

Book Review: The Science of the Greater Jihad: Essays in Principial Psychology

By Charles Upton

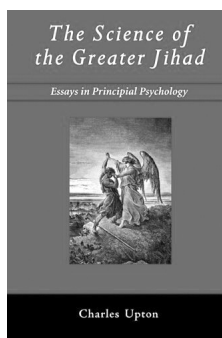
San Rafael, CA: Sophia Perennis, 2011

Reviewed by Samuel Bendeck Sotillos

“In order to conform our psyche to its spiritual archetype, we need to be able to distinguish between the psychic and spiritual worlds...the most effective way of making this distinction – perhaps the only way – is to follow the norms of one of the great wisdom traditions, a tradition that is rooted in the Principial world and can thus objectively represent the presence of that world in our lives.”¹ – Charles Upton

In this perplexed age very few writings challenge the reader to deep reflection and consideration as do those of Charles Upton (b. 1948). In fact, Huston Smith (b. 1919), doyen of world religions, who is equally familiar to those within humanistic and transpersonal psychology offers the following praise for Upton’s work: “Charles Upton is a serious thinker from whom I have learned much. His writing merits close attention.”² Although he is not a professional psychologist or therapist by training, the breadth and depth of his lived experience as seeker coupled with a theoretical understanding of the human condition informed by his integral spiritual practice unquestionably qualifies him to speak to the radical contemporary fragmentation of the human microcosm.

In one of his more recent books, *The Science of the Greater Jihad*:



¹ Charles Upton, “Introduction,” to *The Science of the Greater Jihad: Essays in Principial Psychology* (San Rafael, CA: Sophia Perennis, 2011), p. 7.

² Quote from the back cover of Charles Upton, *The System of Antichrist: Truth and Falsehood in Postmodernism and the New Age* (Ghent, NY: Sophia Perennis, 2001).

Essays in Principial Psychology (2011), Upton presents the integral psychology of the perennial philosophy or what he has termed “principial psychology” arguably in its most comprehensive scope to date. While there have been essays, some of them of the highest importance, which speak to this theme, to our knowledge this is the first book devoted to the subject. What follows is a detailed overview of the above work; however this task would be remarkably difficult, if not impossible, without contextualizing his work within the broader perspective that informs it, what has come to be known as the Traditionalist or Perennialist school consisting of twentieth century luminaries such as René Guénon (1886-1951), Ananda Kentish Coomaraswamy (1877-1947), Frithjof Schuon (1907-1998), Titus Burckhardt (1908-1984), Martin Lings (1909-2005), Seyyed Hossein Nasr (b. 1933), including Huston Smith (b. 1919).

Upton discloses his inner disposition in writing this *opus* on principial psychology as follows:

As a psychologist, I am an amateur, which means: somebody who does it because he loves it. I've written this book [*The Science of the Greater Jihad*] on “principial psychology” not as a therapist, but as someone with a practical interest in how psychology relates to the spiritual Path. I have received a traditional Catholic education, and I have been on the Sufi path for over 20 years, as well as a student of comparative religion and metaphysics and mythopoesis for almost 45. Consequently this book is based most directly upon Sufi “ontological psychology”, supplemented with concepts taken from Scholastic Philosophy, Kabbalah, Buddhism, and the Vedanta, as well as insights drawn from the poetry of William Blake.... I offer this book only as a set of pointers and suggestions to practicing therapists who already understand their craft as an element of the spiritual Path...I only hope that this book may be of some use to those who aspire to become such physicians, and equally to those who are destined to seek their help.” (pp. 1-2)

Readers unfamiliar with comparative religion and traditional metaphysics may initially be taken aback or puzzled by the terms “science”, “*jihad*” and “psychology” which are employed in the title of this recent volume. Although the title vividly fits this publication, it invites further elaboration for those unfamiliar with the integral psychology of the perennial philosophy. In light of the widespread xenophobia currently exhibited in the West, accurately termed Islamophobia, that asserts the misguided thesis that we are presently enduring a “clash of civilizations”, the term *jihad* is encumbered with much ill-suited baggage.

