

REMEMBERING WILLIAM BRAUD (1942–2012): RECOLLECTIONS FROM A STUDENT AND FRIEND

Jay Dufrechou, J.D., Ph.D.
Helena, Montana

ABSTRACT: From 1992 through 2010, William Braud taught and supervised dissertation research at the Institute of Transpersonal Psychology (ITP), now Sofia University. Trained in experimental psychology in the late 1960s, William began his career researching learning, memory and motivation in the behaviorist paradigm, then shifted to consciousness studies. For seventeen years, before he joined the ITP faculty, William was a pioneering researcher at the Mind Science Foundation in San Antonio, Texas. At ITP, he envisioned a transpersonal research praxis articulated in two books written with Rosemarie Anderson, *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience* (Braud & Anderson, 1998) and *Transforming Self and Others Through Research: Transpersonal Research Methods and Skills for the Human Sciences and Humanities* (Anderson & Braud, 2011). William died on May 13, 2012. Jay Dufrechou, student and friend, remembers a remarkable soul.

I first encountered William at a presentation he gave with Genie Palmer and Arthur Hastings, during orientation for my entering cohort in the doctoral program at the Institute of Transpersonal Psychology (ITP). It was late summer of 1995, long before we were Sofia University. I had found ITP as a means to permit the unfolding and containment of intensely-felt spiritual experience, which I later came to understand as spiritual emergency (Grof & Grof, 1989). With the good graces of my wife, I had stopped working as a lawyer to embrace full time transpersonal studies, even though we had three young children. I was not so much looking for a doctorate in transpersonal psychology as a means to frame and continue what was happening to me. Conducting research was the furthest thing from my mind. ITP was not accredited at the time and I did not care in the least. As a child of the sixties and seventies, I even saw the push for accreditation looming on the horizon as some kind of selling out.

The presentation was in the dojo at the old building on San Antonio Road. As we did then, everyone was sitting on the floor, leaning against pillows along the walls or in chair-backs. William and Arthur were representing the faculty (and Genie was the dissertation coordinator), in describing research at ITP. This discussion included the Transformation Research Project (TRP) that was just beginning, an attempt to study changes in students during the ITP experience. In an earlier meeting, Arthur had told us ITP would “take us apart and put us back together again.” Then, as now, the school focused on education of the whole person, including the physical, mental, emotional, spiritual, community-relational and creative aspects of being and becoming. As William wrote much later in “Educating the ‘More’ in Holistic Transpersonal Higher Education: A

E-Mail: jay@dufrechoulaw.com

Copyright © 2012 Transpersonal Institute

30+ Year Perspective on the Approach of the Institute of Transpersonal Psychology” (Braud, 2006b), the school aimed to help students recognize there is “More” to our “ways of knowing, being and doing, and More to our nature and worldview, than commonly is recognized in conventional academic education” (p. 134, referencing William James’s (1902/1985) understanding of “More”).

In those days, ITP education was largely experiential. We learned to meditate at a Buddhist center in the Santa Cruz Mountains, took each other apart in a course known as Group Process (the best academic experience of my life), and learned to heal ourselves as a means for healing and serving others. Bob Frager taught Aikido as a model for peacefully handling conflict (as he still does). Jim Fadiman hosted an ongoing class in Sufism where the only rule was that you noticed, and had the opportunity to share, what happened to you in your body and mind when somebody read a Sufi story or poem. Charley Tart taught Mindfulness. Yoga, Psychodrama, and Body Psychology were in the curriculum along with Transpersonal and Developmental Psychology. Oh, and yes, there was some learning about research, followed eventually by writing a dissertation, at least by those who stuck around that long. There is nothing in the world like experiential education, described by William as follows:

Because many of the components of whole-person learning are based on specific and concrete experiences, much of whole-person learning is experiential in nature. “Experiential” learning is fully and deeply lived, immediate, and embodied; it tends to be particular and concrete. It is distinguished from forms of learning (e.g., academic or intellectual forms) that are further removed from what is to be known—i.e., that are mediated—and that tend to be more abstract and cognitive. (p. 137)

I was always amazed at how well William understood whole-person, experiential learning when the man was world class in “abstract and cognitive.” Rosemarie Anderson, William’s intellectual partner at ITP and dear friend for nearly two decades, was her usual succinct self in summarizing: “all of us knew he was smarter than most” (Anderson, in press). I understood William as a classic Five in the Enneagram personality system, described by various authors as the observer, the thinker, the sage, the wise person – a “head type” (Goldberg, 1996; Palmer, 1988; Riso, 1987; Wagner, 1996). Enneagram theorist Michael Hampson (2005) describes the Five as a “head-heart combination,” who is “very conscious of the inner life of head and heart” (p. 64). According to Hampson, the strategy of the Five is “to think it through first”; the path to redemption is to “engage with ‘ordinary’ people and the wider world,” to “see the wisdom in the ordinary,” to appreciate “the wisdom of ordinary humble goodness” (p. 67, 191).

I gradually came to understand William as having transformed himself in a way similar to what transpersonal psychology might offer mainstream academics by playing along with mainstream rules. In transitioning from a rational, quantitative-only world view into the transpersonal, William had

managed to *think* himself out of the primacy of thinking as a way of knowing. On matters of the heart, he could articulate the logistics, paths, and potentials with the best of them. I see William's intellectual evolution as an embodiment of where I hope science could be heading. This involves a return to "ordinary life." In 1998, William recalled introducing himself at a professional conference: "I heard myself saying that I seemed to be on four simultaneous trajectories in my life and work: from matter to spirit, from experimental to experiential, from quantitative to qualitative, and from seeking to service" (Braud & Anderson, 1998, pp. x-xi).

At the research presentation in the dojo, William happened to start talking about the fact that he, Genie and Arthur each had a connection to New Orleans – he loved that kind of coincidence. Arthur was an undergraduate at Tulane, Genie worked for a time at Charity Hospital, and William, like me, was born in New Orleans. Then, as now, I paid attention to synchronicities so the New Orleans factor worked on me as William described the Transformation Research Project's goal of studying the transformation process in the first two years of ITP's holistic experiential education. When the meeting ended, I found myself (who was not so interested in research) walking up to William, kneeling down next to him, introducing myself – including that I was originally from New Orleans – and volunteering to assist on the Transformation Research Project. William looked at me with those dark, kind, bespectacled eyes, his face timeless and ageless behind his gray-white beard, and nodded. Without talking about it, William got the New Orleans part completely, said he had been hoping someone would volunteer, and recommended that we meet in his office at 9:00 a.m. on Monday morning.

