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A model of transcendence for counselors and clients in the process of counseling

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A model of transcendence for counselors and clients in the process of counseling

Abstract

Developing a model of transcendence for clients in counseling involves a number of necessary organizational steps. Without a solid foundation in counseling theory, there can be no basis upon which to build. Establishing a theoretical background in counseling provides a structure for the process. This structure aids in the development of a model of transcendence which utilizes counseling theory to help clients deal more effectively with their problems.

A MODEL OF TRANSCENDENCE FOR COUNSELORS AND CLIENTS
IN THE PROCESS OF COUNSELING

A Research Paper
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the Department of School Administration
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CHAPTER ONE

INTRODUCTION

Developing a model of transcendence for clients in counseling involves a number of necessary organizational steps. Without a solid foundation in counseling theory, there can be no basis upon which to build. Establishing a theoretical background in counseling provides a structure for the process. This structure aids in the development of a model of transcendence which utilizes counseling theory to help clients deal more effectively with their problems.

Counseling is a determined, purposeful process which is structural in nature. Structure in counseling defines the characteristics, conditions and procedures of counseling by establishing a mutual understanding between the counselor and client concerning the parameters of counseling (Day & Sparacio, 1980). In other words, counseling is not a spontaneous phenomenon, but rather an agreement between two or more human beings, with a beginning and ending phase developed from the need for human beings to improve their mental health. An analogy can be made between human developmental stages (Erickson, 1963; Kohlberg, 1981), which are sequential in nature, and the phases of counseling. The phases of counseling include the beginning phases, the middle phases, and the ending phase (Egan, 1974). Counseling, structural in nature with identifiable characteristics, conditions, procedures, and stages, is also ideally a process of movement. From a counseling perspective, this implies movement from unproductive living to growth - fulfilling behaviors, and eventually toward actualizing one's potential (Maslow, 1971). Crucial to actualization is increased awareness. Counseling promotes increased awareness of self, the world, and important

relationships in a client's life. Counseling is a process of enhancing awareness and depth of feeling. Clients move toward a better understanding of themselves and others. Human beings possess a natural tendency, if given the right conditions, to move towards positive growth and to become increasingly inner-directed (Rogers, 1961). This inner-directedness opens up new possibilities for growth enhancing behaviors by assisting clients in making more responsible decisions built upon healthy choices, as opposed to unhealthy and irresponsible choices (Glasser, 1965). Counseling assists clients to expand upon their range of choices through an awareness of a wide variety of behaviors (Bandler & Grinder, 1975-76). Through the awareness of the options that exist, clients can learn new behaviors and experiment with new ways of interacting in the world (Bandura, 1969). Clients are encouraged to practice new behaviors in the counseling environment with the intent that reinforced behavior in the counseling setting will transfer to real life situations. Clients then become less dependent upon counseling and more independent as they utilize their own resources.

The counseling process, unlike other processes, is particularly unique because it involves two or more people in direct contact, requiring openness, honesty, self-disclosure, genuineness and warmth, where deeper feelings surface as a part of a healing process (Rogers, 1951; Jourard, 1971). The healing process often begins when clients disclose deeper feelings. Clients then discover very intense positive and negative feelings that may have long been repressed. Clients learn that their feelings can help them in their search for authenticity (Bugenthal, 1978). Manipulative behavior is no longer necessary as

clients become involved in the growth process. Growth can be seen as an integrative function of counseling that unites a fragmented being into a whole person (Shostrum, 1976). Counseling is often concerned with altering or changing a person's faulty thinking (Ellis, 1961). It encourages clients to get in touch with their feelings in a deeper, more meaningful way with the belief that by being more open to one's feelings permits a person the freedom to choose how to act upon his or her feelings. Counseling leads to more risk taking behaviors and increased experimentation with new ways of being in the world, which results in a growing process that encourages more responsible behavior.

Counseling is not always a successful venture for counselor or client, although it exists to help people live their lives more successfully and productively. The counselor, in the process of counseling, often is the difference between a growth fulfilling or a disappointing experience for the client.

Counselor

The counselor in the counseling process provides the conditions under which the client gains increased awareness and understanding in the growth process (Perls, 1969). The counselor's personal characteristics are very necessary and important factors in providing an atmosphere of growth. The counselor needs to be a genuine and honest person, relatively free of defenses. The effective counselor is a warm and empathetic human being who possesses a deep concern and respect for the client and his or her world (Rogers, 1951). The counselor sees himself progressing along a similar path as the client. He is always growing and making choices about personal growth. He is concerned with being all he can be, and is prepared to change the path he is on if it

does not enhance his life (Sutich, 1973). The counselor is a risk taking person who reveals and discloses his inner world to others (Jourard, 1971), risking deeper involvement in relationships. In this way, the counselor permits himself to be human in the relationship. In other words, the counselor does not put up a facade or hide behind a role. He is truly himself with his client, which allows the client to also be himself.

The counselor is spontaneous in his behaviors. He avoids rigid, predetermined ways of doing things and experiments with new and innovative actions. He understands the value of risking new techniques or behaviors for the benefit of his client and/or himself. Spontaneity keeps the counselor fresh and alive in his interaction with others. The counselor serves as a teacher, a guide, facilitator, and alter ego for the client. He helps the client with in-depth analyses of those aspects of life which are most dissatisfying and unproductive. The counselor must approach the client's world carefully, weaving through the defense maneuvers and moving closer toward deeper feelings. He must confront the client on faulty thinking or discrepancies in the client's thought processes (Ellis, 1961). The counselor develops a relationship with the client that allows the client the freedom to explore his or her life and to become aware of new possibilities, unknown opportunities, and choices which may not have been evident before (Bandler & Grinder, 1975-76). The counselor is very much of a role model for the client (Eysanck, 1964). He models productive behaviors which can be a very powerful and effective means of instructing a client. As a role model, the counselor exhibits healthy ways of interacting and instructs the client in productive and responsible behaviors. The counselor, as a part of the

counseling process, serves a number of important roles. He is the one person who can assist the client in bringing together all the resources available in the growth process. He is teacher, risk taker, facilitator, explorer and much more for the client. Most important though, the counselor serves as the prime catalyst for helping the client open up to his or her world. He assists the client in expanding his or her awareness towards reaching higher potentials of human behavior.

Client

The client enters counseling with specific concerns which, in part, determine the outcome of the therapeutic experience. He or she has certain expectations, attitudes, and behaviors about the nature of counseling that will have an influence on the progress and success of counseling (Delaney & Eisenberg, 1972). Clients bring into counseling a wide variety of feelings, thoughts, and ideas about their situation that seem confusing and in disarray. The client often has limited awareness of how to make improvements in his or her life. Clients often believe they have limited choices, and these limits set a determined course for them. The client may be aware that there are only one or two options available in terms of changing his or her life. The average client is often resistant to counseling, distrustful of others, withdrawn . . . even hostile (Headington, 1979). He perceives entering counseling as admitting defeat and weakness. Counseling may be a final attempt to make things better. Clients many times have misconceived notions about counseling. They often wonder what counseling can do for them and how it can solve their problems. They often perceive counseling as a magic formula which will make them exciting, interesting, and happy human

beings. Clients bring to counseling a lot of unresolved concerns or personal troubles that plague them. Depending upon the extent of their problems, clients are usually more or less troubled and disturbed about their situation. They may manifest varying degrees of troubled behavior, from mildly anxious to strongly suicidal.

In successful counseling, a client moves through stages of development or growth. Gestalt theory conceptualizes a client's movement in counseling from immature living toward a more mature lifestyle which involves a process of growing up and becoming more independent. This process involves the client in an often frustrating and painful journey. The client must reevaluate and reorient himself to break through and resolve the impasse that keeps the client from being all that he can be (Perls, 1969). Clients experience a shift in their lives (Bugenthal, 1978). This shift begins with initial, intense feelings of dissatisfaction with life. Clients often feel life has no meaning and no purpose, that life is no longer worth living (Frankl, 1962). Through the counseling experience, clients then shift towards envisioning an ideal concept of living. This ideal can be seen as a client's natural tendency toward growth and self-actualization (Rogers, 1961; Maslow, 1968). Clients in the final shift acquire "psychological mindedness" which helps them to appreciate the subjective nature of their being (Bugenthal, 1978). In this process, a client progresses from limited awareness to enhanced awareness, from rigid behavior to more spontaneous behavior. Clients progress from being helpless and powerless to being in control and determining life's direction. A client who is successful in counseling is able to become more deeply involved in a relationship and to clarify exactly what he or she wants.

They are better able to determine how to proceed to satisfy needs in more productive and satisfying ways.

