

Review Article

SPIRITUAL DEVELOPMENT: HAN F. DE WIT'S AND STANISLAV GROF'S DIFFERING APPROACHES

by K. Helmut Reich

The Spiritual Path: An Introduction to the Psychology of the Spiritual Traditions. By HAN F. DE WIT (trans. from the Dutch by H. Jansen and L. Hofland-Jansen). Pittsburgh, Pa.: Duquesne Univ. Press, 1999. xv + 312 pages. \$21.95 (paper).

Psychology of the Future. Lessons from Modern Consciousness Research. By STANISLAV GROF. Albany: State Univ. of New York Press, 2000. xxvi + 345 pages. \$19.95 (paper).

Abstract. For both Han F. de Wit and Stanislav Grof, spirituality constitutes an essential part of humaneness; a life built on materialism is deemed an impoverished life. For de Wit, spirituality yields courage, compassion, joy, clarity of mind, and consequently wisdom. For Grof, personal spiritual experiences gained during altered states of consciousness are of central interest. After defining spirituality, these views, built on long-term personal experiences of the authors and those of others, are explicated in detail. Both authors describe their respective approaches to spiritual development. In either approach, third-person knowledge and judgments (e.g., on humanness) have to be supplemented by first-person knowledge and judgments arrived at appropriately (e.g., on humaneness).

Keywords: consciousness; development; first-person knowledge; Stanislav Grof; spirituality; third-person knowledge; Han F. de Wit.

K. Helmut Reich is Professor at the School of Consciousness Studies and Sacred Traditions at the Senior University International, headquartered at Evanston, Wyoming, and Richmond, British Columbia. He is also a Senior Research Fellow at the School of Education, University of Fribourg, Switzerland. For twenty-eight years he was a physicist at CERN in Geneva, Switzerland. His mailing address is Departement Erziehungswissenschaften, Rue de Faucigny 2, CH-1700 Fribourg, Switzerland. His e-mail address is Helmut.Reich@unifr.ch, and his home page <http://www.unifr.ch/pedg/staff/~Reich.html>.

[*Zygon*, vol. 36, no. 3 (September 2001).]

© 2001 by the Joint Publication Board of *Zygon*. ISSN 0591-2385

Before getting into the volumes under discussion, we need to know what is meant by spiritual development. A first difficulty resides in the lack of a consensus in defining *spirituality*. In psychology, orientation toward a transcendent objective, achievement of personhood, awareness, being-in-relation, existentiality, felt sense, the sacred, view of life, and other categories are claimed to constitute the core of spirituality (Wulff 1997, 5–9; Zinnbauer et al. 1997; Reich 2000a). Here, spirituality is understood as not simply extending but as transcending the biological. Besides speaking of traditional religious spirituality, we can also discuss the spirituality of music, of the visual arts, of cosmic creativity, and so on. In other words, both traditional religious and nonreligious spirituality are to be considered. That corresponds to everyday views, expressed, for instance, in a Canadian national survey (Bibby 1995, cited in Wulff 1997, 5).

This duality of “traditional religious” and “nonreligious” spirituality is a second difficulty. My use of quotation marks indicates that these terms are not used contradictorily but contrarily. In other words, a continuous spectrum is envisaged, from the religious piety of Christian monks and nuns guided by the Holy Spirit, the spirit of God (as in 1 Corinthians 2) to the spirituality of “secular” peace movements or “green” movements.