The Holy Prophet of Islam refers to two different types of *jihad* or “holy war”. The one more commonly known yet no less misunderstood

and abused is that of the “lesser holy war” (*al-jihād al-asghar*) which seeks to protect the lovers of God through social or military efforts. The second, rarely if ever mentioned by the dominant media, is the “greater holy war” (*al-jihād al-akbar*) which was considered to be the highest form of spiritual warfare, one that takes place on the battlefield of the seeker’s heart.³ Despite the fact that many within humanistic and transpersonal psychology may be unfamiliar with this idea, the practice of spiritual warfare and its psychological implications upon health and well-being and most importantly the goal of human completion *in divinis*, can be found throughout the world religions, including the wisdom traditions of the shamanic or First Peoples.⁴

It is in the universal light of the perennial philosophy that Upton pursues what he has skillfully termed *principal psychology*. While

³ “During the return march to Medina after the victories of Mecca and Hunayn the Prophet said to some of his Companions: ‘We have returned from the Lesser Holy War to the Greater Holy War.’ And when one of them asked: ‘What is the Greater Holy War, O Messenger of God?’ he answered: ‘The war against the soul.’ The soul of fallen man is divided against itself. Of its lowest aspect the Koran says: *Verily the soul commandeth unto evil*. The better part of it, that is the conscience, is named *the ever-upbraiding soul*; and it is this which wages the Greater Holy War, with the help of the Spirit, against the lower soul.” (Martin Lings, “The Degrees,” in *Mubammad: His Life Based on the Earliest Sources* [Rochester, VT: Inner Traditions, 1983], pp. 327-328); “If outer warfare is thus only the ‘lesser holy war’, whereas the inner war is the ‘greater holy war’, it is because the first has only a secondary importance in relation to the second, of which it is merely a perceptible image. It goes without saying that in these conditions, whatever serves for outer warfare may be taken as a symbol of what concerns inner war” (René Guénon, “The Sword of Islam (*SAYF AL-ISLĀM*),” in *Symbols of Sacred Science*, trans. Henry D. Fohr, ed. Samuel D. Fohr [Hillsdale, NY: Sophia Perennis, 2004], p. 180).

⁴ It is interesting to note that His Holiness the 14th Dali Lama of Tibet stated in an “Interfaith Summit on Happiness: Understanding and Promoting Happiness in Today’s Society” held on October 17th - 18th, 2010 at Emory University that: “the whole Buddhist practice is but the practice of *jihād*.” “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places” (Ephesians 6:12); “the sun dancer and the Sun Dance itself will bless all of the tribe and all creation through the inner, spiritual warfare... The warrior fights an enemy who is on the outside; the sun dancer wages a war on an enemy within himself. Each of us must fight a continuing battle to keep to the spiritual values that represent our traditional heritage. If we fail to be continually alert in our prayers and our attitudes and to use good sense in all that we do, then we will fail in our interior war. In olden days, this interior warfare had the support of the whole tribe, and our life itself helped to guide us in our personal struggle. Nowadays, we must follow the Sun Dance way all the more carefully, because it contains the key to our sacred warfare.” (Michael Oren Fitzgerald, “Outdoor Ceremonies,” in *Yellowtail, Crow Medicine Man and Sun Dance Chief: An Autobiography* [Norman, OK: University of Oklahoma Press, 1994], pp. 139-140).

many within the various disciplines including that of psychology itself have spoken of “the impasse of modern psychology”, very few have articulated the root problem let alone taken on the task, a daunting one we might add, to articulate an authentic integral psychology of the perennial philosophy as have the representatives of the traditionalist or perennialist school.⁵