That began two years of near weekly meetings with William, always early in the day, always the same day of the week, to discuss the TRP; but of course our discussions covered all matters in the universe. My meetings with William grounded me during a time when my life was tumultuous and full of spiritual inflation. I could talk about feeling "energy" and getting information psychically – things that were happening to me at the time – and William would ask questions and help put things into a broader, inquiring context. He was genuinely interested in the phenomena I was describing and helped me separate from them enough to regain some equilibrium. He did not intend this; it simply flowed from his maturity and ability to look at experiences with minimal attachment or need. William was extraordinarily kind and cheerful, but a reserved man, private, not your therapeutic-type of teacher and not New-Age-y in the least, although of course he found esoteric topics the potential subject of legitimate inquiry. William was a scientist: curious, interested in verification, parsimonious in terms of what could be inferred from what, and never accepting of conclusions based on a desire to believe – though like me and Fox Mulder of *X-Files*, I think William did "want to believe" (although not so much about aliens).

Unlike many of us now in the transpersonal field, William had trained, like Rosemarie, in "hard core" experimental psychology – what they would jokingly refer to as "running rats," also known as research in the areas of

learning, memory and motivation. After undergraduate studies in psychology at the University of New Orleans, including coursework in physics, William completed his doctorate in experimental psychology at the University of Iowa in 1967. He taught psychology at the University of Houston for several years, where his research interests included psychophysiology and biochemistry of memory. William left his tenured Associate Professorship to direct research at the Mind Science Foundation in San Antonio. His research included parapsychology; health and well-being influences of relaxation, intentions, imagery and positive emotions; and psychoneuroimmunology. Early in my weekly conversations with William, it occurred to me “this guy looks familiar” and I found his picture and a description of his work in a book that had been on my shelf for a few years (and which I had actually read, cover to cover): *Parapsychology: The Controversial Science* (Broughton, 1991).

William was one of the leading psi researchers in the world for many years. A running theme in our weekly discussions concerned “psychic abilities.” It was given between us that psi existed; we were talking about the techniques and parameters for discernment of “real” information from the “noise” of personal psychological input and projection. Another of our favorite topics was synchronicities, which William, following Jung, described in a 1983 paper as meaningful coincidences often accompanied by a feeling of numinosity (Braud, 1983). Like a good scientist, William proposed a quantitative method for studying synchronicities, based on his experience “that they tend to occur in series and that such series can be recognized before they are completed” (p. 6). His idea was to notice the beginning of a series then keep track of future occurrences that resonate with the series, along with a means for evaluating the probability of such occurrences. From present perspective, this strikes me as hilariously William – I can envision the probability tables. Nonetheless, my experience, like William’s, was that synchronicities run in packs, often when matters with significant psychic energy come into consciousness (Jung, 1973). More recently, as I shared with William, I have associated synchronicities to some extent with particular astrological transits.

Along with many other fine researchers, William left a body of work strongly suggesting the reality of nonlocal interconnection if viewed objectively. His book, *Distant Mental Influence: Its Contributions to Science, Healing and Human Interactions* (2003), culminated and recapitulated his years of studying the interaction between human consciousness and living systems. The papers included in the book, in William’s words, present empirical evidence that:

Under certain conditions, it is possible to know and to influence the thoughts, images, feelings, behaviors, and physiological and physical activities of other persons and living organisms – even when the influencer and the influenced are separated by great distances in space and time, beyond the reach of the conventional senses. (p. xviii)

William introduced me to the concept of exceptional human experiences (EHEs), a term coined by his friend Rhea White (1997, 1998) to include psychic experiences but also the many numinous occurrences in our ordinary lives that

fall outside the parameters of consensus, material-world-only reality. Like Rhea, William was interested in what happens if people incorporate those experiences into their realities and allow their lives, in a sense, to follow them. This was of course what I was trying to accomplish by coming to ITP – and what William was assisting all those mornings in his office. What happens is that your personal paradigm shifts in an embodied sense, not because you read something but because your understanding of the world changes as experiences begin making sense only in another paradigm. Something shifts when you start moving from “psychic occurrences” to “human experiences.” My own inflated buzz about the paranormal eased into some kind of embodied personal prayer for healing of my psychological, social, and even historical wounds. This was a sobering and often excruciating process, greatly assisted by the experiential ITP program of the time, including those discussions with William.

William had joined the ITP faculty in the fall of 1992. Rosemarie Anderson arrived the same year, which was part of the bond they formed. As William wrote, his move to ITP

coincided with a decreasing interest in the certainties that the laboratory could provide about general principles and mechanisms that might underlie psychological processes and experiences and a growing interest in the experiences themselves, as they occur in everyday life – and various ways people understand and appreciate their experiences and attribute meanings and interpretations to them and the strong impacts that exceptional experiences can have on health, well-being, and development. (Braud & Anderson, 1998, p. xii)

Much student research at ITP explored transformative or exceptional human experiences. The environment was rich for the day-to-day envisioning of research methods appropriate for transpersonal studies. William recalled an early meeting with other faculty members to discuss what might be “the ideal ITP dissertation” if the research were to honor the “six facets of human functioning (intellectual, somatic, emotional, spiritual, relational, and creative expression)” (Anderson & Braud, 2011, p. 72). He suggested such a dissertation would involve “a variety of alternative modes of knowing, being and doing” – and offered “the metaphor of conducting a dissertation project using ‘multiple eyes’ (ways of knowing), ‘multiple brains’ (ways of working with and understanding one’s data), and ‘multiple mouths’ (ways of expressing and communicating one’s findings)” (p. 73). Less than a year before joining ITP, William had attended the January 1992 Athens Symposium on Science and Consciousness in Greece. He recalled:

As part of that meeting, the invited researchers, working in small groups, were asked to consider the question, “What is consciousness?” After I sat in silence for a while, pondering that question, these thoughts arose: Consciousness is an *experience*, consciousness is a *conceptualization*, consciousness is a *process* with an atmosphere, and consciousness has consequences or *fruits* – all occurring, all interacting, all changing, all to be honored, each incomplete without the others, all contributing to the whole. Later, I recognized that this

fourfold consideration could be applied not only to consciousness but also to any topic or experience that one wished to study. (p. 73)

William's vision for transpersonal research joined forces with a similar vision arising in Rosemarie. As student and friend of them both, I remember an energetic mutual motivation that pushed forward the transpersonal research endeavor into a concrete reality. I was in a Quantitative/Qualitative Research course taught jointly by William and Rosemarie, where their formal collaboration began. They were the kind of teachers who could finish each other's sentences and effortlessly build upon the observations, understandings and innovations of the other. Rosemarie attributes their ease in working together, in part, to their similar training – which left them with shared language and “intellectual imprinting.” She also emphasizes the fun they had together. After all, they were both from rational mainstream worlds and found themselves sitting on the floor of a dojo, a place where administrative staff sometimes sprinkled “pixie dust” on entering Ph.D. candidates.

Rosemarie recalls the joy of working with William: “Our teaching together was to share a state of being; we both spoke from our hearts and minds. Fresh to the impetus of creating transpersonal research methods, our conversations in class were akin to how we spoke in private to each other.” She has allowed me to share that she once kidded William, “You are the only male colleague I know at your age who deserves by any standard to be called an old boy and *isn't!*” William smiled, paused a moment, and quietly said, “Yes, I gave up on privilege in some other lifetime.”

I have noticed in my travels that some of us in transpersonal studies have arrived in this place – at least in part – because we chafe against “left brain” academics. Sometimes this means – to be brutally blunt – we just are not so great at the rigors of analyzing quantified information and drawing parsimonious inferences. Many of us are not exactly breaking the charts on sensate function – we may prefer to avoid taxing ourselves with the details of quantification and the headache of remembering what methods actually allow what kinds of claims within the scientific model. This was certainly not the case with William and Rosemarie. They understood mainstream experimental psychology and the paradigm governing its theories and methods so thoroughly and intricately they had come out the other side. *Through* understanding the limits of the positivist paradigm – and knowing from their own experiences and wide studies the vast and varied experiential potential of humanity – they began to envision a broadening of research approaches and methods to draw upon our more whole selves and to serve the great present human need for transformation.

Out of their intellectual partnership arose two research books. *Transpersonal Research Methods for the Social Sciences: Honoring Human Experience* (Braud & Anderson) was published in 1998. This first book sets forth the vision of transpersonal research as an expansion of conventional research, introduced five new transpersonal research methods “crafted to accommodate the nature of spiritual and transcendent experiences,” and provided rich and varied examples of transpersonal methodological innovations, mostly involving

research conducted at ITP (Braud & Anderson, 1998, p. 29). In part a collaborative effort with the transpersonal/ITP community, three of the new methods and the thirteen methodological examples (alternative ways of knowing, working with data, and communicating findings) were authored by former students or transpersonal colleagues. As William and Rosemarie noted, a principle holding the book together was the understanding of *empirical* as “closer to its etymological roots to include all experience” (p. 29).

Among the transpersonal methods introduced in the first book – and further explicated in subsequent publications – were William’s *Integral Inquiry* (Braud, 1998, 2011) and Rosemarie’s *Intuitive Inquiry* (Anderson, 1998, 2011a, 2011b). Rosemarie’s method, consistent with the archetypal energy of prophecy, allows one to lean into the future, to envision through succinct interpretations what may be emerging in particular human experience, what lies beyond the known and must be appreciated through discernment of past and present – and intuition about the possibilities inspired. Rosemarie’s writing – and contribution to their joint endeavors – drew upon the skill of concision. In contrast, consistent with the archetypal energy of the sage, William’s writing tended to cover all possible implications and parameters of an issue. As Rosemarie once put it to me, William tended “to cover all four corners.” I understood this to describe his tendency to write in a manner that enclosed knowledge on a topic comprehensively, as if everything were already in the room, the “rug” of the topic reaching all four corners of the enclosure. Often, his writing did strike me as designed to pre-answer any question that would come up, to “cover all the bases” to use a more common metaphor. I always thought Rosemarie said this to me in part as a warning that if I tried to emulate William and get all those four corners I would never finish my dissertation.

Consistent with the character of an Enneagram Five, William wanted to know everything about something and to recognize in his work the many prior understandings of the “something” in our history. Given the man’s breadth and depth of knowledge and reading, including science, philosophy, mysticism, and many aspects of psychology, this led to a great deal of information in his writings. The home page of William’s website contains quotes from William James, Carl Jung, Evelyn Underhill, and F. W. H. Myers. Throughout the site can be found gems of wisdom from many of the more ancient wise ones, as well as pertinent quotes from poets, novelists, and scientists of various times. Intimately familiar with many of the transpersonally relevant insights of our ancestors, William cautioned researchers, when gathering literature, to resist the “temptation to restrict attention to a too-limited time window” (Anderson & Braud, 2011, p. 93.) He wrote:

This seems to be but another aspect of a pervasive syndrome of overvaluing the latest new thing. Such time-limited literature review suggests that knowledge has an expiration date – that findings and thoughts older than five years or so can be discounted as no longer valid or applicable. Although progress undoubtedly has been made in many areas (chiefly in terms of technology), there are many instances in which early thinking and work rival, and sometimes even surpass, more recent efforts. (p. 93)

William was interested in the future, but he also wanted to hold onto all that we have brought with us. In the Preface to his first book with Rosemarie (Braud & Anderson, 1998), William expressed gratitude for the “number and diversity of the research approaches encountered at different points in my career” (p. xi). Then, gently, as though he wanted to offend none of them, he conceded, “gradually...the limitations of each method became evident, and it was time to explore other, more appropriate tools” (Braud & Anderson, p. xi). It was very much William to hold onto the old while embracing the new. He knew this was partly related to his character:

An aspect of my temperament – akin, perhaps, to some sublimated hoarding instinct – did not allow me to discard any of the previous tools. After all, these were excellent tools, well adapted to their respective purposes, and it seemed a shame to abandon any of them. So my collection of methods – my toolbox – grew progressively larger, its contents remaining handy, awaiting future opportunities to be of use. (p. xi)