A third difficulty has to do with the way the transcendent is dealt with in the psychology of religion (Reich 2000b). Taking the cue from Marie Romanens (2000, 265–69) but assuming an enlarged view of the transcendent (Luckmann 1988), the full nature of spirituality as conceived here can be illustrated metaphorically by a parabola—each branch descends from infinity to the point of reversal where the two branches meet. The transcendent branch extends from the Transcendent to the spiritual quest, and down to the incarnation, the human body. The immanent branch extends from the unconscious to the consciousness of the mystical origin of human life and culture, to present-day reflecting consciousness, to a holistic consciousness, and down to the potential sublimation of sexual drives (e.g., Vergote 1978, 210–14) as open to *Homo sapiens et demens* (Morin 2000, subchapter 3.4). Within this metaphor, individuals and their spiritual development are “located” at the point of encounter of the two branches of the parabola. At this point, both body and mind/soul, emotions and cognitions, the self and the other(s), attachment and separation, nature and culture, the rational and the irrational, the deductive and inductive, the particular and the holistic, the past and the future, the known and the unknown, the transcendent and the immanent are involved. Traditions of transcendent spirituality provide faith in the existence of a spiritual realm, indicate some steps toward it, yet explain its gift-like nature: it cannot be conquered by force but is offered in its own time to a loving and trusting person engaged in a spiritual quest. The various schools of psychology contribute knowledge about internal mechanisms at work, provide ways toward psychic health (a stepping-stone for spiritual development), and attempt to unmask illusions potentially inherent in the spiritual quest.

Given these three difficulties, the aim of the present article is to elucidate the positions of de Wit and Grof in regard to these difficulties and to gain corresponding insights. These considerations take into account the background knowledge *Zygon* readers have from a long series of relevant contributions (recently, Albright 2000; Ashbrook and Albright 1999; Barbour 1999; Clayton 2000; Cory 2000; Cousins 1999; d'Aquili and Newberg 2000; Goodenough 1999; Hefner 1998; 1999; Murphy 1999; Teske 1999). The spectrum of views of *Zygon* authors reaches from the firm conviction that "the structure and processes of the brain reflect the nature and work of God" to the insistence that "evolutionary perspectives on the brain are incommensurable with Western religious interpretations" (Hefner 1999, 5). Thus, each reader will have to decide what view to adopt. We shall see to what extent de Wit and/or Grof can be helpful in this process. In any case, both books deserve to be read in full and reflected upon by anyone interested in spiritual development.

DE WIT'S VIEWS

Han de Wit's volume is based on ten lectures at the 1991 annual meeting organized by Dutch and Belgian monasteries in the Benedictine tradition. The original Dutch edition is titled *De Verborgene Bloei* (The Hidden Flowering). The Buddhist meditation master Chögyam Trungpa Rinpoche was de Wit's spiritual mentor. De Wit's objective is to take up a dialogue between the great spiritual traditions and Western psychology. His contention is that the psychology contained in the spiritual traditions is one of the greatest treasures of humanity, yet so far it is hardly known. According to de Wit, it not only can enrich academic psychology but also can be of practical value for those who travel on the spiritual path.

To illustrate the meaning and the importance of hidden flowering, the flourishing within, de Wit asks:

Why is it that one human being becomes wiser and gentler during his lifetime while another becomes more hard-hearted and shortsighted to the needs of others? What is it that causes some people to experience and radiate an increasing measure of joy in their lives while others become increasingly anxious and fearful? And why do some people develop the ability to cope with suffering while others fall apart under that same suffering? How is it that these two such divergent psychological developments can occur under similar circumstances, whether favorable or unfavorable? And finally, can we influence this development or does it lie beyond our control? (de Wit 1999, 1)

The inner flourishing is said to take place so deeply within our being that its presence or absence can determine our total attitude to life. "Its fruit is visible in the specific way in which we relate to our environment, our fellow beings and ourselves—a way that deepens and elevates our lives as well as those of others" (p. 2). His high-level exemplars include Nelson Mandela, Dag Hammarskjöld, Martin Luther King, Mother Theresa, the Dalai Lama, Thich Nhat Hanh, and Ety Hillesum.

The inner flourishing uncovers our fundamental humanity, our humanness (first-person view of humanness). It expresses itself as follows:

In times of personal adversity it takes the form of *courage in life*. Confronted with the adversity of others, it manifests itself as *compassion*, as unselfish caring. It enables us to work with adversity in a way that elevates us and others. In times of personal prosperity or in viewing the prosperity of others it manifests itself as *joy in life*.

