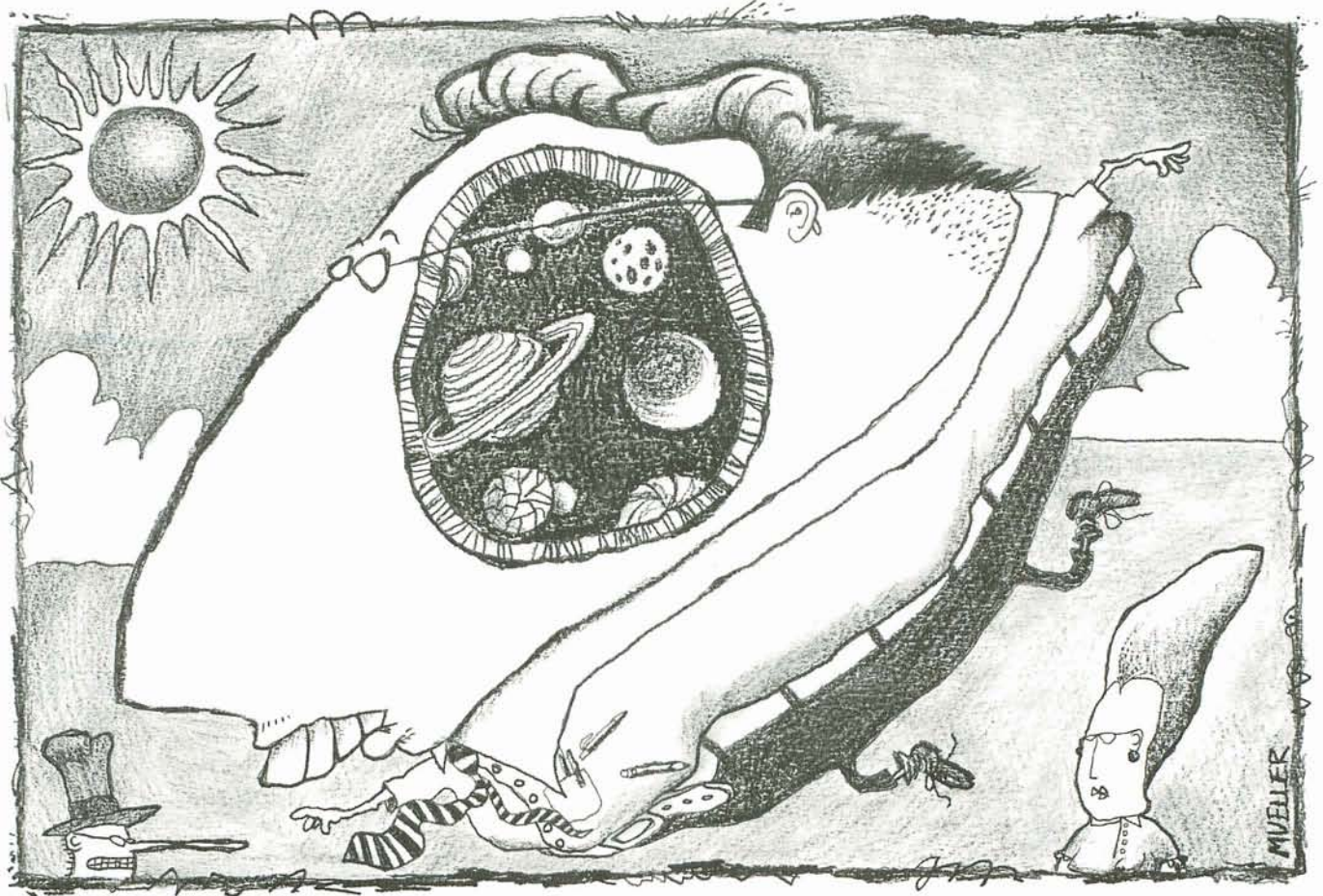


MYSTICISM AND MORMONISM: AN LDS PERSPECTIVE ON TRANSCENDENCE AND HIGHER CONSCIOUSNESS

By Mark Edward Koltko



AMONG LATTER-DAY SAINTS, THE INJUNCTION TO “MAGNIFY one’s talents” has the status of an Eleventh Commandment. We talk a lot about developing strong spirits and bodies.

