In recent years Western scientists, more or less in phase with the culture at large, have increasingly focused their attention upon two complexly interrelated major quests of mankind: (1) greater unfoldment of human potential, through personal and interpersonal development and interaction, and (2) progress toward ultimate states and interaction with others based on those states. Broadly speaking, humanistic scientists have been leaders in studying and promoting the first-mentioned quest; transpersonal scientists have been so for the second. Both groups hold that scientists could best serve science and society by concerning themselves with highest human values.

Neither of these two great goals, or areas of experience, can be well-understood intellectually until a Science of Consciousness has been developed. In the last few years such a science has begun to take form in the West, via experimentation and dialogue among humanistic researchers, transpersonal researchers, and other human-sciences workers who operate with more traditional philosophies of science. This activity is widely dispersed, however, and there are numerous obstacles to "getting it all together" (cf. Tart, 1971).

For the last four years an annual five-day assembly at a secluded Kansas campground has been the scene of important progress in the creation of this new experiential/experimental science (Fadiman, 1969, 1970; Weide, 1971). From April 3-7, 1972, the Fourth Interdisciplinary Conference on Voluntary Control of Internal States again enlivened peaceful White Memorial Camp, which lies by a lake near Council Grove, Kansas. Note that the carefully worded conference title provides for consideration of any kind of internal state, be it physical, mental, emotional, or transpersonal. The word
"voluntary" connotes both consciousness and purposive choice by those who attempt to control inner states.

This year for the first time the Transpersonal Institute co-sponsored the conference, in collaboration with the perennial host agency, the Menninger Foundation. This year also there was much explicit discussion of transpersonal issues, in addition to the more typical consideration of science as knowledge and method, not necessarily linked to ultimate guiding values.

Although most of the 82 invited participants held doctoral degrees in psychology or medicine, and many were well-known leaders in their fields, their professional status was more than matched by the multiplicity of their interests and backgrounds. Subvarieties of psychology alone included child, clinical, community, humanistic, parapsychological, physiological, and transpersonal. A comparably long list of subfields could be given for medicine. In addition, some participants were versed in physics, paraphysics, or metaphysics; others represented major religious and spiritual traditions; a few possessed outstanding psychic gifts or spiritual healing abilities. As usual, all regions of the United States and several other nations were represented.

How could basic intellectual consensus emerge from such a group in a mere five days? It didn't. Instead, there was an atmosphere of community and good will, a relatively non-competitive sharing, which to a remarkable degree transcended differences in vocabularies, professional perspectives, and temporary personal value-attachments. This feeling of common cause was very strong and augurs well for the future.

Four basic questions were posed for this conference:

1. For what purpose do we wish to control internal states?
2. Do we need a new, contemporary discipline for self-realization or enlightenment?
3. If we need a new discipline, how can we construct it?
4. What should the role of the scientist of this field be in our society?

For four days the formal conference schedule began with small-group discussions of these issues. Although the wording of the four questions aroused considerable criticism, they appeared to have somewhat the same effect as Zen koan—the very struggle to understand and resolve them brought forth good experiences.
Besides small-group meetings and daily follow-up discussions of the four questions by the total group, our program included such disparate events as these:

1. Jack Schwarz gave an opening-night presentation on self-healing. He is a multigifted metaphysical teacher, originally from Holland, who is currently demonstrating remarkable psychophysiological self-control (of pain and blood-flow) as a subject in Elmer Green's research laboratory at the Menninger Foundation. He described this current experimental work in the context of his life as seeker, teacher, and so-called wonder-worker.

2. Psychophysiological David Galin of San Francisco reported on the differential and potentially independent functions of the right and left halves of the human brain. He followed his excellent scientific exposition with what he called transpersonal speculations concerning the relationship of these recent experimental findings to the timeless doctrines of Hatha Yoga and other so-called occult systems.

3. Elmer Green and Arthur Deikman showed two powerful films on psychic surgery, which were followed by a very animated large-group discussion.

4. Pir Vilayhat Khan, a leader of Sufi organizations in Europe and America, led two sessions which featured group transpersonal experience. His presentations included lectures on meditation theory, periods of group meditation, and group chanting.

5. All participants attended three scheduled Exploration Groups, wherein preassigned heterogeneous small groups decided their own activities. Most members picked these groups. This participant's group sampled a number of rewarding practices, including working with "Inner Light." On the third day most persons from all groups joined for Sufi dancing directed by spiritual filmmaker Mansur Johnson.

6. There were more special-interest sessions than any one person could attend. They included presentations on biofeedback by Lester Fehmi, psi research in the US and USSR by Stanley Krippner, acupuncture by William McGarey, mandalas and meditation by Geir Vilhjalmsson, bioelectric fields by James Beal, the International Cooperator's Council by Leland Stewart, Arica (Sufi) training by Harold Streitfeld, the deeper meaning of colors by Henry Evering, a multimedia presentation by Harry Hermon, and a three-part discussion of aura reading by Jack Schwarz.
On the final day, Pir Vilayhat daected a Sufi sunrise ritual which compensated us well for getting out of bed before 6 a.m.

The final large-group convocation pondered Question Four, reviewed the entire conference, and made future plans. Here we could see most clearly how much good will the group had, despite obvious differences in beliefs and values. Concluding comments on the role of the scientist ran something like this:

"Our group decided he (the scientist) should admit he doesn't know anything."

"Our group thought he should study transcendental things, in a questioning way."

"A scientist is a human being, and should deal with personal matters in a human way."

"He should read the 'scientific journals' (i.e., great spiritual systems) of other cultures. The Science of Consciousness has already been written."

"Most past science-of-consciousness material is related to personal escape."

"But Mohammed lived in society."

"These inner forces are very powerful. Beware the great dangers that exist when work like this is done, especially by large numbers of people, without the high values and life-long discipline of the great ancient systems."

"The role of science is testing out old ideas."

"What makes old ideas new is taking them seriously."

Before adjourning, the group (1) agreed not to form an organization or to publish papers, especially since the Transpersonal Institute is already working to meet the increasing need in this field for association, communication and education; and (2) agreed not to break up into several simultaneous regional meetings next April. Anyone, however, who wishes to organize independent regional meetings at other times was given the group's encouragement to go ahead.

In its four years of existence, the Council Grove Conference has played a crucial role in the conception and preliminary development of a comprehensive Science of Consciousness. This year's conference contributed significantly to the clarification of transpersonal concerns relating to the possibility of a science of consciousness.

REFERENCES

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