But there is also, in addition to these three forms, yet a fourth aspect: *clarity of mind*. This clarity, which provides insight and allows us to be realistic in our view about ourselves and the world, can occur both in prosperity and adversity.” (p. 4)

These four aspects of our humaneness are experienced in particular when “we feel at our best” (p. 5). Such moments “go *beyond* or, better yet, *lie hidden under* the satisfaction or frustration of our desires: they occur when every attempt at satisfaction is absent, either because our desire has been met or because we have had to let go” (p. 6). As regards joy, de Wit distinguishes unconditional joy in life from joy dependent on circumstances, both internal (wishes and desires that we cherish) and external (situations to which our desires are directed). The latter, the conditional joy, he calls *satisfaction* (p. 8). He also distinguishes between a materialistic view of happiness (satisfaction of desires from the outside) and a spiritual view (joy in life coming from within—as do courage, compassion, and clarity of mind, pp. 8–13). The main obstacles to joy in life are self-deception, illusions, and unrealistic expectations (p. 13). It is the aim of spiritual traditions to bring about a turn of mind, a conversion from seeking happiness to bestowing happiness, and contemplative psychology is concerned with the how and why of this turn of mind (p. 14). This turn may mean leaving behind the customary environment (p. 17; de Wit points to Luke 18:18–30, the story of the rich ruler who was not ready to do so, and Jesus’ disciples who had been ready).

Contemplation, meditation, and prayer provide ways to approach the conversion indicated (p. 39). As the insights of contemplative psychology arise from the spiritual traditions, de Wit first attempts to make visible the psychological approach in the great religious traditions themselves (p. 27). By the same step, he explains the differences between contemplative psychology and conventional (academic) psychology. For one, the latter is not a coherent whole but has many subdisciplines (Reich 1998). One temptation is to make use eclectically of one conceptual framework or another; the opposite temptation is to adhere strictly to one framework only, even if its deficiencies can be demonstrated. Academic psychology gains insights by collecting information about human functioning (third-person approach). Contemplative psychology concentrates on information and knowledge that has a transforming effect on one’s own mind in the direction of one’s humaneness (first-person approach) (p. 38).

The spiritual way of life is concerned with liberating a human being,

respectively human beings, from imprisonment by self-made patterns, and opening up a mental space in which our humanness can flourish. Within this space, the human mind is not governed by the interindividually observable patterns that conventional psychology holds valid (third-person research) but by something that differs from those patterns because of the brain's plasticity (brought out by first-person research = self-inspection) (p. 34). There are known pitfalls with self-inspection, but they can be lessened through appropriate training (p. 38). This includes cultivating *perceptivity*, *attentiveness*, *alertness*, and *consciousness*. When these activities are practiced in the context of a spiritual discipline, *how* we do it takes priority over *what* we do (p. 39). Correspondingly, there exist two views of humanity, a third-person-based view and a first-person-based view. Clearing up any discrepancies or contradictions between these two views is also an objective and a fruit of spiritual development. Eventually, we can experience the other as much as possible as first person, as ourselves. A feeling of relatedness, of connectedness, then, colors our experience (p. 46). De Wit continues:

Subsequently, we must also practice disciplines that open our eyes to the humanness of others and teach us to approach others as we would ourselves: as beings who are as kind and sensitive as we are, although they are also (just as we are) dominated by blindness, egocentricity, aggression, fear of life, and disappointment about people, about themselves and possibly about life in general. (p. 47)

The concepts a person has of humanity, the world, and God codetermine his or her attitude toward and experience of reality. Conventional psychology maintains, among others, utilitarian and hedonistic concepts of humanity. These views must be recognized as realistic, but not as the only ones to explain *all* human striving and actions. That may not be easy, as even a painful and lengthy search for truth and wisdom for their own sake can be interpreted as "delayed satisfaction," as ultimately providing pleasure, benefits, and so forth. To free oneself from a purely materialistic concept of humanity, to see its relativity, is an important aim of spiritual development (pp. 49–53). Our own negativity, once recognized, can become part of a larger whole and be dealt with productively. The resulting new concept of humanity is based on concrete experience (p. 54). It can also be formulated in Christian terms or in those of other religions. The main point is to consider not the respective ideologies but the psychology that lies within them (pp. 55–57).