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What of the mind? We are great proponents of education—but are there levels of mental development which one cannot reach through schooling and study alone?

According to some ancient traditions, the most highly developed minds are not those of the poets, the artists, the scientists or the philosophers, nor even the prophets. Rather, they are those of the mystics, the people who have experienced “higher” states of consciousness.¹ Although difficult to describe or comprehend through everyday language, these experiences can transform the lives of the people who have

them; they are also remarkably consistent across cultures and history. On the whole, people who integrate mystical experiences into their lives seem to be happier, healthier in mind and body, and more creative. It may be that such people also develop important abilities and come to know the mind of God in a special way.

In this essay, I hope to acquaint you with some basic characteristics of the mystical experience. I will consider mysticism in light of the Latter-day Saint gospel, and I will conclude with some things that mysticism can offer the Mormons.

CHARACTERISTICS OF THE MYSTICAL EXPERIENCE

Several psychologists and philosophers have arrived at a loose consensus concerning the essential qualities of the mystical or transcendent experience.² A given experience may not have all of these qualities, but it will have some of them. Different experiences may also have these qualities to different degrees. The eight central characteristics are:

The "ego quality." During the experience, the person may lose the sense of self, and feel absorbed into something greater.

The "unifying quality." During the experience, the person may feel that "everything is one."

The "inner subjective quality." The person may feel that some things possess consciousness which we don't usually regard as being conscious, like trees, or the Earth itself.

The "temporal/spatial quality." The person may experience time and space differently, and may even feel that the experience occurs outside the normal boundaries of space and time.

The "noetic quality." The person may feel that the experience is a source of true knowledge.

The "ineffable quality." The experience may be impossible to express in normal language.

The "positive emotion quality." The experience may have a joyous aspect.

The "sacred quality." The experience may seem to be intrinsically sacred.

As an example, here is the experience of Richard Bucke, a nineteenth century Canadian psychiatrist who was President of the Psychological Section of the British Medical Association and President of the American Medico-Psychological Association:

I had spent the evening in a great city, with two friends, reading and discussing poetry and philosophy. We parted at midnight. I had a long drive in a hansom to my lodging. My mind, deeply under the influence of the ideas, images, and emotions called up by the reading and talk, was calm and peaceful. I was in a state of quiet, almost passive enjoyment, not actually thinking, but letting ideas, images, and emotions flow of themselves, as it were, through my mind. All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great

city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is what we call love, and that the happiness of each and all is in the long run absolutely certain. The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained during the quarter of a century which has since elapsed. I knew that what the vision showed was true. I had attained to a point of view from which I saw that it must be true. That view, that conviction, I may say that consciousness, has never, even during periods of the deepest depression, been lost.³

This powerful experience illustrates most of the classic characteristics of the mystical experience which I mentioned above. Another example comes from a woman who, in her sixties, wrote of an experience which she had had as a schoolgirl:

I was a girl of 15 or 16, I was in the kitchen toasting bread for tea and suddenly on a dark November afternoon the whole place was flooded with light, and for a minute by clock time I was immersed in this, and I had a sense that in some unutterable way the universe was all right. This has affected me for the rest of my life, I have lost all fear of death, I have a passion for light, but I am in no way afraid of death, because this light experience has been a kind of conviction to me that everything is all right in some way.⁴

Both of these were spontaneous experiences. That is, the people involved did not do anything out of the ordinary in order to achieve these experiences. Let us turn to experiences associated with some activity or intent. I will focus on experiences which involve a change in a person's sense of self (cf. the "ego quality," above).⁵

We each draw a boundary line which defines a "self." One person may draw a very small circle, encompassing only the qualities which this person presents to other people. It is as if the person says, "I am my public persona, and no more," while repressing private thoughts and feelings as if these were not also parts of the self.

Most of us draw a larger boundary. Perhaps we are willing to include within the circle of the self our thoughts, feelings, and biological impulses. Our surrounding environment, other people, and the universe at large remain outside that circle of

the self. This is what everyday reality looks like—the boundary of the self stops at the skin—and in the everyday world this perspective has its uses.