An aspect of William’s wisdom was his understanding of the necessity (and beauty) of multiple perspectives. William knew from experience that the particularities of understanding flowed from perspective and focusing of a lens. He envisioned everything in the universe – past, present, future – as swirling together, including research methods. He wrote:

Still another aspect of my temperament – which I whimsically call my Cajun-Taoist nature – kept me from seeing any of these diverse methods as incompatible or antithetical to one another. I saw them as complements: one providing what another lacked, each an essential yet incomplete part of the whole. For me, the methods were interlocked in an embrace, not of conflict or battle but of dance – swirling together to the tune of “both-and” rather than “either-or.” (p. xii)

The particular method William articulated, Integral Inquiry, encouraged the blending of any and all methods appropriate for a particular research project. Methods were expanded for possible inclusion of the different channels of human experience. Research was held as an invitation for transformation of all those involved – researcher, participant, and reader. While Integral Inquiry was William’s personal approach, the following articulation of transpersonal research – covering all four corners, if you will – was the result of years of collaboration, and yet fundamentally *all* William. As the opening description of Integral Inquiry in the second research book, *Transforming Self and Others Through Research: Transpersonal Research Methods and Skills for the Human Sciences and Humanities* (Anderson & Braud, 2011), William wrote (and I have added spacing between some sentences and clauses in the attempt to make it easier to take in the description, which is dense in its completeness):

This approach includes and integrates aspects of the research enterprise that conventional research approaches deliberately keep separate. Inclusion and integration take place in three major areas.

First, a research session may simultaneously provide opportunities

for knowledge gain for the discipline;

clinical, educational and other benefits for the research participants;

and psycho-spiritual growth and the possibility of transformational change for the researcher (and also the research participants and for the eventual readers of the research report).

Second, a greater understanding of the topic of inquiry is made possible through attention to the

nature of experiences,

their history and conceptualization,

their dynamic unfolding and the processes that facilitate or inhibit them,

and their outcomes or fruits.

Third, in the course of the investigation, the integral inquirer practices many complementary forms of knowing, being, and doing – including

conventional, tacit, intuitive, body-based, feelings-based, and direct forms of knowing;

ordinary and nonordinary states of consciousness;

analytical/linear and nonanalytical/nonlinear ways of working with data;

and alternative ways of expressing findings (themes, narratives, metaphors, similes, symbols, and nonverbal creative expressions). (Braud, 2011, pp. 71–72)

If William and Rosemarie’s first book described a vision for transpersonal research, the second book leaves a mature, seasoned template for *rigorous* transpersonal investigation of topics *that matter*. (*Transforming Self and Others Through Research* is reviewed by Miles Vich in this issue of the *Journal of Transpersonal Psychology*.) As the title suggests, the book is for researchers *as people* interested in the expansion of their lives and ways of being in the world, as well as broadening of their research skills to include the various modalities of being, knowing, and communicating recognized in what we can now call transpersonal research methodology. Some of the possibilities for preparedness and skills of the transpersonal researcher, described at length in the book, include: “intention, quietude and slowing, attention and mindfulness”; inclusion of “visual, auditory, visceral, and movement-related senses in research”; attention to “unconscious processes, direct knowing, and empathic identification”; and incorporation of “play, creative arts, and embodied writing” (pp. vii–viii).

As rigorous a transpersonal research praxis William and Rosemarie articulated, their offerings of epistemologies, approaches, conceptions, methods, and specific practices for researchers were variegated, open, and intended for evolution – just like spirituality itself, at least when not reified into dogmatic religion. What weaves together the mature vision of the second book is the recommendation that researchers hold an intention to transform self and others in positive ways – in important part through attention to their whole-person, embodied lives as lived moment to moment. William and Rosemarie closed the second book: “If we want to help create a kind world, a generous world, a peaceful world, a beneficent world to all the creatures that inhabit our beautiful blue globe – as researchers and scholars, we must first *become* the qualities of kindness, generosity, peacefulness, and beneficence we want” (p. 317).

This was how I remember William – as this type of scholar. All of our lifetimes are short enough. In his seven decades on earth, William managed to publish over 293 writings, including professional articles, book chapters and the three books. Consistent with his generous spirit and that of his wife Winona Schroeter, most of his writings remain available at <http://inclusivepsychology.com>. Typical of William, he organized his “archived papers” into general topics: extended research methods and approaches; parapsychology, psi research, and psychical research; consciousness studies; spirituality; exceptional human experiences; and transpersonal studies. While writing diligently, he also generously served ITP students as teacher, committee member and Dissertation Director for many years. Rosemarie considers him one of the best copy-editors she has ever known. From my own experience, I know William read student work with the utmost of care and provided exhaustive, specific comments for improvement. To the extent there is technical quality to the ITP dissertations of the 1990s and early 2000s, William must be remembered. In addition, I was not the only student mentored by William with interest and kindness; there were many – he is missed by numerous individuals and by a community.

As William grounded me, he helped ground ITP in its own time of incipient transformation. The school was the brilliant love child of many people, including founders Bob Frager and Jim Fadiman, as well as many other gifted teachers, administrators and scholars. The Transformation Research Project (Braud, Dufrechou, Reynolds & Schroeter, 2000) was important in documenting the value of ITP education during consideration of the school for accreditation by the Western Association of Schools and Colleges. WASC representatives were very impressed by the school’s attempt to measure the effectiveness of whole person and experiential learning. William contributed heavily to the detailed work necessary for what was eventually a successful WASC application. I remember William quietly and unobtrusively preparing documentation and drafting responses to repeated requests for information. He did this without fanfare and without claiming any leadership role in the school’s trajectory toward mainstream acceptance.

My meetings with William ended with my completion of residential coursework and my family’s move from California to Montana. But our dialogue

continued. During the long years of the Bush II Presidency, William and I exchanged many exasperated emails. He wrote a lot about “mendacity,” which amused me greatly. To my mind, with that word, we were back to our roots in the American South – who other than Southerners rant about the *mendacity* of a leader who happens to be a Yankee pretending to be a Southerner, for gain. I suspect William’s exasperation with the mendacity of those times was rooted in his trust in the decency of what he called “ordinary folk.” His integrity did not take well to the manipulation of ordinary people into fear, hatred, and war – for goals William and I suspected were unnecessary, destructive, and enmeshed with issues of power, greed and hubris.