The metaphor *spiritual path* (on which our experience of reality travels from a profane reality to a sacred reality) has several implications: (1) development in a certain direction (here toward compassion and wisdom in life), (2) continually changing perspective on the landscape (an outer situation and its inner perception), (3) stages on the way (the inspiration lies in the progress we are making toward freedom from being callous, defensive, and blind toward the realities of our lives and to reality as a whole),

and (4) bounds on each side (developing a mind full of wisdom [insight] and actions full of mercy, compassion, or love [loving care]; both are to be developed simultaneously) (pp. 60–73).

The content of our experience of reality is a combination of the sensual experiences of our five senses with our mental experiences (what we think, find, feel, and desire, along with our hopes, fears, fantasies, and so on). This combining can lead to all sorts of distortions, whose discovery needs *discriminating awareness*, advancing from the shadow into the light—a theme dear to many spiritual and religious traditions (pp. 73–80).

What are the shortcomings of the metaphor *spiritual path*? It suggests that there is a beginning and an end; that there is an orderly, linear progression from stage to stage along an established path with road signs on it; and that spiritual development is akin to climbing a ladder or advancing in one's professional career. In reality, spiritual change may be tortuous, it may be more of a descent than an ascent, and it requires humility, not ego-powered pursuit of a fixed objective (pp. 82–85)—all of which speak for considering a spiritual mentor for negotiating difficult passages (pp. 80–85, 273–99).

De Wit next discusses the conventional ego, the blind spots of self-experience, and the nature and consequences of self-exaltation, and contrasts this with the “egoless” open space of experience of a truly spiritual person (pp. 86–117).

Continuing his series of definitions from the perspective of contemplative psychology, de Wit states that our *thinking*—the movement of our mind, our stream of thoughts with all its ideas, emotions, and desires—can be *experienced*; this is in contrast to the approaches of academic and everyday psychology (p. 122). Both what we experience through our senses and our *thoughts* about what we experience happen “on stage”—the thoughts are not “backstage.” *Consciousness* refers to a quality of experience or perception and is linguistically comparable to nakedness, happiness, or eagerness, not to a mental faculty or region. The absence of consciousness is termed *unconsciousness*. Experience in both the sensory and the mental domain can be conscious or unconscious. *Apperception* refers to the conscious perception of mental content (pp. 124–26). *Mindfulness*, *attention*, *concentration*, and *one-pointedness* refer to the ability to focus consciously on something and keep focused on it. The contrasting aspect, *discernment*, is a discriminating awareness that offers “an overview of and an insight into the coherence of phenomena (both mental and sensory) which surface in the stream of our experience” (p. 128). This dynamic aspect of consciousness is also termed *openmindedness* or *clarity of mind*. A metaphor would be an eagle gliding through the air and observing what goes on below (p. 129). *Knowledge* can either be conceptual (knowledge-about, also dealt with by conventional psychology) or perceptual (knowledge of acquaintance coming into being by looking with our inner eye) (p. 131–

32). Conceptual knowledge can block the development of perceptual knowledge through intellectual complacency (p. 149).

Part 2 of de Wit's volume deals with the practical steps of spiritual development. While of first importance to the practitioner, it need not detain us here beyond a brief enumeration of its contents: On the path (pp. 153–70), the disciplines of thought (pp. 171–97), the disciplines of mindfulness (pp. 198–216), the disciplines of insight (pp. 217–38), and the disciplines of action and speech (pp. 239–72).