Counselor/Client Relationship

The counseling relationship is felt by many as the foundation of successful counseling (Arbuckle, 1975; Carkhuff, 1967; Patterson, 1959; Rogers, 1951). If communication between counselor and client is ineffective, the relationship will not be adequately established. Communication is a vital factor in the maintenance of any relationship. Communication theorists define communication as the exchange of signals which identify certain meaningful behaviors (Jackson, Haley, Bateson, & Weakland, 1956). The counseling relationship hinges on the presence of effective communication between counselor and client. The counseling relationship is quite different from other types of relationships because it requires more genuine contact between counselor and client. Often this communication involves direct and confrontational interaction which deals with the deeper feelings of the client. These deeper feelings surface as a result of the intensity of counselor-client communication and often leads a client toward accepting parts of his or her life which may have previously been unacceptable. This type of relationship puts a higher value on trust, honesty, openness and empathy (Rogers, 1951).

Establishing a counseling relationship involves a great deal of hard work because it must be developed in the course of counselor-client interaction and involves the demonstration of such counselor characteristics as empathy, warmth, genuineness, caring, and deep respect. The counselor must be aware of the impact he has on the client because his own personal characteristics are going to be the foundation

on which an effective relationship will be built. An ineffective counseling relationship severely impedes the client from making any significant progress. The relationship becomes the force behind the counseling experience that permits the client the freedom to explore feelings and to be genuine and honest about life. The relationship allows the client to be more aware of and thus more open to repressed experiences and feelings that may have been too painful to deal with before. Ideally the counseling relationship creates a trusting environment for personal disclosure. The counseling relationship is the door that unlocks the potential for enhanced awareness, growth, and change. Establishing an effective counseling relationship should be a counselor's primary obligation and responsibility in the process of counseling.

Counseling Goals

After the counseling relationship has been established and the counselor and client have clarified some of the problem areas that exist, goals become important. Goals are important because they bring the process to a resolution stage. Ordinarily the goals of counseling represent the end product or result of counseling and are often stated in behavioral terms. Behavior change is an important goal in therapy, although changing client behavior does not mean that counseling has been successful. Counseling often fails to recognize the need for strategies which help the client fulfill optimum goals. Counseling can ideally help clients become conscious of their responsibilities to themselves and others. It can assist them in finding or discovering meaning in something beyond themselves (Frankl, 1962). In this sense, counseling is ideally more than a mere problem solving exercise, rather it becomes

a means of actualizing client potential toward more intense encounters with the self (Avila, Coombs, & Purkey, 1978). In this context, goals become less behavioral and more existential (May, 1953). The question must always be asked: How are these goals going to enhance life and make it possible for growth to occur after counseling has terminated? Goals such as self-actualization or transcendence are more abstract in nature and cannot be easily measured through empirical means. However, these goals make room for growth to occur even after symptoms have vanished. Such existential or transpersonal goals as peak-experience or enlightenment have a basis in such diverse disciplines as Analytic Psychotherapy (Jung, 1933), Psychosynthesis (Assagioli, 1965), Zen Buddhism, Taoism, and Transcendental Meditation. Successful counseling can reveal new options, new discoveries, and conscious raising experiences which the client can act upon as he or she chooses.

The Meta Process

A useful conceptualization of the actualizing process is provided by Maslow and his model of self-actualization. Maslow's model is based on a needs hierarchy, progressing from lower to higher human needs.

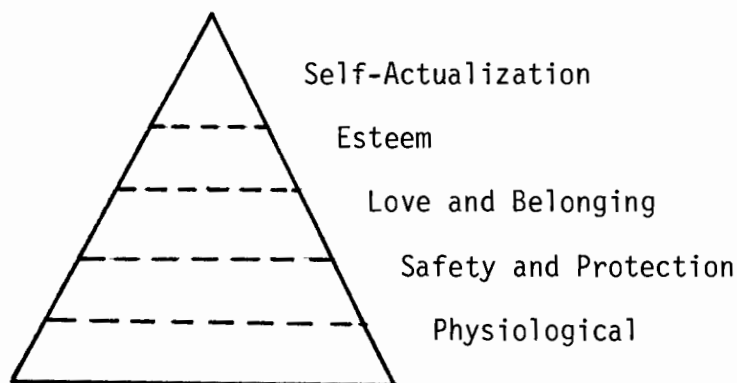


Figure 1. Maslow's Hierarchy of Needs.

Lower needs represent physiological needs for sex, relief from pain, and

the need for food and water. The next level represents safety needs such as protection, security, and freedom from danger. Following the safety needs are the love and belonging needs for family, friends, and intimate relationships. Progressing to the next level are the esteem needs for respect, admiration, and self-acceptance. Self-actualization needs refer to ultimate needs for developing one's potential. Lower needs are deficiency needs ("D needs") and higher self-actualization needs are Being needs ("B needs"). Deficiency needs must be satisfied before Being needs can be actualized. Self-actualization is thus conceptualized in Maslow's model as an ideal state of Being, as the ultimate in human potential. There are also two other main concepts in the self-actualization model. These are motivation and goals. Motivation refers to the desire to satisfy needs. Deficiency motivation involves the desire to satisfy the lower, deficiency needs. Being or metamotivation is the desire to satisfy higher Being needs (self-actualization). Deficiency goals are then conceptualized as the process of satisfying and attaining deficiency needs such as self-esteem and respect. Being or meta goals are the process of satisfying and attaining Being or meta needs such as the discovery of beauty, peace, and goodness in all things. The needs hierarchy model presents a system whereby a person can conceptualize a process (i.e. a developmental process) progressing from lower levels of awareness and insight to higher levels of awareness and insight, from "D cognition" to "B cognition" (Maslow, 1968).

Shostrum's Actualizing Therapy model (Shostrum, 1976) applies this process in a counseling setting. This model emphasizes movement across levels of Being. A person conceivably enters therapy at any level of

Being. The lowest level is the psychotic level where persons are closed to growth and contact with other people. They are disintegrated in their lives. The next level is the character level where a person is controlled by a defensive personality structure. A person at the character level has little awareness of thoughts, feelings, and bodily expressions. The third level is the normal or manipulative level that involves an insensitivity to others and more manipulative behavior to satisfy needs. The fourth level is the actualizing level. Persons in the actualizing level are characterized as trusting, flexible, responsive, open, and empathetic.

Actualization is not an end, but a process of change and growth, integrating all aspects of one's Being. Actualization is the result of increased awareness and sensitivity to the inner subjective world and the outer objective world. The actualizing process proposes to develop an expanded or enhanced version of traditional counseling. As stated above, the traditional counseling model includes the counseling process with a counselor, a client, a relationship, and goals. Added to the counseling process is Maslow's theoretical model of self-actualization (or needs hierarchy) and Shostrum's actualizing therapy model. There are two concepts of the actualizing process which neither Maslow nor Shostrum directly refer. They must be included in order to fully conceptualize a model of transcendence. These two concepts are consciousness and transcendence.

Consciousness and Transcendence

The study of consciousness as a phenomenon has been the center of attention for many researchers (Ornstein, 1977; Toban, 1975; Pribram, 1971; White, 1972; Bohm, 1951). There has been little agreement as to

what consciousness is and how to conceptualize it. Ornstein refers to consciousness as bi-modal or hemispheric, originating from the left and right hemispheres of the brain. Each hemisphere controls different functions. The right hemisphere functions in analytic ways, organizing and processing information in a linear manner. The left hemisphere is highly divergent, processing information holistically (Ornstein, 1977). This explanation is inadequate because it limits consciousness to mental processes within the brain and does not take into account human participation and interaction with the environment. William James (1950) explains consciousness as a stream, a flow of perceptions, awareness, sensations, and thoughts within the brain. Carl Jung (1928) was primarily concerned with the unconscious aspects of the human psyche. He felt that consciousness could never express the sum total of human nature. Consciousness is an expansion process, a universal 'reality' that integrates all universal phenomenon. Relativity theory alludes to the nature of consciousness through an energy process (Einstein, 1961). Quantum physics further develops an enlarged conceptualization of consciousness by theorizing that reality is a function of a person's participation with an indefinite number of possibilities within the mind (Toben, 1975; Bohr, 1934). These possibilities are a reflection of the principles and properties of the universe. Such properties include space, time, matter and energy. Consciousness is the sum total of all possible human awareness, perception, thoughts, feelings, and sensations, plus much more. If consciousness is to be adequately conceptualized, it must include reality as we know it plus other 'realities' that we are not ordinarily aware of. Consciousness represents a dynamic process whereby human

beings are not merely observers of the universe, as Newton believed, but actively a part of it (Bohr, 1934). It is possible for consciousness to include more than one reality for a person. For example, paranormal phenomenon such as extrasensory perception is a reality beyond what is possible for the 'average' person to demonstrate. Enhancing a person's reality or consciousness is possible in a counseling atmosphere through meditation, biofeedback, or drugs. Consciousness and the counseling process addresses and recognizes man's higher nature, his spiritual nature. Man's spiritual nature involves him not only with other human beings, but with the environment and the universe of which he is a part. The counseling experience can enhance a client's awareness of higher levels of consciousness and can help a client transcend many of life's problems which become burdensome. Transcendence is what Maslow (1969) refers to as "Theory Z". "Theory Z" extends beyond self-actualization to a state of consciousness which many of the world's greatest people experienced. Such people include Abraham Lincoln, Jesus Christ, Einstein, Muhammad, and Buddha. Transcendence often results in extreme states of mental health (Vaughan & Walsh, 1980). Transcendence is an experience that results in a loss of one's sense of self as well as the feeling that one is able to transcend all time and space completely. Transcendence enables persons to live life more fully in the moment and also allows them to experience greater freedom and autonomy in their lives. People who experience transcendence often are very creative and innovative in all areas of their lives. They find beauty and meaning all around them. The world is a safe and enjoyable place to live. These people are extremely compassionate and caring of others. For these people, life is full of possibilities and unlimited potential for

joy, happiness and fulfillment.