In the mystical experience, however, the boundary of the self expands further. A person may feel at one with other people, with the natural environment of the earth, or with the universe as a whole. This is not merely an intellectual experience. In transcendence, people *are* one with their world or their universe. The person's circle is drawn with a larger boundary. Ultimately, the boundary disappears altogether. Situations like this, where one's sense of identity enlarges beyond the boundaries of the personality, are also called "transpersonal" experiences. This whole realm of human experience is the subject of a branch of science known as "transpersonal psychology."⁶

Alfred Lord Tennyson gave this description of what we would call today a transpersonal experience:

A kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?⁷

Tennyson said of this, "There is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."⁸ He experienced, temporarily, an identification with something larger than the personal sense of self which we usually carry around with us.

Much more recently, the scholar Ken Wilber described his experience at an intensive Zen meditation retreat which lasted several days. He wrote this about the state of mind which he attained during the fourth day of the retreat: "There appeared, so to speak, the state of the witness, the transpersonal witness that steadily, calmly, clearly witnesses all arising events, moment to moment."⁹

In the "witness state" of consciousness, instead of having one's mind occupied with this thought or that, one takes a step back and witnesses the process of thinking itself. One watches, without interference, thoughts and emotions emerge into consciousness and pass away, like bubbles on a stream. Perhaps we can comprehend this state of consciousness through an analogy. In our usual state, we are like actors in a play, completely taken up with the events of the play at a given moment. But in the witness state, we take a step back from the personal melodrama of life and stand backstage, watching the actors prepare in the wings, make their entrances, give their speeches, step off into the wings, change costumes, and so on. In sum, in our ordinary state of consciousness, we *live* the play of our

lives, but in the witness state, we *watch* the play and all its workings. It is a special form of detachment.

Ken Wilber's teacher, however, "was thoroughly unimpressed with all this. . . . 'The witness [said the teacher] is the last stand of the ego.'¹⁰ But then an interesting thing happened. As Wilber wrote:

At that point, the whole stance of the witness absolutely disappeared. There was no subject anywhere in the universe; there was no object anywhere in the universe; there was only the universe. Everything was arising moment to moment, and it was arising in me and as me; yet there was no me. It is very important to realize that this state was not a loss of faculties but a peak-enhancement of them; it was no blank trance but perfect clarity; not depersonalized but transpersonalized. No personal faculties—[like] language, logic, concepts, motor skills—were lost or impaired. Rather, they all functioned, for the first time it seemed to me, in radical openness, free of the defenses thrown up by a separate self sense. This radically open, undefended . . . state was both incredible and profoundly ordinary, so extraordinarily ordinary that it did not even register. There was nobody there to comprehend it, until I fell out of it. (I guess about three hours later.)¹¹

Ken Wilber experienced a state of mind where he was not separate from the universe, where he was not inside of himself looking out. Rather, he was connected to everything—so connected that a separate sense of self fell away completely. Temporarily, the boundary line was erased.

"EFFECTS" OF THE MYSTICAL EXPERIENCE

What kind of effects do these states of consciousness have on people? The term "effect" is tricky. All we can really observe is that people who have these experiences are different in certain ways from people who don't have these experiences. At this stage of research, we don't know whether they became different because they had these experiences, or whether they had these experiences because they were different people to begin with. With this in mind, let us consider what kinds of things seem to "go along with" these experiences.

Jack Huber, an American psychotherapist, spent some time at a monastery in Japan. He started exercises in meditation that would likely seem moronic to most Westerners, and which he found hideously boring and frustrating. But eventually he experienced something like the witness state of consciousness, accompanied by great emotion. Later, he described how this experience changed his life:

I seemed almost to have a new pair of eyes, new ears, new abilities to taste and smell and feel. I had learned to give my full attention to whatever I was doing at any one moment and I wondered if I had ever really done this before. Gradually I began to see I was eating when I was hungry, not when it was "time to eat." I began

to eat what I wanted to eat, not because it was placed before me, because others were eating, because we must have three good meals a day. . . . I was seeing and choosing what I wanted to do.¹²

It seems that Jack Huber gained greater capacities for attention, awareness and self-determination, and a fresh approach to life. Paradoxically, transcending the personal self and leaving it behind for a while "tends to be accompanied by a sense of personal freedom and a renewed sense of inner directedness and responsibility."¹³ Perhaps this is because our everyday sense of self or ego is incomplete, not whole, dissatisfied.