We now sum up what was said so far in terms of the three issues stated in the opening paragraphs. (1) As regards the characteristics of spirituality, de Wit is quite clear: courage in adversity, compassion, joy of life, and clarity of mind are what counts, both as aims and as fruits. (2) With respect to the duality (traditional religious and “nonreligious” spirituality), de Wit places himself somewhere in a middle ground and accepts interpretations that are more to one side or the other. For him, the essential part is the praxis, not metaphysical speculations. That also answers in part his position regarding (3) the issue of the two branches of the parabola. De Wit positions himself squarely at the meeting point, using examples from either branch in his argumentation (except that he does not deal explicitly with the unconscious as known from psychoanalysis), including references to the Bible. One of his major contributions is to show, based on the Buddhist tradition, where Western psychology falls short and what remedial action can be taken. His argumentation is systematic, detailed, and clear, much more so than I can express here. De Wit does not attempt merely to convince one intellectually but argues in Buddhist fashion for trying out oneself the indicated approach toward spiritual wisdom of life.

GROF'S VIEWS

Stanislav Grof's lifelong interest in nonordinary states of consciousness is rooted in a powerful experience of experimenting with LSD, although his experience was only several hours in duration. The overwhelming and indescribable experience was one of cosmic consciousness. Most of his clinical and research activities (at the Maryland Psychiatric Research Center, the Johns Hopkins University School of Medicine, and the Esalen Institute) have consisted of a systematic exploration over four decades of the therapeutic, transformative, and evolutionary potential of these states.

His professional activities have included conducting therapy with psychedelic substances, developing and working with holotropic breath work, and supporting people undergoing psychospiritual crises (“spiritual emergencies”). The commonality is that they all involve nonordinary states of consciousness, more specifically a state termed *holotropic* (= moving in the direction of wholeness). Psychedelic therapy uses LSD, psilocybin, mescaline, amphetamine derivatives, and other mind-altering substances. In

holotropic work, faster breathing, evocative music, and energy-releasing body work is used to change consciousness. In spiritual emergencies, holotropic states occur spontaneously for unidentified reasons. Additionally, Grof has participated in sacred ceremonies of native cultures in different parts of the world and has had contacts with representatives of various spiritual disciplines, including Buddhism and the Christian Benedictine order.

In his activities Grof was experiencing and seeing things that were impossible according to the scientific worldview he had been brought up with—yet they were happening all the time. Over the years, Grof came to the conclusion that “the data from research on nonordinary states of consciousness represent a critical conceptual challenge for the scientific paradigm that currently dominates psychology, psychiatry, psychotherapy, and many other disciplines” (Grof 2000, xi).

Grof’s thesis is that the model of the psyche limited to biology, postnatal biography, and Freudian individual unconsciousness (used by academic psychiatry and psychology) cannot account for all phenomena of holotropic states. The additional categories outlined in *Psychology of the Future* include the *perinatal* domain (related to the trauma of birth) and the *transpersonal* domain (comprising ancestral, racial, collective, and phylogenetic memories, karmic experiences, and archetypal dynamics). One of the most important consequences of this new understanding is the insight that many states considered pathological and treated with suppressive medication by conventional psychiatry are actually spiritual emergencies that have a healing and transformative potential (cf. Ashbrook 1996, 385–86). The observations from holotropic states yield direct experiential and empirical evidence that spirituality is a critical and legitimate attribute of the human psyche and of the universal scheme of things (Grof 2000, xi–xii).

Given the present framework, I concentrate on chapters 1 (Healing and Heuristic Potential of Nonordinary States of Consciousness), 2 (Cartography of the Human Psyche: Biographical, Perinatal and Transpersonal Domains), 4 (Spiritual Emergency: Understanding and Crises of Transformation), 6 (Spirituality and Religion), and 8 (The Cosmic Game: Exploration of the Furthest Reaches of Human Consciousness), leaving aside the chapters on psychotherapy and meeting the global crisis.