The actualizing model becomes a process of transcending the levels or spectrum of consciousness (Wilber, 1977). Such a model can provide clients with a necessary conceptualization of a process which can help them not merely adjust to environmental circumstances, but to surpass problems. A model of transcendence can assist clients in perceiving problems as less important, less significant than before. The actualizing process is one of growth and change in the totality of one's relationship to the world. Most important, transcendence results in enhanced awareness that allows persons the freedom to broaden their horizons in terms of envisioning a larger, more comprehensive reality, a larger scope of the universe.

Summary

Counseling is a complex process with a number of varying components. These components, arranged together form the nucleus of the counseling experience. The counselor and the client work together to resolve the client's problems. Establishing a counseling relationship is necessary for change to occur. For the client to progress in therapy, it is important to set goals for both the counselor and client. Meeting goals is a primary objective of counseling. There is, however, much more that counseling can provide. Counseling can assist clients in setting transcendent or spiritual goals and attaining optimum mental health.

Man throughout the ages has strived for excellence. A few men and women have left their accomplishments as reminders of the enormous potential in human beings. Counseling can provide the means whereby clients can actualize their potentials to enhance not only their lives

but the lives of others. Nevertheless, counseling is only one step in conceptualizing ways in which clients can transcend the traditional counseling process in order to achieve higher states of consciousness. This process of transcendence is not mere adjustment to societal norms, but exists as the most extreme form of mental health, one free of predetermined behaviors. Maslow's needs hierarchy is a progressive conceptualization beyond counseling that approaches a standard for optimum mental health. Maslow's model lacks an integrating element which is consciousness. Consciousness pervades the universe. It is all that we are and more. Consciousness and transcendence parallel each other because through enhanced consciousness comes transcendence. Transcendence implies going beyond normal functioning toward a deeper realization of each person's personal relationship with the universe. The problem is how to expand upon existing models of self-actualization while at the same time realizing that a theory of consciousness must also be integrated into present models. This expansion of self-actualization has already begun with ongoing studies of consciousness by Wilber (1977), Vaughan (1980), Ornstein (1977), and Pellatier (1978). Research in consciousness has revealed that reality is much more than the information our senses present to us. Paranormal phenomenon is a good example of extrasensory perception beyond 'normal' perception. Consciousness represents more than one reality, more than one possibility or potential within the human organism. Counseling is essentially a process of enhancing and expanding a client's reality. It helps clients confront reality in order to actualize options and discover new behaviors. Transcendence is an awareness process, increasing a client's awareness towards a multitude of opportunities

in the environment. Counseling for transcendence is a process which complements the purposes and goals of Gestalt therapy and results in increased awareness that permits other 'realities' to enter one's world. Counseling for transcendence may be a goal for very few clients, nevertheless, a comprehensive model should be made available to clients as a part of the counseling process. The purpose of this study is to develop a model of transcendence for clients in the process of counseling. The study will attempt to use Maslow's theory of self-actualization to develop an additional model of transcendence. This model will include the concepts of consciousness, counseling, transcendence, and consciousness levels as the essence of the model. The model of transcendence will be developed within a traditional counseling paradigm built upon the theoretical foundations established by Rogers, Perls, Arbuckle, Frankl, and Carkhuff.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

The purpose of this study is to develop a model of transcendence using Maslow's theory of self-actualization as a guide. The model of transcendence will include the concepts, consciousness, transcendence, counseling, and levels of consciousness. These concepts are believed to be necessary for developing the model. Essential to a model of transcendence is a fundamental theoretical counseling foundation upon which to build. That foundation is provided by the humanistic/existential theories established by Rogers, Perls, Arbuckle, Carkhuff, and Frankl. Gestalt therapy, Client-centered therapy, and Logotherapy provide a humanistic/existential framework which places the client in the center of the therapeutic experience.

Humanistic/existential philosophy also believes that counselor characteristics, attitudes, and values are more important than the techniques used in therapy. Through this humanistic/existential framework, a model of transcendence can be developed which also places the client in the center of therapy and highly values counselor attitudes, values, and beliefs about human nature. The transcendence model goes further to include a transpersonal element in counseling. This is the primary reason why Maslow's theory of self-actualization is so useful; it provides a transition between the humanistic/existential theories of Rogers, Perls, Carkhuff, Arbuckle, and Frankl and the transpersonal theories of Vaughan, Walsh, Sutich, Watts, Assagioli, and Jung. Both the humanistic/existential and transpersonal theories place the client in the forefront or center of the counseling process as the

most important change agent. They also regard counselor characteristics, attitudes, values, and beliefs as more important than any techniques which are utilized. Transpersonal theories are different insofar as they emphasize consciousness as a vital force behind change (Vaughan, 1977). Significant change occurs only by changing or enhancing consciousness. Existential theorists concern themselves with clients who experience their being, their existence, and their existential center or core (Bugenthal, 1978). Humanistic therapy focuses on persons becoming more human, more real in their contacts with themselves and others, and discourages hiding behind facades or roles (Rogers, 1961). Transpersonal therapy recognizes that these humanistic/existential needs are necessary for people to live more productively. Transpersonal therapy goes further to include consciousness as a key element in a person's being. Consciousness is a necessary concept in any theory of human nature. It establishes a spiritual base in counseling. This spiritual or transcendent concept is missing in the humanistic/existential theories. Frankl (1965) refers to the transcendent nature of man when he speaks of man's need to discover meaning beyond himself. This "meaning" is less spiritual or transcendent and more objective in nature. Transcendence in this context refers to the spiritual aspect of man. This is essentially what transpersonal means. Transpersonal is transcending or going beyond the physical and psychological dimensions of man toward a higher nature, a spiritual realm or transcendent realm of Being. By extensively relating back to Maslow's model of self-actualization, Maslow was beginning to bridge the gap between self-actualization and a model of transcendence. Roberts (1978) observed this evolution in Maslow's thinking. Maslow

conceptualized peak-experiences and transcendence as an extension of his model of self-actualization. These peak-experiences were different from ordinary consciousness insofar as they included feelings of timelessness, spacelessness, and a loss of self-identity or self-image. The peak-experiencer in these states would no longer have a sense of time or space or a sense of self. The person seemingly has changed consciousness as a result of the peak-experience. In his book Religions, Values, and Peak-Experiences, Maslow (1964) elaborates on the transcendent realm of human nature: "Peak-experiences, as I have defined them for this analysis, are secularized religious or mystical or transcendent experiences, or more precisely, peak-experiences are the raw materials out of which not only religions can be built but also philosophies of any kind" (Maslow, 1964, pg. xii). Maslow discovered that the peak-experience was that phenomenon that many of our great religious founders experienced. The experience resulted in the establishment of many religions today such as Taoism, Christianity, Hinduism, Zen, and Buddhism. Maslow was entering the transpersonal realm of psychology. He proposed the concept of peak-experience for psychological study while at the same time realizing that the peak-experience was primarily a religious, spiritual, mystical, or transcendent phenomenon. In psychological study, the transition between the humanistic/existential schools of thought and the transpersonal is best bridged by Maslow and his theory of transcendence and peak-experiences. This transition is necessary because there are some strong connections and similarities between the humanistic/existential and the transpersonal which cannot and should not be ignored. Without the humanistic/existential base from which to build, any model of

transcendence will have no basis in theory. This includes a theory of human nature and the conditions necessary for counseling. Developing a model of transcendence for clients in counseling is the purpose of this study. The rationale for such a model is the need for a conceptualized process of counseling beyond the humanistic/existential. The existing models for clients are not comprehensive enough and do not include or address the transcendent, spiritual aspects of human nature. A transcendent, spiritual model must be developed to account for and recognize research in the area of transpersonal psychology. Such researchers include Vaughan, Sutich, Wilber, Ornstein, and Walsh. Critical to any model of transcendence is the transpersonal concept of consciousness. Vaughan (1982) believes that the purpose of therapy is to expand consciousness. Expansion of consciousness enables clients to discover and integrate the inner potential of the transpersonal experience. Expansion of consciousness then becomes the overriding concern for transpersonal counselors. For Jung (1933), guiding a client toward individuation is most important. For Assagioli (1965), the realization and attainment of the "Higher Self" is the purpose of counseling. For religious mystics such as Jacob Bohme and St. Teresa of Avila, stepping out of the "cloud of unknowing" represents the ultimate in higher consciousness. For a client in counseling, transcendence becomes a spiritual journey toward a more integrated and expanded life. A model of transcendence can be a guide for a client in the process of counseling. The transpersonal perspective enables clients to opt for spiritual development in the process of counseling. Spiritual development can lead clients in the direction of optimum mental health and well being. The mystic represents the apex of mental health. It is

felt that the mystic has attained a higher level of consciousness . . . a spiritual consciousness. The mystic has tapped a universal, divine source of illumination which results in extreme forms of mental health. Underhill (1911), O'Brien (1969), and White (1972) have examined mysticism and the mystic to better understand what makes the mystical experience so unique. A model of transcendence can assist clients in their spiritual journey and can lead clients in the direction of optimum mental health. Optimum mental health is a practical and attainable goal for all clients involved in the counseling process.