Why do I say this? To sustain the usual sense of self, the person sets up a boundary line between what is "me" and what is "not-me." This means that a certain sense of separateness and incompleteness is inherent in the everyday sense of self. It also means that we create defense mechanisms to protect our precious self-image.¹⁴ Deprivation, shame, or insult all hurt the self-image and may result in personality quirks. The separate sense of self leads people to seek after approval, power, or personal gain.

But, when a person *transcends* the ego, and has that experience of intimate connectedness with the world, then frequently that person is no longer concerned with *protecting* the ego, and preoccupation with approval and so forth fall away.¹⁵ When people find out through vivid experience that they are composed not only of their thoughts and feelings, when they find out that they share a nature common to every other person and to everything in the universe, then the whole personal drama and all the defenses and needs that arise out of being separate beings become much less important.¹⁶ One's past history no longer commands the present.¹⁷ And that is part of what the mystics mean when they say that transcendent experience leads to "liberation."

So far I have given a rather impressionistic description of how transcendent experience might change one's life. There are some research data, as well. For example, Marilyn May Mallory studied a mystical Christian religious order in Holland, a group in existence for centuries. Dr. Mallory administered batteries of psychological and psychiatric tests, and concluded that "advanced mystics are more stable than 80 to 90 percent" of the general Dutch population. She found that the more advanced mystics tended to be more stable, more happy, and less anxious than the less advanced mystics.¹⁸ Several psychologists have found that mystical experiences seem to be associated with psychological strength and well-being.¹⁹

The late Abraham Maslow, president of the American Psychological Association about twenty years ago, studied people who had "peak experiences." (The term "peak experience" refers to a broader category of experience than "mysticism," but definitely includes mysticism.) His clinical impressions were that people who reported peak experiences were more psychologically healthy than people who did not report these experiences.²⁰ Researchers have found that people who report peak experiences are less likely than others to say that they value material possessions, high pay and fame.²¹ Psychologi-

cal tests indicate that "peakers" are less dogmatic, less authoritarian, and more intelligent, imaginative and relaxed than non-peakers.²² These qualities are remarkably similar to the personal characteristics reported in ancient Eastern literature regarding people who were advanced practitioners of meditation, a technique to promote mystical development.²³

In terms of intellectual development, a practice like meditation can be associated with insight into how the mind works. There seem to be three levels of insight here. First, by turning attention to their consciousness, people realize how much of their life they spend on automatic pilot. Second, they begin to see their own patterns of behavior more clearly. Third, they come to see a bit of how the mind is constructed, and how motivation and desires shape thought.²⁴

You might think that all this concentration on the self would lead to a withdrawn and antisocial attitude, a "loner" mentality. Not so. Researchers have found that people who report peak experiences are *more* likely at least to say that they are willing to help people in need, and that they perform some type of social service.²⁵ People who go through transpersonal experiences may undergo a shift in motivation, from self-enhancement to service; they may become less involved with their personal aggrandizement and more involved in participation in the world through service.²⁶

This tendency has been noticed from ancient times. In twelfth-century China, an artist first drew a set of ten pictures to illustrate stages in the development of mystical enlightenment, symbolized by a man going out to find an ox which has gone astray. The last of the ox-herding pictures is called "entering the marketplace with helping hands,"²⁷ symbolizing that the enlightened person returns to the thick of the world to involve himself or herself in service to others.

IS MYSTICISM ANOTHER RELIGION?

Now let us analyze this from a distinctly LDS perspective. One of the first questions we must consider concerns the nature of mysticism itself. Is it a form of apostate religion?

It is easy to see why this question arises. As my wife put it when she read some material on transpersonal psychology which I was working with, "This is Buddhism 101!" Most of what is written in this area is based on writings from Taoism, Hinduism, Buddhism, and Sufism with some input from Catholic, Jewish, Protestant and pagan mystics.

But, as Hugh Nibley points out, "the very universality of mysticism shows that it is not peculiarly Christian or Jewish, it is the peculiar property of no nation, race, society, or church."²⁸ Mystical experience reveals no scriptures and defines no specific religion. Throughout history, most mystics have remained within one or another longstanding religious organization, rather than creating their own.