In holotropic states,

we typically remain fully oriented in terms of space and time and do not completely lose touch with everyday reality. At the same time, our field of consciousness is invaded by contents from other dimensions of existence in a way that can be very intense and even overwhelming. We thus experience simultaneously two very different realities, “have each foot in a different world.” (p. 2)

According to Grof, with our eyes closed, holotropic states are characterized by images drawn from our personal history and from the individual and the collective unconsciousness. When we reopen the eyes, our percep-

tion of the environment can be transformed by vivid projections of this unconscious material, possibly accompanied by a range of experiences engaging other senses (sounds, smells, tastes, etc.). Intellectually, we can be flooded with information and gain insights not only about our personal history, emotional difficulties, and interpersonal problems but also about various aspects of nature and the cosmos, philosophical, metaphysical, and spiritual issues. We can experience a broad spectrum of transpersonal phenomena such as feelings of oneness with other people, nature, and God. Grof states that these and other holotropic experiences are the main source of cosmologies, mythologies, philosophies, and religious systems describing the spiritual nature of the cosmos and of existence, and are the key for understanding the ritual and spiritual life of humanity from shamanism and sacred ceremonies of aboriginal tribes to the great religions of the world (pp. 2–12).

In holotropic states, one experiences the original emotions, physical sensations, and even sensory perceptions in full age regression. The authenticity of this regression is evident from the fact that “the wrinkles in the face of these people temporarily disappear, giving them an infantile expression, and their postures, gestures, and behavior become childlike” (p. 21). Grof states that “emotionally relevant memories are not stored in the unconscious as a mosaic of isolated imprints, but in the form of complex dynamic constellations” (p. 22), called *systems of condensed experience* (COEX). Particularly important are COEX systems that contain memories of encounters with situations endangering life, health, and integrity of body. These transbiographic (including perinatal experiences) COEX systems can influence our self-image, how we see other people and the world, how we feel and act.

In ordinary states of consciousness, we experience our “skin-encapsulated ego” (Watts 1973, 4). In transpersonal states of consciousness, the usual limits of space and time can be transcended (pp. 58–59, Table 2.2). In contrast to the dismissal by mainstream science, Grof writes that any “unbiased study of the transpersonal domain of the psyche has to confirm that the phenomena encountered here represent a critical challenge not only for psychiatry and psychology, but for the entire philosophy of Western science” (p. 63). Grof speaks of two kinds of knowledge: (1) information and knowledge entered via the senses, analyzed and synthesized by the brain, and (2) experiential identification with various aspects of the world in holotropic states of consciousness (p. 64). However, having the experience of these “higher” levels of consciousness does not necessarily mean that these levels have been reached permanently (p. 68).

Psychospiritual crises—visionary states, anxiety, anger, sadness, joy, ecstatic rapture, violent shaking, spasm, etc., often but not always brought about by a deep involvement in various forms of spiritual practice—represent a danger and an opportunity. They indicate a radical shift in the

balance of the conscious and the unconscious processes (pp. 137–40, 156). Grof reports in some detail on various experiences (pp. 143–77).

The most striking difference between the worldview of ancient and preindustrial societies and a present-day scientific worldview revolves around the question whether existence has a sacred or spiritual dimension (p. 206). Grof insists that spirituality is based on direct experience of nonordinary (numinous) aspects and dimensions of reality. These experiences involve either a subtly but profoundly transformed perception of reality or an experience of the transcendent divine (p. 210). Grof contrasts this with organized religion, an organized group activity involving officials who may not have had such spiritual experiences (pp. 211–12). Spiritual experiences resonate with those of mystics of various traditions (Meister Eckhart, Teresa of Avila, Sufi masters, Kabbalah devotees, practitioners of Tantra, and so on). These experiences can be submitted to careful open-minded research (unfortunately not on the agenda of traditional psychology and psychiatry) with a view to elucidate their ontological status (p. 213). The religious impulse has been one of the most compelling forces driving human history and culture. “It is hard to imagine that this would have been possible if ritual and spiritual life were based on psychotic hallucinations, delusions, and on entirely unfounded superstitions and fantasies” (see pp. 215–18 for details). “To exert such a powerful influence on the course of human affairs, religion clearly has to reflect an authentic and very profound act of human nature, however problematic and distorted expressions this genuine core might have found in the course of history” (p. 214).

