology, are already explicitly, though incompletely differentiated in our definition, in terms of specific states, conditions, concepts, etc. They also may be described as problems as far as investigation is concerned. That many such problems will be difficult to bring into focus for scientific study goes without saying.

The author is solely responsible for the formulation and presentation of the assumptions listed above. They do not necessarily fully represent or coincide completely with the assumptions of every member of our Board of Editors and other persons concerned with transpersonal phenomena.

A NEW AREA OF INQUIRY

A little faith, a bit of courage, and a readiness to accept the challenges of inquiry into ultimate, positive human needs and possibilities appears to be all that is necessary at the outset if the incredible achievements of the past have taught us anything. The "courage to be" (Tillieh, 1952) implies the "courage to inquire"-even to inquire into the nature and functions of "ultimate" psychological phenomena. In this connection, Maslow (1967) has written an extraordinary paper on what he calls "Meta-Needs." In that paper under the title "A Theory of Metamotivation: The Biological Rooting of the "Value-Life" he comes to grips with what may be described as both the need for and some of the main problems of Transpersonal Psychology. In the 27

"The author. (1967) also assumes that impulses to affective growth are "continuous."
"testable propositions" that he presents, with an accompanying elaboration of each, Maslow has made a profound theoretical contribution to the new area of scientific psychological investigation. The same can be said of sections of his Toward a *Psychology of Being*, (1968), and *Religion, Values and Peak Experiences* (1964), and numerous papers. It has been the author’s privilege to know, observe and to work with Dr. Maslow during the past two decades. The scope and depth of his systematic theoretical contributions qualify him as the prime mover not only of Humanistic Psychology—but of Transpersonal Psychology as well.

**FUTURE APPLICATIONS**

The *Journal of Transpersonal Psychology*, it must be emphasized, is to be understood as only one manifestation or application of Transpersonal Psychology. Another application, already mentioned in passing, is now being organized, namely, the American Transpersonal Association (the title is tentative). The brief but spectacular development of Humanistic Psychology—now ending its first phase-augurs well for the development of Transpersonal Psychology, with which it is integrally related. A large and accelerating number of what may be called Personal Growth Centers (the title varies from one center to another)-operating in what is commonly called the "affective domain"—are functioning very effectively. It is not too much to expect that there will soon to be a prototype Transpersonal Center or Institute, primarily concerned with transpersonal phenomena and experience, paralleling in a sense the prototype Esalen Institute in the affective domain.

In recent years many "ways of growth" or techniques for growth have been developed, discovered or rediscovered and new ones are continuously being devised. It can be anticipated that in addition to techniques already developed and others expected to develop shortly, many "old" techniques relevant to the application of transpersonal findings will be found in the vast literature on transpersonal phenomena accumulated over several millennia. Already there are some functioning Transpersonal Psychologists and their number will more than likely rapidly increase as the new force evolves.

. Historically, the first recognition of what is now the humanistic orientation in psychology was formulated in the heading of a mailing list compiled by Dr. Maslow in 1954.
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