If mysticism is not an artifact, either of madness or of apostate religion, then what is the source of mystical experience? To approach this question, we must consider another issue first.

CHARACTERISTICS OF THE MIND OF GOD

What is the mind of God like? We speak of "the wisdom of him who knoweth all things" (2 Ne. 2:24), but what does it *mean* to know all things? Does God know all things by just piling fact upon fact in his memory over the millennia? Or does the Lord think in a way entirely different from our everyday form of consciousness? I think that the scriptures (especially the latter-day scriptures) indicate that the Lord has a form of consciousness which is very different from our usual one—a form which may sound a bit familiar to you now.

Consider this verse from the Olive Leaf revelation. The Lord says of himself:

He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, forever and ever (D&C 88:41).

This is very much the manner of existence one sees in the highest mystical experience: a form of consciousness where one is connected to everything, where one's identity is greatly expanded and, in a sense, one *is* everything.

Another example from the Doctrine and Covenants is where the Lord says, "Thus saith . . . Jesus Christ . . . the same which looked upon the wide expanse of eternity . . . before the world was made; The same which knoweth all things, for all things are present before mine eyes" (D&C 38:1-2).

This sheds an interesting light on passages like the following, where the Lord says, "Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also" (Moses 7:36).

I interpret this to mean that God is not limited in his awareness as we are. He is aware of everything, in all places and all ages, at one time, in what for him is the Eternal Now. This is God's way of thinking, his mode or form of consciousness, and mystical consciousness seems to resemble it greatly.

The scriptures record instances where the Lord seems to have "lent" this form of consciousness to individual mortals, such as Enoch, the brother of Jared, Abraham and Moses. For example: "The Lord . . . showed unto the brother of Jared all the inhabitants of the earth which had been, and also all that would be; and he withheld them not from his sight, even unto the ends of the earth" (Ether 3:25).

Perhaps people read this as if the Lord showed the brother of Jared everyone in a crowd scene, like a fuzzy cosmic snapshot. However, I feel that the scripture indicates that the Lord showed everyone to the brother of Jared, maybe 60 billion people, *as individuals*. If I am correct, this could not have been done under the constraints of normal consciousness. However, in a mystical state it could be done, operating outside the normal constraints of space and time.

The visions of Moses recorded in Moses chapter 1 are excellent examples of God's form of consciousness being lent to a man. Upon an unnamed mountain, "Moses beheld the world

and the ends thereof, and all the children of men which are, and which were created" (Moses 1:8). After this, the presence of God withdrew from Moses, and Moses had an encounter with the adversary, whom Moses cast out. The Lord returned to Moses, and spoke with him.

And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the spirit of God.

And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

As he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof (vv. 27-29).

Moses saw every mote of dust on this planet, every person on it, a host of other planets and *their* inhabitants as well. Here again, I feel that the Lord lent his own state of consciousness to Moses, enabling Moses to grasp all of this simultaneously, outside the bounds of space and time. This resembles mystical consciousness, where one *can* have a grasp of such vastness.

Probably the best scriptural example of this kind of consciousness being lent to a mortal is found in the vision of Enoch, recorded in chapter 7 of the Book of Moses:

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth . . .

. . . Enoch beheld, and lo, all the nations of the earth were before him.

And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man . . . (Moses 7:21, 23-24).

Note how the scripture puts this. To see these things, Enoch was "in the bosom of the Father and the Son," and partook, I would presume, of their manner of consciousness. To continue, Enoch said to the Lord:

. . . Were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still . . . (Moses 7:30).

We may infer that Enoch saw these things himself. This could occur through Enoch temporarily receiving the manner of mystical consciousness which I feel that God has.

But now we come to something new. The Lord tells Enoch of the wickedness which would be rampant among the men who lived before the flood.

[Enoch] looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook (v. 41).

It would be hard to find in all of mystical literature a more powerful example of transpersonal identification with the world beyond the everyday boundaries of the ego. It seems that Enoch's sense of self was expanded, as I feel the Lord's can

be, to include everything. But we can go farther here.

... Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? (Moses 7:48).