Ultimately, William’s willingness to respect other people may have been the salient feature of his personal paradigm shift. This may also have involved a movement toward the ordinary. He wrote about his transition toward trust with respect to research:

[My] earlier stance was characterized by a quest for a high level of certainty about my findings, concerns with fine-grained nets of causality (what “really” caused what?), and much concern about not fooling myself. This was accompanied by an attitude of excessive caution, skepticism, doubt, and mistrust – especially of people’s “merely anecdotal” subjective reports. The newer stance involved less concern with certainty about fine-grained mechanisms or paths of causality but greater feelings of trust – trust that things were as they appeared to be and trust that people could be aware and discerning enough to be able to give valid accounts of their experiences and their impacts. (Braud & Anderson, 1998, pp. xii)

In his new approach, William was more trusting of research participants “to remain free from self-deceptions in presenting their accounts of what was going on in their lives and their world,” more trusting of himself “to make responsible judgments” about his findings “without excessive reliance on the automatic decisional tools that sophisticated designs and statistics had previously provided,” and more trusting of readers of research “to weigh evidence on their own subjective scales, exercise sound judgment, and reach valid conclusions about presented findings” (Braud & Anderson, 1998, pp. xii–xiii). William had not lost his interest in reality. Rather, his experience and the depth of his thinking led him to understand that reality was multi-faceted, multi-dimensional, and woven together from infinite perspectives. He also knew that, paradoxically, all perspectives and experiences blend together into a whole. My ITP training, including what I learned from William, taught me that we will not better understand reality through separation and objectification but, rather, through trusting our own experience, and that of others, enough to delve deeply into its intricacies and observe its transformation. This trust – in some ways a leap of faith – may be what social science requires in order to help humanity *really* grow up and out of our tendencies toward the mendacious.

In 2002, William and Rosemarie both transferred to the Global Program of ITP, creating an online, low-residency doctorate. I had just finished my dissertation and was back to working full time in the law, this time drawing

heavily on transpersonal skills in work as a mediator and with those “difficult people” Genie Palmer once observed many of us ITP alums end up serving. When William and Rosemarie went “global,” I tagged along with them, moonlighting from the job that paid the bills, first as a “mentor” (reader, workshop leader, and “holder of space” for students in the first two years of the program), then as sometimes dissertation committee member and teacher of courses in later program years. William continued his indefatigable role with students, primarily teaching and supervising research. His shift to the Global Program allowed him to return to his beloved Texas, where he and Winona had more space, were closer to nature, and once again had dogs living with them.

William was kind enough to keep up with me as with many former students. He never missed wishing me a happy Mardi Gras, always including in his greeting the New Orleans maxim *laissez les bons temps roulez* (let the good times roll). I tended to email him when I could not remember something or wanted to know something and *knew he would know*. I also continued to share synchronicities with him, particularly a “good one” or a “run of them.” He was always appreciative and insightful. One experience in particular will be forever merged with my memory of William. I had told William years ago that in my early days of spiritual awakening, I would be somewhere and suddenly have an insight or numinous moment, then look down and find a penny. William appreciated the pennies, perhaps in part because pennies are the smallest denomination of money, very unassuming. At some point in later years, I told him that when I had pennies in my pocket, I started dropping them surreptitiously, for others to find. He observed that I was becoming the Johnny Appleseed of synchronicities.

Around four years ago, I started traveling to England for workshops in Holotropic Breathwork, facilitated by the Grof Transpersonal Training Program. I returned to breathwork after many years in part as a means of coping with enormous stress and non-stop disciplined effort surrounding building my own law/mediation practice. As with all things, the real work was on myself, including learning to release fear, anger, and defensiveness into patience, stamina, and acceptance of the never-ending chaos and need in the arena of my work (and I will note, for anyone with astrological interest, that this time of personal-professional transformation coincided with Pluto transiting over my natal Saturn).

Holotropic Breathwork is of course available in the United States, but I wanted to expand myself, and experience deep work, in another country. This was in part a response to the mendacity William and I had lamented. Let me share that there were times “on the mat” in breathwork when I was screaming and cursing with a particular Vice President in mind, asking a facilitator to put pressure on my ears to relieve something like an embodied inner ear trauma from having heard too many things I didn’t believe. I wanted to experience connection with some of the many people from around the world who I intuited were like me, believing in a potential for humanity not based in fear or need to dominate. While there is a certain amount of affluence in being able to

fly to England from Montana (though SkyMiles help), I simply wanted to experience myself as a citizen of the world, not of any one country, *un citoyen du monde*, one of us humans.

My initial experience in the UK had been everything I wanted and more. It was time for me to return home. I left my London hotel very early one morning to get the tube to Heathrow, feeling a profound sense of belonging and gratitude. It was still dark. I was on the verge of emotion, envisioning possibilities, including a coming together of peoples globally. I crossed a street in the Seven Dials area and was stunned to see the sidewalk glimmering with pennies, lit up by a street lamp. British pennies of course, but similar to ours, just a bit larger. A girl child's plastic coin purse lay nearby, fallen and open. I stopped short, leaned against a wall, and wept – some for the child's loss but mostly in gratitude for seeing so many pennies. I soon emailed William about the experience, which he appreciated in the way only William could have appreciated. My memory of him now is forever wrapped up with those pennies spread all over the sidewalk, unexpected, glimmering, a bit like a constellation of stars.