Counseling Theory

An understanding of basic counseling theory becomes necessary in establishing the parameters for a model of transcendence. Without a solid foundation from which to begin, any model has little support in terms of providing important concepts and guidelines for effective therapy. Counseling theory can best be understood by discussing humanistic/existential theory as provided by Rogers, Perls, Frankl, Patterson, and Carkhuff. Carl Rogers provides a good point of entry into a discussion of counseling theory. Client-centered therapy places the client in the center of therapy. Counseling revolves around and focuses upon the client's world and the client's experience. Rogers places special emphasis upon the counseling relationship. Establishing an effective counseling relationship provides the necessary conditions for successful change to occur. The responsibility of the counselor is to provide the necessary facilitative conditions. These facilitative conditions are;

Genuineness: The counselor is real with the client. He is truly himself in

the counseling relationship.

He does not hide behind a role
or put up a facade.

Acceptance: The counselor accepts the client
as he/she is. The counselor has
unconditional positive regard
for the client.

Empathy: The counselor has a deep
understanding of the thoughts
and feelings of the client.

Transparency: The counselor expresses his own
real feelings in therapy. He
shares his feelings with the
client.

(Rogers, 1951, pg. 72)

These facilitative conditions bring out the human side of the counselor. Rogers views techniques as relatively unimportant. What is primarily important are the counselor's attitudes, values, and beliefs regarding human nature. Rogers feels that if counselors establish the facilitative conditions in counseling, then clients will move in positive, growth fulfilling directions. Underlying the client-centered perspective is the view that human nature is essentially good. Given the proper conditions, people will choose to embrace humanistic values (Rogers, 1951). Fritz Perls's Gestalt therapy also values the humanistic, growth potential of people: "We are here to promote the growth process and develop the human potential" (Perls, 1969, pg. 24). Gestalt therapy is an existential approach to counseling, dealing with

the total existence of a person. Its primary focus is to help persons become unified and whole, by guiding clients towards a fuller awareness of their total existence. Awareness is conceived as the natural process of letting the organism take over: "Awareness, per se - by and of itself can be curative. With full awareness of organismic self regulation, you can let the organism take over without interfering, without interrupting. We can rely on the wisdom of the organism" (Perls, 1969, pg. 24). Perl's concept of "organismic self regulation" parallels Roger's concept of "organismic awareness". These concepts describe an intuitive awareness which is a process of trusting one's own intuitive nature. Both Rogers and Perls regard the client as the focus and center of therapy where the counselor values the humanistic/existential nature of man. Other theorists which support the humanistic/existential view of human nature include Dugald Arbuckle. Arbuckle (1972) believes that counseling should help people attain a higher level of individual freedom, dignity, and pride in self. He feels that counseling is determined more by the type of person the counselor is than the techniques he uses. Carkhuff and Berenson reiterate this view. They speak of counseling as being unrelated to a counselor's theoretical orientation and techniques, and that the goal of counseling is to enable man to "accept the awesome freedom and responsibility for action" (Berenson & Carkhuff, 1967, pg. 77). Patterson (1959) places the emphasis in counseling upon attitudes rather than techniques. The effective counselor is himself in counseling, listening to and having concern for the client. For Patterson, counseling is a philosophy, a set of attitudes toward the client. Brammer discusses the three things that encompass counseling theory:

1. Values and goals
2. Nature of Humanity
3. Behavior change

(Brammer, 1977, pg. 15)

Humanistic/Existential theories value a positive belief in human nature, valuing the client as the center or focus of therapy and regarding counselor attitudes, values, and beliefs as a very important determinant of successful counseling.

Victor Frankl's Logotherapy views man in more spiritual or transcendent terms. Frankl (1962) believes that man exists in an existential vacuum and is continually searching for ultimate meaning in life. Only by releasing self-centered interest and attention will he (man) gain an authentic mode of existence. Frankl speaks of true cognition, stating that cognition or consciousness is true cognition only to the extent to which it involves self-transcendence. Self-transcendence is inherently tied to man's search for meaning. For man to be happy, he must discover objective meaning that is detached from the self. Logotherapy's view of man goes beyond self-actualization (Frankl, 1965). Frankl's Logotherapy and Maslow's self-actualization model share a similar thread because both refer to man's ability to obtain optimum goals or ultimate meaning in life. They differ insofar as Maslow emphasizes primary inner-directedness in man's quest for self-actualization while Frankl encourages more of an objective search for meaning in the objective world. Both regard cognition as a fundamental concept in a theory of human nature. Cognition or consciousness has largely been ignored in many theories of counseling. The humanistic/existential theories are primarily value oriented. Most do not

recognize consciousness as very important. Nevertheless, the humanistic/existential theories do provide a solid foundation for counseling. The client is the focus of therapy. Counselor characteristics, attitudes, values and beliefs about human nature are extremely important for successful counseling (Arbuckle, 1975; Carkhuff & Berenson, 1967; Patterson, 1959; Perls, 1969; Rogers, 1951). In order to develop a model of transcendence, consciousness must be addressed and recognized as fundamental to a theory of human nature. Maslow refers to consciousness as cognition. In the process of self-actualization, clients progress from deficiency cognition toward Being cognition (Maslow, 1971). Frankl alludes to consciousness as "true cognition", which extends beyond Maslow's concept of "B cognition". True cognition is conceptualized as transcendent consciousness (Frankl, 1965, pg. 148). Consciousness is regarded in transpersonal psychology as essential toward a theory of human nature. Transpersonal theorists include Vaughan, Walsh, Wilber, and Sutich.

Consciousness

Transpersonal psychology regards consciousness as an essential concept for any theory of man (Vaughan, 1980). Both Frankl (1965) and Maslow (1969) speak of consciousness in terms of cognition. The relation between counseling and consciousness has not been adequately studied by traditional counseling theorists. According to Keutzer: "With a few notable exceptions (Carl Jung and William James) most psychologists have attempted to explain all mental behavior without invoking the concept of a higher order of consciousness" (Keutzer, 1982, pg. 75). Carl Jung (1928) was one of the first to study the human psyche as it relates to consciousness. Jung's contributions in analytic psychotherapy resulted in the formulation of the concept of "collective unconscious". For

Jung, the collective unconscious represents the "totality of all psychic phenomenon that lack the quality of consciousness. It is the receptacle of all lost memories, and of all contents that are yet too feeble to become conscious. Consciousness is a mere record image of the whole man" (Jung, 1928, pg. 149). William James (1950) conceives of consciousness as a "stream" which consisted of thoughts, perceptions, sensations, and feelings. James feels that man is capable of attaining mystical consciousness. Jean Piaget's research in cognitive development provides insight into the nature and necessity of consciousness:

"Consciousness can not be left out of account since it is the very basis of the formal systems on which our comprehension of matter depends" (Piaget, 1971, pg. 62). Von Weizsacker (1981) concurs with Piaget by simply referring to matter as consciousness and consciousness as matter. Einstein (1961) reduces all matter in the universe to an energy process. Energy is vibration. Consciousness, then, is merely an energy process of vibrating waves of energy throughout the universe. In 1934, Niels Bohr proposed the quantum theory of physics. Briefly, quantum theory simply implies that each human being is more than a mere observer of universal physical events. Each person is a participant in the universe, creating an infinite number of possibilities. Mishlove (1975) refers to quantum physics by stating that all human actions count in the universe. Each person changes the universe through his or her own actions as participants in the universe. Further insights into consciousness are provided by Toban in his research of consciousness and physics:

Consciousness is the totality beyond space-time,
what may in essence be the real 'I'. We have

come to know that consciousness and energy are one; that all of space-time is constructed by consciousness; that our normal perception of reality is a composite of an indefinite number of universes in which we coexist; and that what we perceive as ourselves is only the localized projection of the totality of our true selves.

(Toban, 1975, pg. 11)

In this sense, every person creates his or her own individual realities. Reality is grounded in consciousness. According to Talbot, as a result of the new physics, there is no physical world 'out there'. Consciousness creates everything (Talbot, 1980). Consciousness, then, can be conceptualized as an energy process, wherein humanity is not merely an observer of universal phenomenon, but rather an active participant (Bohr, 1934). A person's consciousness creates his or her own reality. This 'reality' simultaneously creates an indefinite number of other realities or universes (Toben, 1975). In collaboration with Keutzer and Vaughan, consciousness is essential in any theory of human nature because without it there can be no explanation for human motivation and behavior. For centuries many traditional Eastern religions have understood the role consciousness plays in reality and change. Physics and religion are not as distant as they may seem. Talbot (1980) implies that the new physics offers us a scientific basis for religion. Allen (1977) likens consciousness to the spiritual dimension of the universe. Capra has studied the connections between the new physics and Eastern religions.