As mentioned earlier, one of the eight classical characteristics of the mystical experience is the "inner subjective quality." This means that during the experience, the person may feel that some things have "consciousness" which we don't usually think of as being conscious, like trees or rocks. Here Enoch experienced the whole Earth as a vast, conscious being; again, it would be hard to find a more powerful example of this quality in all of the literature on mysticism.

This encounter with the Earth as a conscious being in pain had a profound effect on Enoch. His compassion for the Earth was so deep that he begged the Lord three times to alleviate the suffering of that vast conscious being—a being whom most people consider to be a dumb hunk of rock.²⁹

I started this discourse on the mind of God as a means to answer the question, "what is the source of mystical experience?" What do I conclude from the apparent similarity between scriptural descriptions of the consciousness of God and mystical consciousness?

MYSTICISM AND THE CONSCIOUSNESS OF GOD

I feel that when a person has a mystical or transcendent experience, that person's mind is working in the same mode as does the mind of God. It is not, strictly speaking, inspiration or revelation as Mormons usually understand these terms, that is, as some kind of message from God. I feel that it is an opportunity to experience the universe and to think in the terms that God does.

Our doctrine is that human beings are gods in embryo. This suggests that the important capacities which God has are also present in us in embryo. Certainly one of the most important aspects of any being is the mode of consciousness which that being has. I believe that we have, locked within us, the capacity to perceive the universe in the way that God does. I think that transcendent experiences are occasions when people exercise this capacity.

(Note, however, that although mystical consciousness is available to the Lord, we cannot assume that it encompasses all the modes of consciousness available to God, nor that it is the predominant mode.)³⁰

A NEW LDS PERSPECTIVE ON MYSTICISM

Mormons seem to abhor the word "mysticism." In my

experience, most Mormons brush off the experiences of past or contemporary mystics as either illusion or apostate religion. But if I am correct, the scriptures I consider above provide the basis for a very different LDS perspective on mysticism. At least some of these experiences may offer valid insight into the way the mind of God works.

This analysis also points up a basic error that some mystics have made. Some cultures which did not have the benefit of revelation turned to mysticism as a substitute, as Nibley points out.³¹ Some mystics themselves made the error of substituting this manner of thinking for God Himself. That is, they mistook the experience of *seeing things the way God does* for the experience of *seeing God himself*. The widespread idea in the religions of the world that God has a center that is everywhere and a circumference that is nowhere may be simply a confusion between a form of thought that goes outside the normal boundaries of space and time and the Being who can think in those terms.

This, then, is the error into which some mystics have fallen, the error of substituting the transcendent experience for God, and mysticism for religion. It is only fair to point out, though, that many Mormons have made the reverse error, of substituting religion for the transcendent experience. That is, some of us feel that because we have the true gospel, we have no need to be involved in contemplative practices or transcendent experience. I feel that this is a great mistake.

SO WHAT?

Perhaps your reaction is, "So what? We don't need these experiences to make us holier people. And as for experiencing reality the way God does—who needs it? The Lord will give us that when we are exalted! As far as right now is concerned—what is it *good* for?"

That is a good question. As Ron Bitton put it, "Mysticism is not a shortcut to divinization."³² Salvation and exaltation are what the gospel is for, and I do not want to substitute mysticism for the gospel. But because the gospel encompasses everything, from apple canning to plats of Zion, mysticism is a part of the gospel, too—a greatly neglected part, but a part all the same.

Abraham Maslow pointed out that there is a hierarchy of needs in a person's life.³³ Once a person has taken care of needs for basic nourishment and safety, once one has a measure of self-esteem and social contact, once one is magnifying one's personal talents, then the need arises to "transcend the self," as Maslow put it. In other words, after a certain point in personal development, one needs to transcend the self in order to be a healthy or mature person. One puts away one's toys to grow up. One (temporarily) sets aside one's adult toy, the ego, to grow farther.

To some extent, we meet the need to transcend the personal self through communing with the Lord. But if we are already doing that, then there is nothing wrong with expand-

ing one's consciousness by a contemplative discipline such as meditation. Some might say that this is "looking beyond the mark" (Jacob 4:14), but I think of it rather as a different aspect of the development of godliness. Mystical consciousness is another capacity, another talent to increase and magnify. We spend thousands of hours tying quilts, canning prunes, playing volleyball, running in marathons, watching BYU football, and somehow all of this can come under the umbrella of our religion in the name of "magnifying our talents." I think that there is also a place for mystical development, so that we expand not only our physical and spiritual abilities, but our highest mental capacities as well.