William appreciated the small things, the *just enough*. Perhaps my favorite piece of his writing is “Experiencing Tears of Wonder-Joy: Seeing with the Heart's Eye” (Braud, 2001). The article begins: “A series of coincidences brought me here. I have come to this shop, in a part of this city that is new to me, in search of icons and incense” (p. 99). The shop was closed, but William entered the Russian Orthodox Cathedral next door and was greatly moved to watch the liturgy, which involved singing and candles, along with the incense and icons he had been seeking. Then, as he wrote:

The liturgy ends. As the celebrants disappear into the sanctuary and close the gates and doors, I feel a sadness – a sense of loss. But now, a tall, solitary burning candle is placed outside the holy of holies. Tears fill my eyes, and along with the tears come gooseflesh and feelings of chills and thrills – a tingling feeling in my spine, arms, shoulders, neck, and back. My breathing becomes slightly irregular. The tears intensify. I gaze at the single, tiny flame through watery eyes, as the chills continue. What has just happened has profound meaning for me. The celebrants have disappeared into the secret, holy place; they, and what they represent, are no longer accessible. Yet the single burning taper remains. I feel the sun has been taken away, hidden; but the spark remains as reminder and promise of the greater light that, although unseen, may be subtly sensed. The solitary candle is a tiny spark symbolic of, reflecting, a great sun within. Eventually, the tears stop; the chills cease caressing my spine. I feel a profound gratitude. (pp. 99–100)

About this form of sacred tears, William wondered: “Could the experience of wonder-joy tears be the equivalent of the soul's feathering confrontation with forms of beauty that evoke reminiscences of a supermundane realm?” (p. 103). William listed some of his personal triggers of wonder-joy tears, including

Finding a small bit of milk, unexpectedly, in the refrigerator, when I ‘knew’ there was none left, and it being just enough to go with cereal – being overjoyed at such a simple surprise and being grateful that I could be moved by something so simple; knowing that my wife would appreciate this and be similarly moved, and that this simplicity is something we share. (pp. 103–104)

When I find the unexpected “just enough,” I think of William and his unintentional mentoring of me in humility and gratitude. Though it cannot be forced, I suspect there are few things more likely to save us humans than appreciation of “just enough.”

Another of William’s triggers of wonder-joy tears involved a memory from his trip to Athens mentioned above. Tears came to him from:

Appreciating the meaning of certain buildings at the Acropolis in Greece – how truths and lessons were dramatized, communicated in permanent structures. Connected to this was a feeling of the meaning of the gods, goddesses, and archetypes; an anger and frustration at not having been taught such simple, true things many, many years ago; and a delight that I had at last seen and understood such simple, true things. (p. 104)

Other triggers of his wonder-joy tears were: “As part of my work, reading proposals and dissertations in which the goodness and spiritual light of the writer shines forth from the pages” (p. 104) and “Witnessing anything that is truly honest, open, free from guile or craft” (p. 103). Another of his recollected wonder-joy tears involved an email I sent him years ago about something my daughter said to me out of the blue, with no schooling in reincarnation: “Reading a message about someone’s 4-year-old daughter who asks her father, ‘When I’m old and then I die and then I’m a baby again, are you going to be my daddy again?’” (p. 105).

Another was: “A student reading, in one of my classes, the ‘Tale of the Sands,’ a Sufi story in which I recognized so much more this time than on other occasions – especially the wind/spirit connection and the role of surrender, trust, letting go of the concrete body, of individuality, in order to move into another realm” (p. 104). I also understand the “Tale of the Sands” (Shah, 1993, pp. 23–24) as a metaphor for transformation from this life to another – and I want it to be about reincarnation. In my meetings with William, on a number of occasions, I tried to get him to tell me that we humans reincarnate. I wanted him to tell me, “Yes, Jay, we come back; we never really die.” He wouldn’t go there. He would never say never about much of anything, but what he told me, at least, was that he suspected it was more like a drop of water returning to the ocean. Maybe that was his unwillingness to ask for more than “just enough,” an ultimate humility, which could be a lesson to those of us New Agers greedily expecting an endless series of “lives.”

In 2006, William wrote a book chapter for a collection of essays on the survival of human consciousness, “Conversations about Survival: Novel Theoretical, Methodological, and Empirical Approaches to Afterlife Research” (Braud,

2006a). His ideas were presented through a fictional conversation between seminar participants. As usual, just about all the four corners for the possibilities of investigating survival were suggested, including what was to my mind basically (and hilariously, to me) a recommendation that we communicate with apparitions and ask them whether there is an after-life. That was *so* William. If this had come up in one of our discussions, I would have given him back his “drop back into the ocean” theory and observed: it does not follow from the existence of apparitions that a permanent afterlife also exists; it could be that deceased people sometimes linger in an apparition state but eventually pass over into a place where individuality dissolves. William would likely have responded, “Nevertheless, they may *know* more about the after-life possibilities than we do.”

Interesting to me was his suggestion in the chapter that “mind” and “consciousness” might be considered dynamic processes rather than static entities, verbs more than nouns. In his closing quote from Aurobindo, William’s fictional alter-ego suggested what William may have come to believe: “The psychic when it departs from the body, shedding even the mental and vital on its way to its resting place, carries with it the heart of its experiences...something essential that it gathered from them, what might be called the divine element for the sake of which the rest existed” (p. 93, quoting Aurobindo, 1970, pp. 451–452). This makes sense to me; and also jives with my growing sense from astrology that we may come back into this plane at a time and place where energies are constellating that pick up where we left off, so to speak.

William retired in 2010, a bit earlier than he expected. He joked about receiving “time off for good behavior.” The tongue-in-cheek reference to early parole did not suggest lack of appreciation for his teaching and involvement with students, but acknowledged some weariness from the level of concentration and diligence with which he had worked for many years. He was also excited to have more time to read and write, in peace. Many of us were heartbroken to learn of William’s diagnosis of cancer of the throat not more than a year after his retirement. His treatments left him uncomfortable though he maintained optimism and continued the gift of his online presence to friends and former colleagues. While he was in treatment, fires raged near his house in Bastrup, Texas, requiring prolonged evacuation and fear of losing his home. In an email to those many people concerned about him and Winona, he wondered, with continued sense of humor, “What next, locusts?” William and Winona’s home was spared, though properties close by were destroyed. He expressed wonder and gratitude for what seemed to many of us a very small favor.

A few years ago, I began describing to William my growing interest in astrology. Winona, with her own interest and experience in astrology, was gracious enough to send me a reading of my natal chart. My association with the Holotropic Breathwork community took me deeper into astrology, which I described to William from time to time. Participating in one of my synchronicities, William recommended that I become familiar with the work of Keiron Le Grice, editor of *Archai: Journal of Archetypal Astrology* and

author of *The Archetypal Cosmos: Rediscovering the Gods in Myth, Science and Astrology* (2010). Another friend, Tim Read, publisher of new transpersonally oriented works in the United Kingdom through Muswell Hill Press, made the identical recommendation around the same time. I had also independently come across an article written by Stan Grof (2009/2011) on “Holotropic Research and Archetypal Psychology,” published in *Archai*. (Stan follows up on this and related matters in an article in this issue of the JTP entitled *Revision and Re-Enchantment of Psychology: Legacy of a half a century of consciousness research*.)