He makes some interesting parallels between the two:

The basic elements of the Eastern world view are also those of the world view emerging from modern physics. They are intended to suggest that Eastern thought and more generally, mystical thought provide a consistent and relevant philosophical background to the theories of contemporary science; a conception of the world in which man's scientific discoveries can be in perfect harmony with his spiritual aims and religious beliefs.

(Capra, 1975, pg. 25)

Religions such as Hinduism, Buddhism, Taoism, and Zen directly propose that by heightening consciousness, one can transcend ordinary reality and perceive the world differently. This heightened consciousness is what Maslow terms the "peak-experience". The peak-experience is primarily a religious or spiritual phenomenon which can be studied scientifically (Maslow, 1964). Heightened consciousness and the levels of consciousness have been studied in the context of transcendent experiences by such transpersonal authors as Wilber, Vaughan, and Bateson. These theorists propose that consciousness exists across levels. This is similar to Maslow's needs hierarchy. Consciousness begins at the lower levels and progresses hierarchically to higher levels. Wilber has developed a model of the spectrum of consciousness which identifies three basic levels of consciousness:

- 1) The Ego Level
- 2) The Existential Level

3) The Level of Mind

The ego level is that band of consciousness that comprises our role, our picture of ourselves, our self-image. The second major level, the Existential Level, involves our total organism . . . our basic sense of existence, of being. The third basic level, here called Mind, is commonly termed mystical consciousness, and it entails the sensation that you are fundamentally one with the universe. So where the Ego Level includes the mind, and the Existential Level includes both the mind and the body, the Level of Mind includes the mind, and the body and the rest of the universe.

(Wilber, 1977, pg. 20)

Wilber's three levels of consciousness are all inclusive. Each lower level is included in a higher level.

Bateson refers to the levels of consciousness as learning levels. His model progresses from Learning 1 upwards to Learning 4. Learning 1 is basic stimulus-response learning or conditioning. Learning 2 is merely a higher form of Learning 1 which essentially involves learning how to learn: "A phenomenon of transference in Freudian terms" (Bateson, 1972, pg. 300). Learning 3 is rare in human beings. It is learning which detaches itself from cultural norms and often involves a reorientation of character which may be obtained through psychotherapy or religious conversion. Learning 3 can be compared to Wilber's level of Mind, a cosmic or universal consciousness. Learning 4 probably does

not occur in any living adult organism on this earth and can be regarded as a level of consciousness beyond mystical consciousness (Bateson, 1972). An Eastern conceptualization of consciousness has been formulated by Swami Rama in Yoga Psychology. Swami Rama refers to the levels of consciousness as "chakras". Each chakra coincides with a various part of the body. The root chakra is situated in the anal area and represents the lowest level of consciousness. The root chakra is characterized as a consciousness of fear and paranoia. The genital chakra, located in the genital area is consciousness of sensuality and sexuality. The solar plexus chakra, situated in the abdomen area, is consciousness of domination and submission. The heart chakra, located in the area of the heart, is consciousness of emotion and empathy. The throat chakra, situated in the throat area, is consciousness of nurturance and creativity. The sixth chakra, or third eye, is located in the middle of the forehead and is the center of intuitive knowledge. The highest chakra, located at the crown of the head, is the Crown chakra and is the highest state of consciousness (Swami Rama, 1976, pg. 38). Robert Assagioli theorized 7 levels of consciousness:

1. Lower Unconscious

Elementary psychological activities which control functions of the body. Physiological functions. Various pathological manifestations such as phobias, obsessions, and delusions.

2. Middle Unconscious

Simple waking consciousness.

3. The Super Conscious or Higher Unconscious

Higher intuitions, artistic, creative endeavors.

4. The Field of Consciousness
Flow of sensations, images, thoughts, feelings, desires and impulses of which we are aware.
5. The Conscious Self or "I"
Pure self-awareness,
self-consciousness.
6. The Higher Self
Awareness of loss of self,
selflessness or ego loss.
7. The Collective Unconscious
Spiritual self, universal, or cosmic
consciousness.

(Assagioli, 1965, pg. 16)

The levels of consciousness may be referred to in existential terms as levels of Being. They represent a hierarchical view of the potential of human consciousness. Transpersonal psychology emphasizes the importance of consciousness for the client in counseling. Vaughan and Sutich regard consciousness change as crucial for effective counseling (Vaughan, 1977; Sutich, 1973) Maslow and Rogers begin to formulate a concept of the transpersonal in their work. Maslow's contribution in the area of transcendence and the peak-experience extends his model of self-actualization. Roger's formative tendency provides insight into a spiritual view of man which had previously been missing in traditional counseling theory (Maslow, 1969; Rogers, 1978). These two theories (the peak-experience and the formative tendency) are a link between traditional counseling theory and transpersonal theory. Underlying this transition is the concept of consciousness which is necessary for

developing a model of transcendence.

The Meta Process

The meta process focuses primarily upon an expanded view of human nature which accounts for the spiritual being of man. Researchers in consciousness allude to higher levels of consciousness (Assagioli, 1965; Bateson, 1972; Swami Rama, 1976; Wilber, 1977). The natural progression is from lower levels of consciousness (physiological, self-identity) towards higher levels (intuition, spirit). Explanations of consciousness make room for indefinite possibilities within the human psyche. Physics has determined that consciousness is more than mental processes within the brain. Consciousness creates our reality and allows for other realities or universes (to exist as well) (Toban, 1975). Transpersonal counseling believes that the concept of consciousness needs to be included in a theory of human nature. Keutzer (1982) suggests that psychology invoke the concept of a higher order of consciousness. Traditional counseling theory has ignored the concept of consciousness in formulating a theory of human nature and a theory of counseling. Carl Rogers (1951) was one of the first theorists to develop a theoretical foundation for counseling. Early in his career, he had not directly alluded to consciousness as a fundamental element of human nature. He has recently extended his conceptualization of the human potential by introducing what he terms the formative tendency:

It is hypothesized that there is a formative directional tendency in the universe which can be traced and observed in steller space, in crystals, in micro organisms, in organic life, in human beings. This is an evolutionary

tendency toward greater order, greater interrelatedness, greater complexity. In humankind it extends from a single cell origin to complex organic functioning, to an awareness and sensing below the level of consciousness, to a conscious awareness of the unity of the cosmic system including people.

(Rogers, 1978, pg. 26)

The formative tendency is an organism's own natural ability to merge with and integrate a universal system and evolves into a process of letting go of rational control of the organism. Rogers is suggesting the existence of a transcendent or spiritual aspect of man beyond humanistic-existential theory. Maslow provides further insight into the spiritual nature of man through his studies of the peak-experience and transcendence. The evolution of Maslovian thought into the transpersonal realm had been anticipated by Roberts. Roberts (1978) believes Maslow was beginning to extend his model of self-actualization toward a model of transcendence. As it happened, Maslow formulated a definition of transcendence and characterized transcendence as it related to the peak-experience: "Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating as ends rather than as means, to oneself, and to nature, and to the cosmos" (Maslow, 1969, pg. 66). Maslow elaborates on the various meanings of transcendence:

Transcendence as loss of self-consciousness, self-awareness.
Transcendence of time.

Transcendence of culture.
 Transcendence of one's past.
 Transcendence of ego, self and selfishness.
 Transcendence as mystical experience.
 Transcendence of death, pain, sickness and evil.
 Transcendence of the lower needs of self.
 Transcendence of basic needs.
 Transcendence of the selfish self.
 Transcendence of the opinions of others.
 Transcendence of one's own weaknesses and dependency.
 Transcendence of the present situation.
 Transcendence of dichotomies and polarities.
 Transcendence of the D-realm into the B-realm.
 Transcendence of one's own will in favor of the spirit.
 Transcendence of predetermined human limits.
 Transcendence of humanness.
 Transcendence as living in the Being realm.
 Transcendence as non involvement, non-caring objectivity.
 Transcending the split between facts and values.
 Transcendence of negative.
 Transcendence of space.
 Transcendence of individual differences.
 Transcendence of personal beliefs.

(Maslow, 1969, pgs. 56-65)

The peak-experiencer is one who has even transcended self-actualization. Maslow likens the transcendent peak-experience to a "core religious experience". These religious experiences may aptly be

called mystical illuminations, revelations or peak-experiences (Maslow, 1969). Transcendence is a spiritual state of being which may properly be termed 'a higher state of consciousness'. Transpersonal therapy is primarily concerned with the spiritual development of man: "One of the underlying assumptions of transpersonal psychotherapy is that each human being has impulses toward spiritual growth, the capacity for growing and learning throughout life, and that this process can be facilitated and enhanced by psychotherapy. In this respect, it has much in common with growth oriented humanistic approaches such as client-centered therapy, but goes beyond them in affirming the potentiality for self-transcendence beyond self-actualization" (Vaughan, 1977, pg. 70). Counseling for transcendence is possible within a traditional counseling paradigm. The spiritual development of the client is the goal.