As modern psychology originated through breaking itself away from the Sacred, which occurred through the 17th or 18th century Enlightenment, its efficacy is brought into question, if not profoundly undermined. The integral psychology of the perennial philosophy is premised on the psychic reintegration with its primordial spiritual roots through an orthodox traditional path: “Principial Psychology cannot function effectively as a generic psychotherapeutic method outside the bounds of a *particular* traditional Path.” (p. 5) This sacred science has a spiritual function of transmuting the human soul into the higher Self, and while it is an integral psychology it is first and foremost a means of transcendence and integration, and only secondarily, if you will, a means of achieving psychological health and well-being. “And although pneumatic psychology definitely includes methods useful in healing mental illness, its goal is essentially positive. Its proper use is not simply to overcome psychic pathology but to bring the individual into a state of ‘ideal normalcy’” (pp. 4-5).

A central challenge in discussing or writing about such a sacred psychology is “what to call it?” Several key authors within the traditionalist or perennialist school have made significant headway in outlining such an integral psychology based upon the perennial philosophy, yet the terms “traditional psychology”, “pneumatology”, “sacred psychology”, “spiritual psychology” or “perennial psychology” are all challenged

⁵ “What we term ‘psychological imposture’ is the tendency to reduce everything to psychological factors and to call into question not only what is intellectual or spiritual—the first being related to truth and the second to life in and by truth—but also the human spirit as such, and therewith its capacity of adequation and, still more evidently, its inward illumination and transcendence. The same belittling and truly subversive tendency rages in all the domains that ‘scientism’ claims to embrace, but its most acute expression is beyond all doubt to be found in psychoanalysis. Psychoanalysis is at once an endpoint and a cause, as is always the case with profane ideologies, like materialism and evolutionism, of which it is really a logical and fatal ramification and a natural ally.” (Frithjof Schuon, “The Psychological Imposture,” in *Survey of Metaphysics and Esoterism*, trans. Gustavo Polit [Bloomington, IN: World Wisdom Books, 1986], p. 195).

because of the baggage associated with these various terms. One cannot fully comprehend them unless they are contextualized within the perennial philosophy. Upton states that *principial psychology* is more congruent with transpersonal psychology or the “fourth force” in modern psychology than any of the other proceeding “forces” as it primarily focuses on the spiritual domain. It is worth clarifying that human completion or what is integrally human requires the transpersonal, as what is human intersects the Divine. Upton briefly describes what the traditional pneumatology of the perennial philosophy is:

Principial Psychology, elements of which are to be found in the various spiritual ways embraced by the great world religions and wisdom traditions, is based on a “pneumatic anthropology” that, in its simplest form, sees the human being as composed not of body alone, or of body plus soul/psyche, but as essentially tripartite: body (*soma*), soul (*psyche*) and Spirit (*Pneuma* or *Nous*). (p. 4)

Due to a general lack of discernment on the part of humanistic and transpersonal psychology with regard to what constitutes authentic spirituality, their vision remains incomplete: “Much of contemporary psychology has no practical access to, and almost no theory of, such principial objectivity.” (p. 8) Again, even though *principial psychology* shares certain elements with both humanistic and transpersonal psychology, the integral psychology of the perennial philosophy is not undermined by what in many cases ends up being New Age approaches to spirituality rather than an expression of authentic spirituality.

Certain proponents of transpersonal theory have tried to reframe the role of modern science which underpins the transpersonal framework, but while these efforts are well-intentioned and much needed, they fundamentally lack the breadth and depth of vision which solely exists within the orthodox religious and spiritual revelations. It is the principial knowledge, congruent with what has been called sacred science, that must inform the inquiry into human behavior and the human psyche and not the directives of modern science, even in its more open-minded trends. Upton delves into these misunderstandings in Appendix Two, titled “The Limitations of Psychical Research, A Review of *The End of Materialism*” which is a comprehensive overview of what Charles T. Tart (b. 1937) has referred to as his *magnum opus*, having spent more than fifty years researching states of consciousness. This decisive assessment will be of much use to those both in humanistic

and transpersonal psychology. Much of Upton’s critique could equally apply to the general theoretical framework underlying the third and fourth “forces” of modern psychology:

Ironically, Tart has his own critique of “scientism”. For him, scientism defines a set of prejudices held by most scientists that prevent them from applying empirical research to certain areas of reality, particularly those dealt with by parapsychology. For Huston Smith [b. 1919], however, scientism is an ideology according to which *only* empirical research, investigating material reality alone, can arrive at truth; revelation and *intellection* (i.e., *gnosis* or *ma’rifat*) are disallowed from the outset. Thus Tart’s ideal of a science without scientism – a science whose findings, according to him, might well replace the dogmas of organized religion – is a perfect image of the *triumph* of scientism according to Huston Smith’s definition. (p. 230)

Dr. Tart demonstrates zero ability to discriminate between the psychic and the spiritual... a lack of the most rudimentary degree of “spiritual literacy”. (p. 236)

Materialism as a dominant worldview cannot be ended by materialistic means. It will end either by the opening of the faculty of Intellection by the grace of God—an event that, in the present age, can happen only in the case of individuals—or, in collective terms, by the dawning of the ultimate consequences of the materialistic paradigm: in other words, by the end of the “This World”. (p. 246)

It is ironic that while Tart has sought to liberate transpersonal psychology from the tyranny of the reductionist science of the Western Enlightenment, he has paradoxically extended its parameters, allowing it to freely roam beyond the bounds of the Newtonian-Cartesian paradigm which has now come to an end, or so we are told. What is most precarious about the humanistic and transpersonal approaches within modern psychology is that while they seek to remedy the *scientism* of behaviorism and the *psychologism* of psychoanalysis, they do not appear to recognize that the entire science underscoring all of the “forces” has one and the same origin that emerged via the Enlightenment, and it is this outlook that dehumanizes both the human psyche and the cosmos.

Upton makes the important distinction with regard to *principial psychology*, that it does not concern itself with adjusting human individuals to the abnormal milieu of the *Kali-Yuga*, but rather with the integration of the human psyche into Spirit.

[P]rimary role will not be to help the psyche “adjust” to social norms, or to reach integration and stability in its own terms without regard to any higher reality (which is considered to be intrinsically impossible and thus foolish and wasteful to attempt), but

to conform the psychic substance to the archetypal Principles of the spiritual world, specifically to the eternal archetype of the human form. (p. 5)

Upton devotes much time to explaining the body, soul and Spirit/Intellect in light of the perennial philosophy in his essay: “The Tripartite Human Psyche in Fall and Restoration”. While there has been effort within humanistic and transpersonal psychology to emphasize the importance of the body (*soma*), it is unfortunate that the essential role of the human form known as the *imago Dei*, the “image of God” in which all men and women are created, is rarely understood as it applies to psychology. Without a true and complete “image of man” *in divinis* there can be no authentic psychology.

Upton cites Frithjof Schuon with regard to the transcendent role of the Intellect which is vitally needed within the field of psychology: “Revelation is the Intellection of the macrocosm; Intellection is the Revelation of the microcosm” (Quoted in Upton, 2011, p. 27). An unfortunate consequence of adopting an organismic epistemology, which is essentially an empirical epistemology or a way of knowing through the five senses, is that transcendent modes of knowing via the spiritual or principial epistemology of the Intellect are ruled out, if not vilified. The field of contemporary psychology as a whole does not appear to comprehend the noetic faculty of the Intellect, which is all too often confused with discursive reasoning. However according to the *principial psychology* reason (*ratio*) is subservient, as is the human psyche, to the Intellect (*Intellectus*). Much to its credit, both third and fourth “forces” of modern psychology have addressed the mental restlessness that is so prevalent today, yet to solely advocate (as some do) for a body-centered or somatic approach to rectify this condition neglects what is truly needed, which is to restore the Intellect to its primacy in relation to the body and the human psyche.