A few months after William’s passing, I was having a meal with Keiron at Croydon Hall, a retreat center in Somerset, UK. I had spent time with Keiron twice previously, but we had originally been unable to schedule a meeting this trip. Then, through a series of strange events, Keiron was called upon at the last minute to fill in as lecturer in archetypal astrology at the Grof Transpersonal Training workshop I was attending. I had “breathed” that day, which led to my experiencing sores in my mouth, perhaps due to the release of toxins in the breathwork. Keiron and I were left alone at the table. As I was talking to Keiron, I realized “this is a whole lot like talking to William.” Although Keiron is fifteen years my junior, while William was about the same number of years my senior, there was an easy compatibility in matter-of-fact discussion of spiritual-esoteric matters as part of life – a shared curiosity and exchange of stories. There was good will without attachment or expectation. Although I was greatly enjoying the conversation, I had difficulty talking without pain due to the situation of my mouth. Then I remembered that one of William’s primary discomforts during his illness and treatment was mouth sores. My situation paled in comparison to his suffering, but I felt deeply connected to him.

I realized I needed to tell Keiron about my friend William Braud who had passed a few months ago. Among other things, I described my sense of William, year after year, pouring his wisdom, clarity, integrity, compassion and kindness into his work with students – “reading all those papers, one after the other, making lengthy and supportive comments, helping to carry people forward.” Keiron, who teaches transpersonal topics himself, now often in online settings, nodded, his eyes filled with tears. He knew exactly what I meant and knew exactly how much giving is involved. Strangely, I was convinced that somehow William had guided me to Keiron because he knew he was leaving and thought I might need a friend of a particular type. To Keiron, I joked, trying to talk without hurting my mouth, “Perhaps we were all monks together in some other life.”

William passed on May 13, 2012. Nine days prior, an email came to friends and former colleagues from his address, which I assumed Winona had sent at his request. The heading was “a truly amazing video.” The message contained a link to a short film by Louie Schwartzberg, presented as one of the TEDtalks in 2011, titled *The Hidden Beauty of Pollination* (http://www.youtube.com/watch?v=eqsXc_aefKI). The video provides breath-taking close-ups of hummingbirds, bees, bats, and butterflies flying around, pollinating flowers

and plants. In his introduction to the video, Schwartzberg talks about the co-evolution of flowers and pollinators over 50 million years, noting that beauty and seduction are some of nature's tools for survival. Near the end of the brief film, thousands upon thousands of butterflies are flying against the background of enormous trees, shimmering orange and black against blue sky and green leaves. The last image is full screen of one Monarch butterfly, very slowly opening and closing its wings. Upon receiving the email, I watched the video, in tears, and understood that William and Winona knew he was nearing his transition. My prayers shifted.

I consider it synchronistic that I began writing this tribute to William in the days before the winter solstice of 2012, when the great Mayan "end of the world" was prophesized to occur. If William were still at the end of that email, I would certainly have written him about the coming (end?) days to wish him the best for the possible apocalypse. He would have responded in kind, though the teacher in him might have been tempted to explain the likely deeper, and more real, meaning of what the Mayans expected. That would likely have involved a prophesy that when universal polarities shifted, there would be the possibility of a new world based on turning within, a return to understanding the primacy of consciousness, our source in spirit, and inter-connection at non-material levels. My own prophesy: from such turning within – and the deeply difficult psychological work that follows – comes the hope for some necessary shifts in the outer world.

In 2007, William and Rosemarie (Anderson & Braud) authored a short visionary paper titled "Transpersonal Research from a Global Perspective." They proposed

a transpersonal vision for research in ITP that (a) honors the world's wisdom psychologies, (b) invites all these psychologies to help us "reinvent" ourselves as a global community, (c) affirms our interdependence on one another and the natural world, (d) furthers the well-being of the natural world, and (e) encourages all people to become perfectly themselves in their own time and place. (p. 2)

Among their observations in the paper was that:

From a global perspective, important research projects would be those that might increase our understanding of the nature of factors that can contribute to a healthy and sustainable world, identify and promote processes (both individual and societal, local and nonlocal) that can best satisfy the world's greatest needs, and that can help reduce tendencies that act as barriers to the satisfaction of those needs. (p. 2)

In remembering William and their work together, Rosemarie said they had both long ago reached the point where they each just "did the next thing." No hoopla, a lot of concentration, but minimal struggle – and no drama. Strangely, my friend Keiron had just told me the same thing a few months prior – I had asked something about his approach to life and he said, word for

word, “I just do the next thing.” I *think* I understand what this means. Something about trust, surrender, service, non-attachment, and getting out of my own way. William is no longer with us, at least not as we knew him in matter, but the rest of us have our work cut out for us if we are going to “reinvent ourselves as a global community.” It will not be easy. That said, maybe we just need to get out of our own way – to get over ourselves, as my kids would say – and just do that next thing. And, as William recommended to me every Mardi Gras, *laissez les bons temps roulez*.

