

## **Brief critique to Transpersonal Psychology**

After thirty years of clinical practice and teaching, being one of the pioneers of transpersonal psychology in Spain and Europe due to the many issues that students and readers posed me I have seen fit some notes about taken from a thoughtful and comprehensive next paper on this subject.

### ***The raise***

I believe that the rapid rise of the discipline known as *transpersonal psychology* is the result of a *synchronicity* between people, some distant in space and neighbors in consciousness. Carl G. Jung's (1977) *überpersönlich* in Germany, so named already in 1952 by Dr. Rof Carballo (1960, 1970, 1988) (Rof Carballo, D. J., & del Amo, J. 1986), in Spain, Roberto Assagioli in Italy(1965), among others arrived with a certain amount of credit to Maslow's creative California. Success comes from the "transpersonal phenomenon" (that is sensitive to *noumenon*) opens fully to "anomalous phenomenon", rejected, unknown and probably feared since the beginning, by the scientific. So the rejection has produced the emergent impact of that which is repressed. The laws of chaos have done the rest (Boucouvalas, M. 1980, 1981) (Duque, J. D., Lasso, P. & Orejuela, J. J. 2011) (Krippner, S. 1999) (Shapiro, S. 1989, 1994) (Walsh, R. & Vaughan, F. 1993) (Wilber, K. 2000) (Dale, E. 2011) (Almendro, M. 1994, 2000, 2004) (Almendro, M. & Weber, D. 2013)

### ***The decline***

But the decline has come and can make that *transpersonal psychology* stay in an obscure footnote in the history of psychology, according to Harris Friedman (2000, 2002); or of losing itself in an esoteric trifle (Almendro, 1994).

Gathering opinions both in Europe and America that under the "transpersonal" guise there are "calling themselves transpersonal psychologists" of questionable ethics, by the apparent lack of minimum job training, excessive competition, or owners believe higher powers.

Harald Walach (2008) warns us that the shadow of transpersonal psychology is apparent in its collapse into narcissism.

## **The reaction**

Is it possible to save the transpersonal psychology? Or we have to leave the Titanic? (Harald Walach 2012). By the way fate which Edgar Morin (2011) applies to humanity as a whole.

The Reaction Propose:

- Back to the Californians pioneers (Sutich, AJ.1968, 1969)
- Exit urgently to widespread and premeditated confusion: the ingenuity, "the fashion", term abuse, etc. It can't still be used the term *transpersonal psychology* in matters which are clearly fields of Philosophy and Religion. Aurobindo is a great teacher, not a *transpersonal psychologist*, although new models in philosophy and religion can inspire in the field of psychology.
- Conduct research and laborious empirical work to give support to this discipline. First is the *territory* and after that the *map*. (Hartelius, G., Caplan, M. & Rardin, M. A. 2007) (Almendro, M. 2000) (Almendro, M. & Weber, D. 2013). Measuring these expansive states empirically, (MacDonald, D., Tsagarakis, C., & Holland, C. 1994). Scientific research lines have been proposed always by S. Krippner, today followed by others (Friedman 2000, 2002) (Pappas, J.D. Friedman, H. 2007) (MacDonald D.A.2000) (Dale, E. (2011). Investigate and measure the extent possible, and to provide a horizon of respect for the "anomalous phenomena", the unfathomable reality of Nature.

Perhaps we can conclude that *transpersonal psychology* is inside an *emerging crisis* (Almendro, 2002) with the possibility that it can emerge stronger as a respected discipline since in most reflections of their representatives from America and Europe opts to continue working for it.

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