In the essay: “Love and Knowledge on the Field of Spiritual Combat: A Comparison of the Sufi Teachings of Javad Nurbakhsh and Frithjof Schuon”, Upton wonderfully illuminates the operative *principial psychology* within Sufism, the inner dimension of Islam. “Sufism may be legitimately seen, on one level, as an operative, principial psychology—the science of the operation of metaphysical principles on the plane of the human psyche, and of our conscious cooperation with

them.” (p. 30) One of the most profound scriptural expressions of this, which speaks to the heart of Islamic spirituality, is: “*We will show them Our signs on the horizons and in themselves, till it is clear to them that it is the truth. Suffice it not as to thy Lord, that He is witness over everything?*” (Qur’an 41:53) While “Everything in the postmodern world works to tear apart epistemology and ontology, knowing and being” (p. 32), everything related to an integral psychology of the orthodox spiritual traditions of the world affirms their essential unity, and the efficacy of this unity at the levels of the body, soul and Intellect/Spirit respectively. “Sacred psychology is the science of how the human soul is conformed, not only theoretically, but practically and existentially, to spiritual Truth.” (p. 32) A central teaching of the *principlial psychology* of the perennial philosophy is that only something higher than the empirical ego can truly situate it in its rightful place; as the empirical ego cannot transcend itself, it is reliant upon what is beyond itself.

In the final portion of this essay, under the subheading: “Remembrance of God on the Field of Spiritual Combat”, the transpersonal *praxis* of the Invocation of the Name of God, known in Sufism as *dhikr*, is laid out. This spiritual method is found in most if not all traditional revelations, and is especially prescribed for contemporary practitioners in the *Kali-Yuga* or the “Dark Age”. As some have attempted to make use of this quintessential practice outside of a formal spiritual affiliation, including many within the New Age movement, we need to clarify, in the words of Javad Nurbakhsh (1926-2008), that this practice must be given by a qualified spiritual guide: “One can recite the words of *zeker* heard from anyone, but *zeker* itself can be bestowed only by a perfect master.” (Quoted in Upton, 2011, p. 59)

An important issue which is altogether misunderstood or ignored within modern psychology is articulated in the essay: “Morality and Gnosis”. Upton writes: “In modern psychology, the concept of ‘behavior’ has replaced the concept of morality, and behavior is viewed almost entirely in social terms.” (p. 74) The author expresses the vital need for morality in any integral psychology, yet relates it to the distinctions between the outer and inner dimensions of religion:

[E]ffective psychotherapy must never be divorced from true morality, just as morality must never be divorced from an understanding of the true goal of human life, which in

“exoteric” terms is the salvation of our souls, and in “esoteric” terms, Liberation from the world of becoming; perfect total Enlightenment; Union with God. (p. 75)

While some might relate morality exclusively to dogma, and though there are certain parallels between the two, we must not overlook the universal recognition of morality which applies to both the exoteric and esoteric orientations of religion.⁶ It is important to note that even though many within transpersonal psychology are opposed to orthodox religion, often referring to it pejoratively as “organized religion” and accepting only the esoteric or mystical dimensions which are founded on the direct experience of the Absolute (while failing to recognize such esoterism as fundamentally orthodox), they do not grasp that this is not a spiritual possibility.

For example, we can cite three axial sages who were regarded as orthodox representatives of their respective traditions and also mystics: Shankara (788-820), Ibn ‘Arabī (1165-1240) and Meister Eckhart (1260-1328),⁷ understanding them in terms of the traditionalist or perennialist maxim that there is no esoterism without exoterism. In acknowledging only the mystical or esoteric dimensions of religion many in the world of transpersonal psychology, including humanistic psychology, often adhere to a loose or laissez-faire morality bearing marks of the New Age credo, as aptly expressed by Aleister Crowley (1875-1947): “Do what