Self-exploration in holotropic states sooner or later often leads to asking the most fundamental questions about existence (detailed on pp. 269–70) when their inner process reaches the transpersonal level. “I found that people who have the experience of the Absolute that fully satisfies their spiritual longing typically do not see any specific figurative images. They report that the experience of the Supreme involved transcendence of all the limitations of the analytical mind, all rational categories, and all the constraints of ordinary logic” (see pp. 274–76). A known difficulty is how to put such experience into the words of everyday Western languages, although poetry may come nearest to it.

When summing up Grof’s views, one has to remember that his primary theme is consciousness, not spiritual development. (1) As regards the characteristics of spirituality, Grof insists on the importance of experiences in holotropic states. The subtly but profoundly transformed *perception of reality* “corresponds” to a change from a black-and-white television picture to a colored picture (p. 210). The experience of the *transcendent divine* “corresponds” to new television channels quite different from the customary channels previously watched (p. 211). (2) The duality (traditional religious and “nonreligious” spirituality) is not a central issue for Grof. Presumably, he would argue that the firsthand experience in holotropic

states, not a given ideology, is the primary datum. (3) Regarding the issue of the two branches of the parabola, Grof seems to accept this metaphor; he uses examples from both branches in his argumentation. As to his central focus, it is located at the meeting point of the parabola's two branches: What goes on in the consciousness of the person concerned?

CONCLUDING REMARKS

While their areas of interest are distinct, de Wit and Grof share certain views. First, both underline the importance of spirituality for being fully human. A life built entirely on materialism is considered an impoverished life. Third-person knowledge and approaches to life have to be supplemented by first-person knowledge and approaches. Concerning the latter, appropriate discernment is called for to avoid faulty conclusions or even delusions. Second, for both authors, spirituality does not develop as a matter of course (as does, for instance, the coordination of seeing an object and grasping it, which babies learn spontaneously). There are aspects of spirituality that go against the biological and the current cultural grain, inasmuch as the culture is based on materialistic science and economic concerns. Furthermore, spiritual development potentially involves risks, given the fragility of the psyche of some persons. Third, in view of the difficulties just mentioned, both authors advocate considering a spiritual mentor for negotiating difficult passages.

What are their differences? De Wit emphasizes definite aims and fruits of spirituality, this in terms of human attributes and actions (courage, compassion, joy, clarity of mind, wisdom). According to him, access to spirituality is mainly by way of contemplation, meditation, and prayer. For Grof, the specific feature is an enlarged consciousness that enables one to perceive "things" unattainable before, to transcend the previous limitations of time and space. Access is through appropriate breathing, evocative music, and body work; occasionally it occurs spontaneously. While de Wit and Grof share essential communalities, their emphases and approaches differ.

Persons interested in spiritual development have a wide choice of literature. Both de Wit and Grof should be part of it, given their decades of relevant experience and the reflections based thereon. This review may help readers to decide whether they want to stay with the more traditional psychology or delve deeper into kinds of psychology not yet really accepted in mainstream Western universities.

REFERENCES

- Albright, Carol Rausch. 2000. "The 'God Module' and the Complexifying Brain." *Zygon: Journal of Religion and Science* 35 (December): 735-44.
- Ashbrook, James B. 1996. "Toward a New Creation of Being." *Zygon: Journal of Religion and Science* 31 (September): 385-99.