Transpersonal Psychology

Maslow's perspective on human nature helps lay the groundwork for establishing the foundation for transpersonal psychology. Through his studies of transcendence, he took psychology out of the realm of ego involvement into a spiritual quest for transcendence. When Maslow speaks of the peak-experiencer, he is referring to those few people who have found it of the utmost importance to discover a spiritual path, a path that can lead one to a more fulfilling, satisfying life. Spiritual development is not necessarily an easy route although one which can prove to be very rewarding. Transpersonal psychology as a recognized school of thought has emerged only recently. Though there were very significant contributions made in the area by Jung and James, transpersonal psychology had not been nearly as influential as it is today. The emergence in 1969 of the Journal of Transpersonal Psychology

provided the means for scientific analysis of transpersonal phenomenon and the opportunity for those interested in the transpersonal perspective to discuss issues relating to the study of the transpersonal. At the forefront of the transpersonal movement was Anthony Sutich. Sutich established the initial guidelines for transpersonal psychology as well as transpersonal therapy. The major assumptions that underlie the transpersonal orientation are as follows:

1. Impulses towards an ultimate state are continuous in every person.
2. Full awareness of these impulses is not necessarily present at any given time.
3. The realization of an ultimate state is essentially dependent on direct practice related to a "path" and on conditions suitable to the individual concerned.
4. Every individual has the right to freely choose his or her own path.
5. Every individual has the right to change from one personal path to another if, and whenever, he so desires.

Sutich further expands upon a definition of Transpersonal therapy:

"Transpersonal therapy is concerned with the psychological processes related to the realization (i.e. making real) of such states as "illumination", "mystical union", "transcendence", "cosmic unity" etc." (Sutich, 1973, pgs. 2-3). Sutich, by creating the definitions, assumptions, and guidelines for transpersonal psychology and psychotherapy, provides a means whereby counselors, therapists, and

clients may have a clear understanding of the purposes and goals of therapy. Sutich further expands on the requirements for functioning as a transpersonal counselor:

The therapist or counselor;

1. Is on his or her own spiritual or transpersonal path.
2. Accepts the right of any person he or she is working with to pursue his or her own path and to change to another if he or she so desires.
3. Has a commitment to the principle that all human beings have continuous impulses towards emotional growth and ultimate states and that the chief responsibility of a transpersonal therapist is to function in the best way he knows how, to help in the realization of emotional growth as well as ultimate states.
4. Has reasonable knowledge, among other psychological principles, of the role of mechanisms of self deception throughout the life cycle, including their function in himself.
5. Accepts all individuals as having impulses towards ultimate states whether or not they are on a personal path. More specifically, this means working with

individuals as much as possible through techniques and forms of relating that are directly relevant to their current state.

(Sutich, 1973, pgs. 4-5)

Francis Vaughan, a leading expert in transpersonal psychology, defines transpersonal psychology in terms of "expanding psychological inquiry into the spiritual dimension of person's lives" (Vaughan, 1977, pg. 80). The transpersonal perspective acknowledges the importance of bringing about a balance of the inner and outer experience of awareness. As such, in the spiritual realm, transpersonal psychology becomes the psychology of spiritual development (Vaughan, 1982). Vaughan also discusses transpersonal psychology and how consciousness is both the instrument of work and the instrument of change:

In the therapeutic relationship, consciousness itself is both the object and instrument of change. The state of consciousness of the therapist is therefore of crucial importance in determining the outcome of the work. Consciousness itself becomes the instrument of work . . . Transpersonal psychotherapy could also be described more simply as a process of clearing the mind and expanding consciousness.

(Vaughan, 1982, pgs. 78-79)

The transpersonal theoretical framework for counseling does not deviate from traditional counseling theory but merely recognizes consciousness as crucial to the process. Roberto Assagioli has developed a

transpersonally oriented therapy called Psychosynthesis. The central purpose of Psychosynthesis is the "harmonization and integration in one functioning whole, all the qualities and functions of the individual. These qualities and functions must be aimed at and actively fostered" (Assagioli, 1965, pg. 7). Psychosynthesis helps clients to attain their "Higher Self". This "Higher Self", as illustrated in figure 2, represents the integration of all latent potentialities and coincides with the spiritual self or transcendent self:

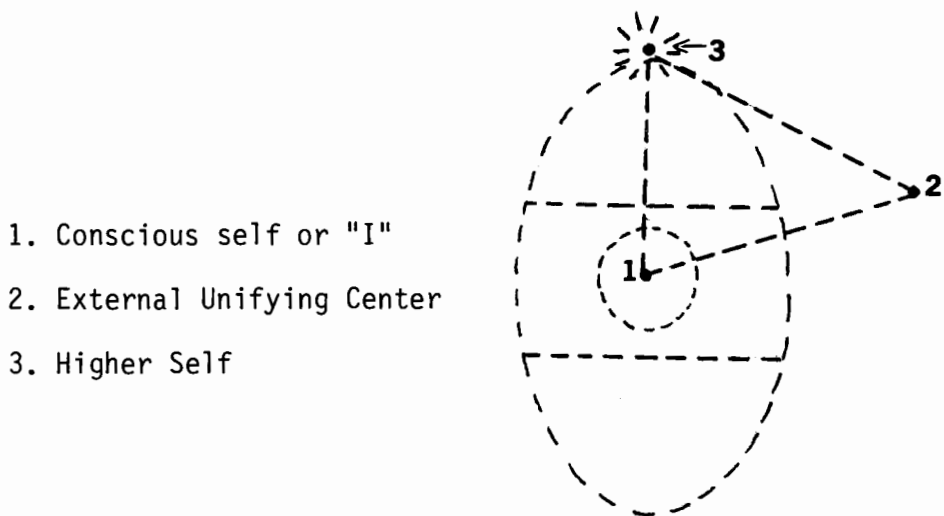


Figure 2. Assagioli's Higher Self Model.

In reaching for the "Higher Self", clients become increasingly detached from self-centeredness and approach higher states of consciousness. In addition to Psychosynthesis, there are a number of transpersonal approaches that clients can choose in order to attain "illumination" or higher states of consciousness. Boorstein has examined many Eastern therapeutic approaches that are transpersonal in nature. These approaches include Transcendental Meditation, Sufism, Buddhism, and Zen. There are also a number of Western therapies which can help clients in their spiritual quest. Such therapies include Gestalt therapy, Logotherapy, Analytic

Psychotherapy, Biofeedback and Hypnotherapy. (Boorstein, 1980) The transpersonal counselor can utilize a wide variety of techniques which help clients toward the goal of enhanced consciousness. For Alan Watts, the goal of any therapy should be liberation. All ways of liberation, whether they be grounded in Eastern philosophy or Western psychology proclaim that our egocentric consciousness is limited. Liberation is a means toward transcending a fragile and delusive ego (Watts, 1961). Watts continues to speak of the pitfalls of depending on our ego and the need to transcend it:

From the standpoint of genuine liberation there are no inferior people. Because the ego never actually exists, those who are most captivated by its illusion are still playing. The most outright contradictions, the most firm assertions that the game is serious, the most absurd attempts to command spontaneity, and the most involved vicious circles can never be anything but extremely 'far out' forms of play.

(Watts, 1961, pgs. 194-195)

Watts brings up a very important point. Persons are deceiving themselves if they believe that their ego is strong enough to sustain them. Ego does not exist except as creations of the mind. Those few who have managed to "crack the cosmic egg" (Pearce, 1972) and attain ultimate liberation have cleared their minds of all self-centeredness. Those who have experienced that "mystical illumination" are able to tap a divine source. The mystic's experience is a result of transcending

ego, culture, time, and space. The mystic and his experience is well documented by Underhill, O'Brien, Woods, Furse, and White. The mystic represents the highest form of consciousness possible. The mystic has arrived from his journey to spiritual unity. He is a model for what is humanly possible in a transpersonal sense.

The Mystic and Mysticism

Vaughan, Sutich, Watts and Boorstein provide an outline for clients in their spiritual journey. Consciousness is seen as both an instrument of work and an instrument of change (Vaughan, 1982). Goals for the transpersonalist counselor become less and less important:

Striving for any particular goal is contrary to the basic assumption that, given the opportunity, the inner wisdom of the organism will emerge as an integrating healing force or energy which can be trusted. Transpersonal therapy has drawn from the ancient wisdom of the East to guide it's steps. The mystical teachings realize that the source of wisdom is within us.