The preponderance of evidence indicates that mystical consciousness is an innate, healthy, but usually hidden capacity. If I am correct, this is the capacity to experience reality in the way that God does. It seems unobjectionable for prepared Latter-day Saints to engage in mystical development; indeed, the "magnify your talents" ethic suggests that the mature Latter-day Saint *should* do so. (Although it is beyond the scope of this essay to discuss in detail what one can do to develop one's personal capacity for mystical consciousness, mature and spiritually grounded Latter-day Saints might profitably study the meditative traditions of other cultures. Studied with discretion and discernment, they have much to offer.)

I would not wish mystical development to replace the strengthening of our testimonies. But if we can combine both of these efforts—testimony development and mystical development—perhaps we may come to know in a deep and direct way what it means to say that the Father, the Son and the disciple are one (see John 17:21, 23). ☐

NOTES

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1. It implies no disrespect to say that, on the whole, Olympic athletes have more highly developed bodies than do the prophets. Similarly, I see no disrespect in saying that mystics may have minds which are more highly developed in specific ways than are those of the prophets.

2. W.T. Stace, *Mysticism and Philosophy* (Philadelphia: Lippincott, 1960), pp. 78-79, 110-111; Abraham H. Maslow, *Toward a Psychology of Being*, 2nd ed. (New York: Van Nostrand Reinhold, 1968), pp. 74-96. In the main, I follow here Ralph W. Hood, Jr., "The Construction and Preliminary Validation of a Measure of Reported Mystical Experience," *Journal for the Scientific Study of Religion* 14 (1975): pp. 30-32.

3. William James, *The Varieties of Religious Experience* (1902; reprint, New York: New American Library, 1958), pp. 306-307.

4. Aldous Huxley, "Visionary Experience," in John White, ed., *The Highest State of Consciousness* (Garden City, NY: Doubleday, 1972), p. 49.

5. I follow here Ken Wilber, *No Boundary: Eastern and Western Approaches to Personal Growth* (1979; reprint, Boston: Shambhala, 1981), pp. 4-8.

6. See: Roger Walsh and Frances Vaughan, eds., *Beyond Ego: Transpersonal Dimensions in Psychology* (Los Angeles: Tarcher, 1980); many of the works of Ken Wilber; and the *Journal of Transpersonal Psychology*.

7. James, *Varieties of Religious Experience*, p. 295.

8. *Ibid.*

9. Ken Wilber, "Odyssey: A Personal Inquiry into Humanistic and Transpersonal Psychology," *Journal of Humanistic Psychology* 22, no. 1 (Winter 1982): pp. 83-84.

10. *Ibid.*, p. 84.

11. *Ibid.*

12. Adam Smith, *Powers of Mind* (New York: Random House, 1975), pp. 174-175.

13. Frances Vaughan, "Transpersonal Psychotherapy: Context, Content and Process," in

Walsh and Vaughan, eds., *Beyond Ego*, pp. 188-189.

14. Frances Vaughan, *The Inward Arc: Healing and Wholeness in Psychotherapy and Spirituality* (Boston: Shambhala), 1985, pp. 187-194.

15. Vaughan, *Inward Arc*, p. 185.

16. James Fadiman, "The Transpersonal Stance," in Walsh and Vaughan, eds., *Beyond Ego*, pp. 177-178.

17. James Bugental, "Being Levels of Therapeutic Growth," in Walsh and Vaughan, eds., *Beyond Ego*, p. 192.

18. Marilyn May Mallory, *Christian Mysticism: Transcending Techniques* (Amsterdam: Van Gorcum Assen, 1977), pp. 67-68.

19. E.g., David Hay and Ann Morisy, "Reports of Ecstatic, Paranormal, or Religious Experience in Great Britain and the United States—A Comparison of Trends," *Journal for the Scientific Study of Religion* 17 (1978): pp. 256-264; Ralph W. Hood, Jr., "Psychological Strength and the Report of Intense Religious Experience," *ibid.* 13 (1974): pp. 65-71; *idem*, "Construction and Preliminary Validation," *idem*, "Anticipatory Set and Setting: Stress Incongruities as Elicitors of Mystical Experience in Solitary Nature Situations," *ibid.* 17 (1978): pp. 279-287; Howard L. Sacks, "The Effect of Spiritual Exercises on the Integration of Self-System," *ibid.* 18 (1979): pp. 46-50.