- Ashbrook, James B., and Carol Rausch Albright. 1999. "Religion and Science Conversation: A Case Illustration." *Zygon: Journal of Religion and Science* 34 (September): 399–418.
- Barbour, Ian G. 1999. "Neuroscience, Artificial Intelligence, and Human Nature: Theological and Philosophical Reflections." *Zygon* 34 (September): 361–98.
- Bibby, Reginald Wayne. 1995. "Beyond Headlines, Hype and Hope: Shedding Some Light on Spirituality." Paper presented at the annual meeting of the Society for the Scientific Study of Religion, St. Louis, Missouri, October.
- Clayton, Philip. 2000. "Neuroscience, the Person, and God: An Emergent Account." *Zygon* 35 (September): 613–52.
- Cory, Gerald A. Jr. 2000. "From McLean's Triune Brain Concept to the Conflict Systems Neurobehavioral Model: The Subjective Basis of Moral and Spiritual Consciousness." *Zygon* 35 (June): 385–414.
- Cousins, Ewert. 1999. "The Convergence of Cultures and Religions in Light of the Evolution of Consciousness." *Zygon* 34 (June): 209–19.
- d'Aquili, Eugene G., and Andrew B. Newberg. 2000. "The Neuropsychology of Aesthetic, Spiritual, and Mystical States." *Zygon* 35 (March): 39–51.
- De Wit, Han F. 1999. *The Spiritual Path: An Introduction to the Psychology of the Spiritual Traditions*. Trans. from the Dutch by H. Jansen and L. Hofland-Jansen. Pittsburgh, Pa.: Duquesne Univ. Press.
- Goodenough, Ward H. 1999. "Being Religious: Working at Self-Maintenance and Self-Transformation." *Zygon* 34 (June): 273–82.
- Grof, Stanislav. 2000. *Psychology of the Future. Lessons from Modern Consciousness Research*. Albany: State Univ. of New York Press.
- Hefner, Philip. 1998. "The Spiritual Task of Religion in Culture: An Evolutionary Perspective." *Zygon* 33 (December): 535–44.
- . 1999. "What Shall We Make of the Human Brain?" *Zygon* 34 (March): 5–6 (and the five articles by Ashbrook and Albright, Nelson, Dell, Rottschaefer, and Kurland referred to therein).
- Luckmann, Thomas. 1988. "Religion and Modern Consciousness." In *The Kyoto Seminar for Religious Philosophy* (ed.), *Zen Buddhism Today*, 11–22. Kyoto, Japan: Sixth Annual Report of The Zen Kyoto Symposium.
- Morin, Edgar. 2000. *Les Sept Savoirs nécessaires à l'éducation du futur*. Paris: Éditions du Seuil.
- Murphy, Nancey. 1999. "Physicalism without Reductionism: Toward a Scientifically, Philosophically, and Theologically Sound Portrait of Human Nature." *Zygon* 34 (December): 551–71 (together with the subsequent responses by Ellis, Clayton, Bielfeldt, and Murphy).
- Reich, K. Helmut. 1998. "Psychology of Religion: What One Needs to Know." *Zygon* 33 (March): 113–20.
- . 2000a. "What Characterizes Spirituality? A Comment on Pargament, Emmons and Crumpler, and Stiffoss-Hansen." *The International Journal for the Psychology of Religion* 10:125–28.
- . 2000b. "Scientist vs. Believer?: On Navigating between the Scilla of Scientific Norms and the Charybdis of Personal Experience." *Journal of Psychology and Theology* 28:190–200.
- Romanens, Marie. 2000. *Le Divan et le Prie-Dieu. Psychoanalyse et Religion* [The Couch and the Prayer Stool. Psychoanalysis and Religion]. Paris: Desclée-Brouwer.
- Teske, John A. 1999. "The Haunting of the Human Spirit." *Zygon* 34 (June): 307–22.
- Vergote, Antoine. 1978. *Dette et Désir. Deux Axes Chrétiens et la Dérive Pathologique*. Paris: Seuil. English ed.: *Guilt and Desire. Religious Attitudes and their Pathological Derivatives*, trans. M. H. Wood. New Haven and London: Yale Univ. Press, 1988.
- Watts, Alan. 1973. "The Relevance of Oriental Philosophy. A Lecture." <http://members.aol.com/chasklu/religion/private/Watts.htm>.
- Wulff, David M. 1997. *Psychology of Religion: Classic and Contemporary*. Second rev. ed. New York: Wiley.
- Zinnbauer, Brian J., Kenneth I. Pargament, Brenda Cole, Mark Reye, Eric M. Butter, Timothy G. Belavich, Kathleen M. Hipp, Allie B. Scott, and Jill L. Kadar. 1997. "Religiosity and Spirituality: Unfuzzing the Fuzzy." *Journal for the Scientific Study of Religion* 36:549–64.