(Vaughan, 1977, pg. 72)

The mystic has tapped this wisdom and freely lives life unencumbered. Mysticism is not necessarily a religious phenomenon. Underhill has studied mysticism and characterizes it as such: (1) Non-individualistic, implying the abolition of individuality; and (2) Movement of the heart, seeking to transcend the limitations of the individual and to surrender itself to ultimate Reality (Underhill, 1911, pgs. 71-72). Underhill goes on to say that mysticism, in it's purest

form is the science of ultimates, of union with the Absolute (Underhill, 1911). Smith characterizes mysticism as "an attitude of mind which seeks to transcend reason and to attain to direct experience of God" (Smith, 1977, pg. 20). Furse briefly defines mysticism as the "recovery of immediacy" (Furse, 1977, pg. 14). She characterizes mysticism as a process of separation from the ego, from an individual identity, and recovery of an ultimate reality. In practice mysticism is a discipline of ultimate passivity - - union, peace, enlightenment (Furse, 1977). For O'Brien, the mystical experience has three elements: (1) The object confronted in mystic experience is thought by the mystic to be somehow ultimate; (2) The manner of confrontation is immediate, and direct; and (3) The confrontation is always different from the familiar exercise of either sense perception or of reasoning (O'Brien, 1969, pgs. 5-6). A few key elements stand out in the mystic experience. The mystical experience is always direct and immediate, requiring no intellectual reasoning and is drawn towards an ultimate reality which is primarily a spontaneous experience. The mystic is best understood through his or her writings. Mystical works are of a spiritual nature, almost always referring to God or a divine being. O'Brien provides insight into mysticism by directly referring to the mystical writings of Plotinus, Pseudo-Dionysius, Sufi, Molinos, and Lao Tzu. Excerpts are given below by O'Brien (1969) to illustrate the essence of mysticism: Plotinus regards knowledge as useless and suggests transcending it:

The chief difficulty is this Awareness of
The One comes to us neither by knowing nor
by the pure thought which discovers the other
intelligible things, but by a presence

transcending knowledge . . . Therefore we
 must go beyond knowledge and hold to unity.
 We must renounce knowing and knowable.

(O'Brien, 1964, pg. 19)

Pseudo-Dionysius implies leaving the body and travelling to a place
 beyond:

By the ceaseless and limitless going out of
 yourself and out of all things else you will
 be led in utter pureness, rejecting all and
 released from all, aloft to the feeling fourth,
 beyond all being, of the divine dark.

(O'Brien, 1964, pg. 79)

From the writings of the Sufi discipline. This becomes an integration
 of One with the All:

I am war and peace, battle field and victory;
 the town and it's besiegers, the stormers and
 the wall.

(O'Brien, 1964, pg. 109)

Molinos - This is a discourse on the necessity of inactivity:

The faculties (of the soul) must be annihilated:
 This is "the interior life". Natural activity
 is the enemy of grace and an impediment to the
 workings of God and genuine perfection because
 God wishes to work "in us without us."

(O'Brien, 1964, pg. 304)

Lao Tzu exposes the virtue of the void:

But the use of the house

Will depend on the space
In the walls that is void.

So advantage is had
From whatever is there;
But usefulness rises
From whatever is not.

(O'Brien, 1964, pg. 317)

The mystic is often regarded either as a model of mental health or as extremely psychotic (White, 1972). Needless to say, the mystic has attained a level of consciousness which most persons never experience. In developing a model of transcendence, it is important to have represented those who have arrived. The mystic can be said to have touched a divine source, a spiritual union with the Absolute. This Absolute is a spiritual union which Bucke calls "Cosmic Consciousness" (Bucke, 1960). Walker refers to the mystical level of consciousness as a "Supra-conscious state" (Walker, 1964, pg. 14). In transpersonal terms, the mystic has successfully transcended the boundaries of ego, culture, time, and space and attained optimum mental health. The spiritual dimension of man will always be a strong force. Psychology needs to recognize the importance of spiritual development in clients. As Vaughan points out: "Essential human nature is divine" (Vaughan, 1977, pg. 81)

Summary

Counseling for transcendence inherently recognizes the spiritual or higher nature of man. Traditional counseling theory can provide a fundamental basis for a model of transcendence. Counseling theory

established by such authors as Rogers, Perls, Frankl, Patterson, and Carkhuff, provides a solid conceptualization of the counseling process. The client is the focus of therapy, the center of attention. Successful counseling hinges on counselor characteristics, attitudes, values, and beliefs about the nature of humanity. Techniques are of secondary importance. Humanistic/existential theory makes it possible for clients to actualize their potential. There is, however, a very important concept which is overlooked by most humanistic/existential theorists. That concept is consciousness. Consciousness creates our reality. As physics theory has implied, everyone participates in an indefinite number of realities (Bohr, 1934). Consciousness creates our reality because consciousness is matter and matter is consciousness (Von Weizsacker, 1981). Consciousness pervades the universe and is the ground of all reality. Consciousness exists across levels (Wilber, 1977; Bateson, 1972; Swami Rama, 1978). Transcending the levels of consciousness results in higher forms of consciousness. The highest forms being the transcendent or spiritual levels. Maslow provides a convenient characterization of transcendence in terms of how it relates to the peak-experience. The peak-experience is that mystical illumination of which religions are founded (Maslow, 1969). Transcendence is a spiritual consciousness which transpersonal psychology values. Transpersonal approaches to counseling emphasize the importance of consciousness for effective therapy. Transpersonal psychologists such as Sutich, Vaughan, Wilber, and Assagioli have developed definitions of and guidelines for transpersonal therapists and counselors. Inherent in the transpersonal approach is the value of consciousness. Consciousness is the object and instrument of change and

the instrument of work (Vaughan, 1977). The purpose of transpersonal therapy is to assist clients in their spiritual quest. This spiritual quest becomes a process of discovering the latent spiritual and transcendent possibilities within each person. The mystic represents a model of optimum mental health. He or she is one who has reached the higher levels of consciousness, the spiritual levels of consciousness. Mystics are able to transcend ordinary consciousness in the process of tapping a divine source of illumination. They live in what may be called the "cloud of unknowing" (O'Brien, 1964, pg. 205). Transcendence represents increased potential for achieving higher, spiritual values. Such values include compassion, discovery of beauty and truth, and decreasing dependence on the self. A model of transcendence highly values the spiritual, transcendent nature of man and believes that "human nature is essentially divine" (Vaughan, 1977, pg 81).

CHAPTER THREE

DEVELOPMENT OF A TRANSCENDENT MODEL FOR COUNSELING

Introduction

Developing a model of transcendence specifically involves clients who have the desire to satisfy spiritual, transcendent needs. Nevertheless, the model must also relate and apply even in indirect ways to clients who do not particularly desire or need to advance into the spiritual realm of development. The model provides the opportunity to conceptualize a process of counseling which takes into consideration the spiritual, transcendent aspect of Being. The model of transcendence in no way proposes that all persons should aspire for spiritual values, but does propose that the counseling process can integrate a transcendent model as a part of the theoretical foundation of counseling. There need be no alterations or changes in the basic theory of counseling. There merely needs to be an addition of concepts. The additional concepts are consciousness, levels of consciousness, and transcendence. These concepts are viewed as necessary in the development of a model of transcendence. Transpersonal psychology is the study of the transcendent nature of man, the spiritual man, that establishes basic conceptual and therapeutic guidelines for counselors who desire to incorporate the transpersonal into counseling. Counselor characteristics, attitudes, values, and beliefs about human nature are most important for successful counseling. Change is a result of a client's involvement in counseling. Transpersonal therapy utilizes a wide variety of techniques to assist the client. These include, but are not restricted, to such techniques such as meditation, yoga, breathing exercises, and other contemplative methods. The primary aim of

counseling for transcendence is to transcend the problems and troubles that plague clients. This involves moving beyond or transcending ordinary sense dimensions of time and space. Counseling for transcendence also involves letting go of self-centeredness and ego. Consciousness becomes the means whereby persons can transcend ordinary reality into a spiritual realm. The spiritual realm involves higher consciousness. Persons who attain higher consciousness are better able to unite themselves with universal values. Maslow refers to spiritual values as "B values" or Being values. They include being receptive to Beauty and Goodness and perceiving the world in a more Compassionate way. This study recognizes the need for a model of transcendence. Such a model is needed because counseling theory, as it now exists, does not address adequately the spiritual needs of clients. It is an appropriate time for counseling to include and serve the the spiritual needs of clients. Studies in transpersonal therapy, consciousness, physics, Eastern religions and humanistic/existential theory has provided the essence whereby a model of transcendence can be developed. Hopefully such a model can provide clients and counselors an organized system for reference.

The Model of Transcendence

A model of transcendence for clients and counselors in the process of counseling must necessarily include the concepts of:

(1) Consciousness; (2) Counseling Process; (3) Transcendence; and (4) Levels of Consciousness. These concepts are the essence of the transcendence model. The model recognizes and acknowledges the spiritual nature of man. For clients who prefer to work on their own spiritual development, the model can be a very useful and practical

guide in their journey.