⁶ Also of interest Frithjof Schuon, “The Problem of Qualifications,” in *Logic and Transcendence*, trans. Peter N. Townsend (London: Perennial Books, 1984), p. 173-187; William Stoddart, “What is Religion,” in *Remembering in a World of Forgetting: Thoughts on Tradition and Postmodernism*, eds. Mateus Soares de Azevedo and Alberto Vasconcellos Queiroz (Bloomington, IN: World Wisdom, 2008), pp. 41-42; Tage Lindbom, “Virtue and Morality,” *Studies in Comparative Religion*, Vol. 9, No. 4 (Autumn 1975), pp. 227-235, Mark Perry, *The Mystery of Individuality: Grandeur and Delusion of the Human Condition* (Bloomington, IN: World Wisdom, 2012).

⁷ See Reza Shah-Kazemi, *Paths to Transcendence: According to Shankara, Ibn Arabi, and Meister Eckhart* (Bloomington, IN: World Wisdom, 2006). Although the orthodoxy of some of Eckhart’s formulations was called into question, they were never formally condemned due to the fact that he died before he could face the Inquisition. And it has been demonstrated by Wolfgang Smith in *Christian Gnosis: From Saint Paul to Meister Eckhart* (San Rafael, CA: Sophia Perennis, 2009) that Eckhart was essentially an esoteric interpreter of the orthodox Scholastic Philosophy of St. Thomas Aquinas. We can see in the following citation how modern psychology, through Carl Gustav Jung, one of the pioneers of transpersonal psychology, has done a great disservice to one of the paragons of Western Christianity by psychologizing his integral metaphysic and spirituality: “Meister Eckhart’s view, therefore, is purely psychological.” (C.G. Jung, “The Type Problem in Poetry,” in *Psychological Types*, trans. R.F.C. Hull [Princeton, NJ: Princeton University Press, 1976], p. 248).

thou wilt shall be the whole of the Law”. (Quoted in Upton, 2011, p. 76)

As Schuon declares, to pursue *Moksha*, the Supreme Identity or Spiritual Realization, without the practice of morality is fruitless: “mental passion pursuing intellectual intuition is like a wind that blows out the light of a candle.” (Quoted in Upton, 2011, p. 79)

Many critiques have been put forth by the traditionalist or perennialist school of Sigmund Freud’s (1856-1939) explicit abolition of the Spirit,⁸ as well as Carl Gustav Jung’s (1875-1961) implicit and perhaps even more problematic subversion of it. Yet Upton provides one of the most insightful and no less critical assessments of Jung’s Archetypal or Depth Psychology in his essay: “Can Jung Be Saved?: A Sufic Re-Envisioning of the Jungian Archetypes”. This essay will be of much value to anyone interested in understanding both the errors and contributions that Jung brought to modern psychology.

Suffice it to say that Jungianism is filled with errors and dangers, and consequently can be of no real help on the spiritual Path—until, that is, it is definitively criticized according to sound metaphysical principles so as to reject whatever is clearly erroneous and recast the rest according to the traditional norms of the Path of self-transcendence (p. 97)

The fact that Jung’s theories, aided the emergence of transpersonal psychology and firmly rooted in its foundation, gives rise to many questions about the validity and efficacy of transpersonal psychology’s so-called ‘spiritual orientation’. Even though Jung parted ways with his master Freud, and recognized the imperative nature of the spiritual domain for the psychological health and well-being of the human individual, he took the reductionistic trajectory of Freud to a new acme by psychologizing religion itself. It is worth noting that Jung’s epistemology is essentially anti-metaphysical and antagonistic to perennial philosophy, as it embraces empiricism and borrows heavily from the modern philosophy of Immanuel Kant (1724-1804), with the result

⁸ “People generally see in Jungism, as compared with Freudism, a step towards reconciliation with the traditional spiritualities, but this is in no wise the case. From this point of view, the only difference is that, whereas Freud boasted of being an irreconcilable enemy of religion, Jung sympathizes with it while emptying it of its contents, which he replaces by collective psychism, that is to say by something infra-intellectual and therefore anti-spiritual.” (Frithjof Schuon, quoted in Titus Burckhardt, “Traditional Cosmology and Modern Science: Modern Psychology,” in *Mirror of the Intellect: Essays on Traditional Science and Sacred Art*, trans. and ed., William Stoddart [Albany, NY: State University of New York Press, 1987], p. 66).

that it relativizes the Absolute.⁹ It is for this reason that Jung refutes the existence of the Intellect as a spiritual faculty that apprehends Reality unmediated,¹⁰ which is in radical contradiction to the world's spiritual traditions, which are in Jung's assessment "pre-Kantian" or naïve and outmoded.