20. Maslow, *Toward a Psychology of Being*; *idem*, *Religions, Values, and Peak-Experiences* (1964; reprint, Harmondsworth, Middlesex, England: Penguin, 1970).

21. Robert Wuthnow, "Peak Experiences: Some Empirical Tests," *Journal of Humanistic Psychology* 18, no. 3 (Summer 1978), pp. 67-70.

22. E.W. McClain and Henry B. Andrews, "Some Personality Correlates of Peak Experiences—A Study in Self-Actualization," *Journal of Clinical Psychology* 25 (1969): pp. 36-38.

23. Daniel Goleman, "Mental Health in Classical Buddhist Psychology," in Walsh and Vaughan, eds., *Beyond Ego*, pp. 131-134.

24. Jack Kornfield, "Meditation: Aspects of Theory and Practice," in Walsh and Vaughan, eds., *Beyond Ego*, pp. 152-153.

25. Wuthnow, "Peak Experiences," p. 70.

26. Vaughan, "Transpersonal Psychotherapy," p. 188.

27. Vaughan, *Inward Arc*, pp. 123-124.

28. Hugh Nibley, *The World and the Prophets* (Salt Lake City: Deseret, 1954), pp. 89-90.

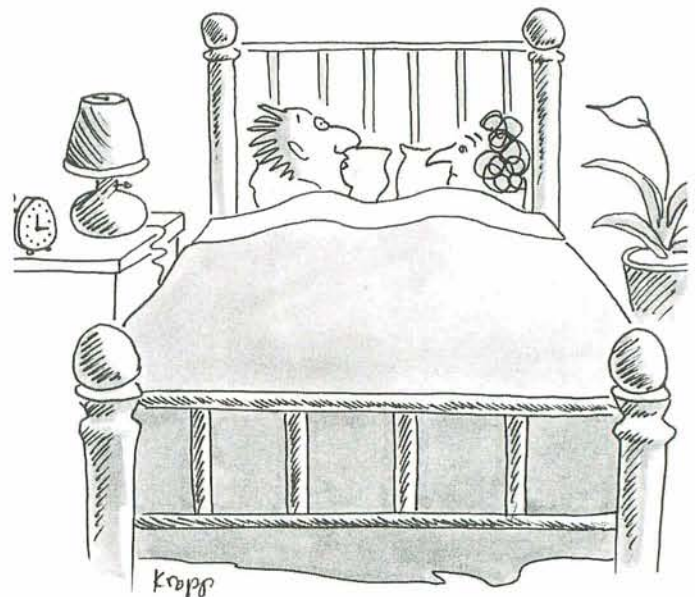
29. As a sidelight, Enoch's pleas and the Lord's responses appear to form a chiasmus, the ancient Hebrew literary construction that John Welch has found in the Book of Mormon. I find a chiasmus in vv. 49, 54, 58, 61, 64, 67. Compare: John W. Welch, "Chiasmus in the Book of Mormon," *Brigham Young University Studies* 10, no. 1 (Autumn 1969): pp. 69-84; *idem*, "A Book You Can Respect," *Ensign*, September 1977, pp. 44-48.

30. Ron Bitton, "Response to Mark Edward Koltko, 'Mysticism and Mormonism,'" (Paper delivered at the Sunstone Symposium IX, Salt Lake City, 27 August 1987).

31. Nibley, *The World and the Prophets*, p. 97.

32. Bitton, "Response."

33. Abraham H. Maslow, *Motivation and Personality*, 2d ed. (New York: Harper & Row, 1970); *idem*, *Toward a Psychology of Being*; *idem*, *Religions, Values, and Peak-Experiences*.



"I just had a terrible nightmare. I dreamed Hugh Nibley had a Swiss bank account."