REFERENCES

- ANDERSON, R. (1998). Intuitive inquiry: A transpersonal approach. In W. Braud & R. Anderson (Eds.), *Transpersonal research methods for the social sciences: Honoring human experience* (pp. 69–94). Thousand Oaks, CA: Sage.
- ANDERSON, R. (2011a). Intuitive inquiry: Exploring the mirroring discourse of disease. In F. J. Wertz, K. Charmaz, L. M. McMullen, R. Josselson, R. Anderson, & E. McSpadden (Eds.), *Five ways of doing qualitative analysis: Phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry* (pp. 243–278). New York, NY: The Guilford Press.
- ANDERSON, R. (2011b). Intuitive inquiry: The ways of the heart in human science research. In R. Anderson & W. Braud (Eds.), *Transforming self and others through research: Transpersonal research methods and skills for the human sciences and humanities* (pp. 15–70). Albany, NY: State University of New York Press.
- ANDERSON, R. (in press). In memoriam: William G. Braud (1942–2012). *The Humanistic Psychologist*.
- ANDERSON, R., & BRAUD, W. (2007). *Transpersonal research from a global perspective*. Unpublished manuscript, Institute of Transpersonal Psychology (now Sofia University), Palo Alto, California.
- ANDERSON, R., & BRAUD, W. (2011). *Transforming self and others through research: Transpersonal research methods and skills for the human sciences and humanities*. Albany, NY: State University of New York Press.
- AUROBINDO, S. (1970). *Letters on yoga*. Pondicherry: Sri Aurobindo Ashram Trust.
- BRAUD, W. (1983). Toward the quantitative assessment of “meaningful coincidences.” *Parapsychology Review*, 14(4), 5–10.
- BRAUD, W. (1998). Integral inquiry: Complementary ways of knowing, being, and expression. In W. Braud & R. Anderson (Eds.), *Transpersonal research methods for the social sciences: Honoring human experience* (pp. 35–68). Thousand Oaks, CA: Sage.
- BRAUD, W. (2001). Experiencing tears of wonder-joy: Seeing with the heart’s eye. *Journal of Transpersonal Psychology*, 33, 99–111.
- BRAUD, W. (2003). *Distant mental influence: Its contributions to science, healing, and human interactions*. Charlottesville, VA: Hampton Roads.
- BRAUD, W. (2006a). Conversations about survival: Novel theoretical, methodological, and empirical approaches to afterlife research. In L. Storm & M. A. Thalbourne (Eds.), *The survival of human consciousness: Essays on the possibility of life after death* (pp. 75–93). Jefferson, NC: McFarland.
- BRAUD, W. (2006b). Educating the “more” in holistic transpersonal higher education: A 30+ year perspective on the approach of the Institute of Transpersonal Psychology. *Journal of Transpersonal Psychology*, 38(2), 133–158.

- BRAUD, W. (2011). Integral inquiry: The principles and practices of an inclusive and integrated research approach. In R. Anderson & W. Braud (Eds.), *Transforming self and others through research: Transpersonal research methods and skills for the human sciences and humanities* (pp. 71–72). Albany, NY: State University of New York Press.
- BRAUD, W., & ANDERSON, R. (1998). *Transpersonal research methods for the social sciences: Honoring human experience*. Thousand Oaks, CA: Sage.
- BRAUD, W., DUFRECHOU, J., RAYNOLDS, P., & SCHROETER, W. (2000). *A six-facet approach to assessing whole person learning and transformative changes in a graduate transpersonal psychology program* (Working Paper No. 2000-1). Palo Alto, CA: Institute of Transpersonal Psychology, William James Center for Consciousness Studies.
- BROUGHTON, R. S. (1991). *Parapsychology: The controversial science*. New York, NY: Ballantine Books.
- GOLDBERG, M. (1996). *The 9 ways of working: How to use the Enneagram to discover your natural strengths and work more effectively*. New York, NY: Marlowe & Company.
- GROF, S. (2009). Holotropic research and archetypal astrology. *Archai: The Journal of Archetypal Cosmology*, 1, 65–85.
- GROF, S. & GROF, C. (Eds.). (1989). *Spiritual emergency: When personal transformation becomes a crisis*. Los Angeles, CA: J. P. Tarcher.
- HAMPSON, M. (2005). *Head versus heart and our gut reactions: The 21st century Enneagram*. New York, NY: O Books.
- JAMES, W. (1985). *The varieties of religious experience*. New York, NY: Penguin. (Original work published 1902)
- JUNG, C. G. (1973). *Synchronicity: An acausal connecting principle*. Princeton, N.J.: Princeton/Bollingen.
- LE GRICE, K. (2010). *The archetypal cosmos: Rediscovering the gods in myth, science and astrology*. Edinburgh, UK: Floris Books.
- PALMER, H. (1988). *The Enneagram: Understanding yourself and the others in your life*. New York, NY: Harper & Row.
- RISO, D. R. (1987). *Personality types: Using the Enneagram for self-discovery*. Boston, MA: Houghton Mifflin.
- SCHWARTZBERG, L. (Producer/Director/Cinematographer). (2011). *The hidden beauty of pollination*. [motion picture]. USA: Disneynature, Retrieved from http://www.youtube.com/watch?v=eqsXc_aefKI.
- SHAH, I. (1993). *Tales of the dervishes: Teaching stories of the Sufi masters over the past thousand years*. New York, NY: Penguin Arkana.
- WAGNER, J. (1996). *The Enneagram spectrum of personality styles*. Portland, OR: Metamorphous Press.
- WHITE, R. (1997). Dissociation, narrative, and exceptional human experiences. In S. Krippner & S. M. Powers (Eds.), *Broken images, broken selves: Dissociative narratives in clinical practices*. Washington, DC: Brunner/Mazel, 88–121.
- WHITE, R. (1998). Becoming more human as we work: The reflexive role of exceptional human experiences. In W. Braud & R. Anderson (Eds.), *Transpersonal research methods for the social sciences: Honoring human experience* (pp. 128–145). Thousand Oaks, CA: Sage.

The Author

Jay Dufrechou earned his Ph.D. in Transpersonal Psychology in 2002 from the Institute of Transpersonal Psychology (ITP), now Sofia University. His prior education includes a B.A. in English with emphasis on Creative Writing from Stanford (1980) and a law degree from the University of California, Berkeley (1984). With his wife of 31 years, Jay lives in the mountains outside Helena, Montana, where elk are sometimes on the hill above his home and coyotes often wake him up at night with their calling. It is cold in the winter, but that reminds him of all those prior lives in the ice ages. Jay works as a lawyer and mediator in the field of workers' compensation, which typically involves advocating for medical treatment and wage replacement for people with limited means and no health insurance. Jay is also adjunct faculty for Sofia University, sitting on dissertation committees and teaching Transpersonal Research Ethics and a course assisting students in their first draft of a research proposal. He hopes in the foreseeable future to complete a book tentatively titled, *Grieving for Nature, Grieving for Self: Coming Home to Nature through the Body*, based in part on his ITP dissertation.