The first concept, consciousness, is illustrated in a hierarchical fashion, along a vertical continuum (See figure 3). Figure 3 also illustrates the second concept, counseling, which refers to the process of counseling which includes the counselor, and a client and counseling goals. The third concept, transcendence, is spiritual development or ascension upwards along consciousness and horizontally across the counseling process. The fourth concept includes the levels of consciousness. The first level is humanistic/existential consciousness. The second level is transpersonal consciousness and the third level is mystic consciousness. The model of transcendence illustrates a process whereby clients, in the process of counseling, quite naturally transcend or move through stages or levels of growth as a result of identifying particular needs that need to be satisfied. In the process of satisfying specific needs, the counselor and the client determine counseling goals. Humanistic/existential goals are referred to as "goals". Transpersonal and mystical goals are referred to as "meta goals" or higher goals. Meta goals address higher, spritual needs of a client. The following figure illustrates the model of transcendence (See figure 3).

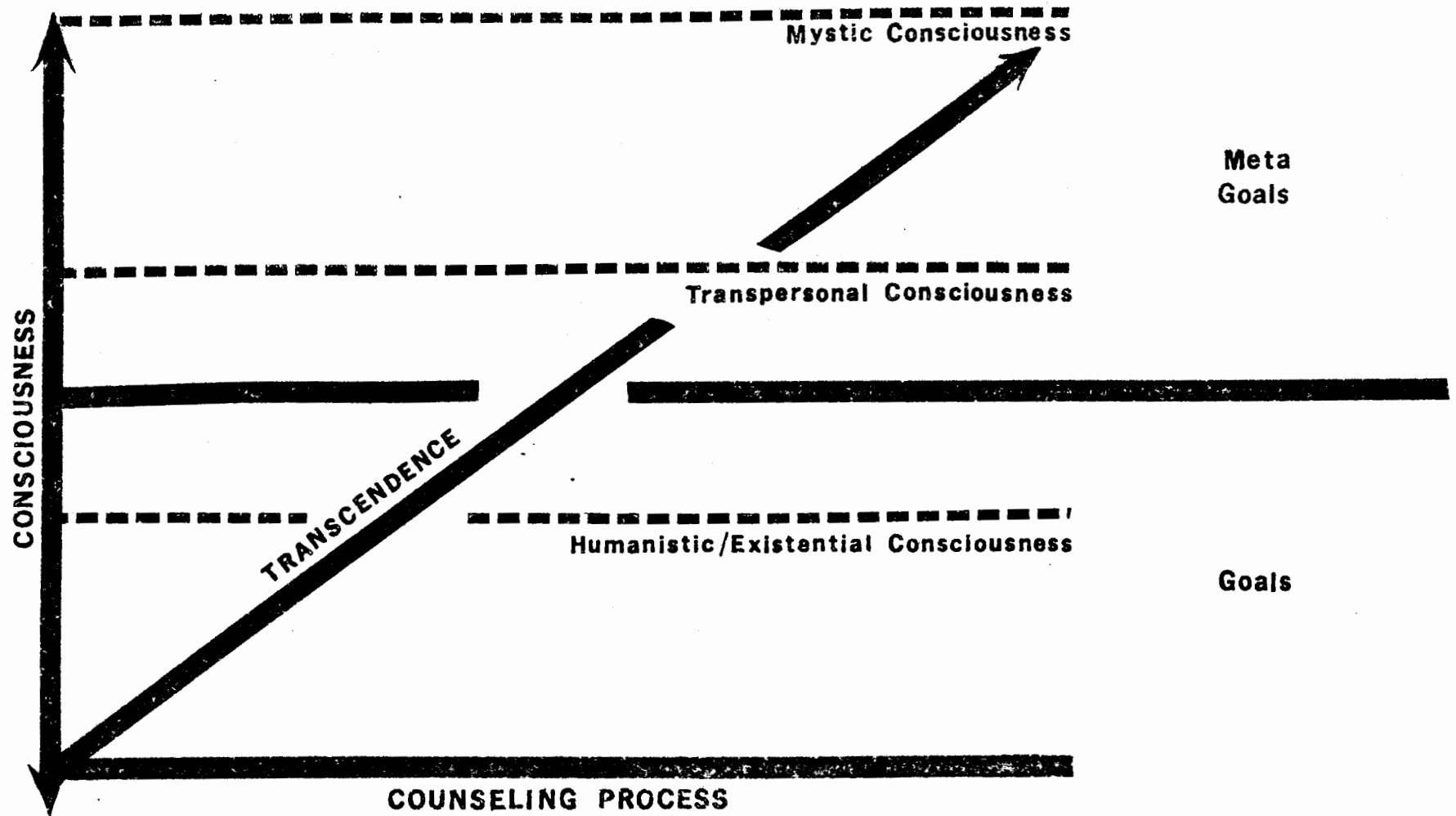


Figure 3. The Model of Transcendence

The transcendent process is inevitably one of enhancing consciousness to meet or satisfy needs. The model also points out that counseling is not merely an experience which is one dimensional. Counseling is a structured process over time. This structure defines the characteristics, conditions, and procedures of counseling. Structure establishes a mutual understanding between the counselor and client concerning the parameters of counseling. Counseling is also a process of consciousness change. Consciousness actually creates our reality. Counseling, then, is ideally a process of changing clients reality. The model of transcendence illustrates that there are levels beyond the humanistic/existential level which address the spiritual needs of clients. The model recognizes that consciousness exists below the humanistic/existential level but is limited to the three levels of consciousness outlined (humanistic/existential consciousness, transpersonal consciousness and mystical consciousness). The model of transcendence also implies that there is consciousness beyond the mystical level although the characteristics of consciousness beyond the mystical are unknown. The goals of counseling at each level are different. As clients transcend that levels of consciousness in counseling, goals become more abstract and spiritual in nature. These spiritual goals are referred as meta goals. Clients in the process of counseling have the freedom to decide whether or not they desire to work on their own spiritual development. As Sutich has stated, counselors who work in the transpersonal or transcendent realm recognize that all persons have impulses toward emotional growth and ultimate states (Sutich 1973). The model of transcendence provide clients the opportunity to conceptualize a spiritual or transcendent process within a

a traditional counseling process. This process not only involves a client's progress in counseling, but also requires significant change or enhancement of the client's consciousness. Significant change in client behavior, attitudes, beliefs or values inevitably involves a change of consciousness. The model of transcendence merely reiterates the belief that by transcending the levels of consciousness, clients are better able to perceive their problems, situations, and circumstances differently than before. In Maslow's studies of transcendence, peak-experiencers are reoriented in their beliefs about life (Maslow, 1964). The mystic perceives and experiences life differently than ordinary human beings. He or she values ultimate union with a divine presence beyond this world. Mystics orient their lives around the divine experience. The peak-experiencer and the mystic still have problems and troubles in life. Nevertheless, they often regard problems as less important and relatively insignificant compared to their experience of consciousness. Research in consciousness verifies the mystic experience. Consciousness enables persons to perceive different realities, different spheres of existence. The spiritual journey is this very process of tapping other realities, transcendent realities not available to ordinary human beings. The transcendence model has implications for the practice of counseling in terms of utilizing basic counseling theory and practice for the purposes of assisting client's growth in the spiritual realm. There may not be many clients who opt for spiritual guidance in counseling. For those who do, the model of transcendence can serve as a reference for counselors and clients in conceptualizing a transcendent process within counseling. It does not attempt to establish rules, guidelines, standards or techniques for

counselors who feel it necessary to work in the transpersonal realm. The model of transcendence does not attempt to replace other models or theories which may exist in the areas of counseling, psychotherapy or psychology but merely attempts to add to and hopefully enhance research in the area of transpersonal psychology, consciousness, transcendence and religion. Further research in these areas is necessary to more fully incorporate spiritual, transpersonal techniques into counseling. Research in the transcendent aspects of human nature can only enhance a client's experience in counseling.

The model of transcendence includes the concepts, consciousness, counseling process, transcendence, and levels of consciousness. Taken together, these conceptual elements form the nucleus of the model of transcendence and provide a useful, and practical conceptual guide to both counselors and clients involved in counseling. The model is concerned with a client's spiritual growth through enhanced consciousness. This spiritual growth can be facilitated within a traditional counseling atmosphere. A model of transcendence can be a guide for clients in the process of counseling. The transpersonal perspective enables clients to opt for spiritual development in the process of counseling. Spiritual development can lead clients in the direction of optimum mental health and well being. The mystic represents the apex of mental health. The mystic has attained higher levels of consciousness, spiritual consciousness. The mystic has tapped a universal divine source of illumination which results in extreme forms of mental health. Underhill, O'Brien, Furse, and White have examined mysticism and the mystic to better understand what makes the mystical experience so unique. A model of transcendence can assist clients in

their spiritual journey, and furthermore a spiritual journey can lead clients in the direction of optimum mental health. Optimum mental health is a practical and attainable goal for any client involved in the counseling process. Further research in transcendence, mysticism, consciousness and counseling is necessary for a better understanding of how the spiritual aspects of human nature can be incorporated into traditional counseling theory. A clearer understanding of the spiritual nature of man is necessary for those clients who have a need for spiritual guidance.

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