The essay "Dimensions of Alchemy" provides those who are knowledgeable as well as those less informed on the subject, with insightful material that is key to any sacred psychology.¹¹ Although we take for granted that we are born with a human form, this 'humanity' is not a foregone conclusion according to the traditional view:

Alchemy is the art of attaining and perfecting the complete human form. None of us are born entirely human; of all God's creatures, the human being is the only one required

⁹ "[T]he pretension of limiting what is, or just of limiting knowledge fundamentally, shows in either case the spirit of negation which is so characteristic of the modern world. This spirit of negation is nothing other than the systematic spirit, for a system is essentially a closed conception; and it has come to be identified with the spirit of philosophy itself, especially since Kant, who, wishing to shut up all knowledge within the bounds of relativity, ventured to declare in so many words that 'philosophy is not a means of extending knowledge but a discipline for limiting it,' which amounts to saying that the chief function of philosophers is to impose on all the narrow limits of their own understanding. That is why modern philosophy ends by almost entirely substituting 'criticism' or the 'theory of knowledge' for knowledge itself" (René Guénon, "The Superstition of Science," in *East and West*, trans. Martin Lings [Hillsdale, NY: Sophia Perennis, 2004], p. 32); "How could someone like Kant explain to himself the fact that his thesis, so immensely important for mankind were it true, was unknown to all the peoples of the world and had not been discovered by a single sage and that, on the contrary, men of the highest abilities had labored under lifelong illusions—which is what his thesis assumes—that were totally incompatible with these abilities, even founding religions, producing the fruits of sanctity, and creating civilizations? Surely the least one might ask of a 'great thinker' is a little imagination." (Frithjof Schuon, "Rationalism Real and Apparent," in *Logic and Transcendence: A New Translation with Selected Letters*, trans. Mark Perry, Jean-Pierre Lafouge and James S. Cutsinger [Bloomington, IN: World Wisdom, 2009], p. 30).

¹⁰ "[T]he intellect—in the medieval or Eckartian sense of the word—a faculty which is, however, rejected by Jungian psychology." (Mateus Soares de Azevedo, "Jung and the Faithful without Religion," in *Men of a Single Book: Fundamentalism in Islam, Christianity, and Modern Thought* [Bloomington, IN: World Wisdom, 2010], p. 83); Meister Eckhart brilliantly illuminates the relationship of the human psyche or soul to the Spirit/Intellect: *Aliquid est in anima quod est increatum et increabile; si tota anima esset talis, esset increata et increabilis; et hoc est Intellectus*. "There is something in the soul which is uncreated and uncreatable; if the whole soul were such, it would be uncreated and uncreatable; and this is the Intellect." (Quoted in Mateus Soares de Azevedo (ed.), *Ye Shall Know the Truth: Christianity and the Perennial Philosophy* [Bloomington, IN: World Wisdom, 2005], p. 3).

¹¹ See Titus Burckhardt, *Alchemy: Science of the Cosmos, Science of the Soul*, trans. William Stoddart (London: Stuart & Watkins, 1967).

to *become* itself through conscious labor, a labor that can only succeed by the power of Divine Grace and according to a knowledge of the eternal human Design to which we must conform ourselves if we are to become real human beings, not merely virtual ones. (p. 114)

While there is much talk today about psychological health and well-being, paradoxically there are very few tangible examples of what this might be. And when examples are provided, they tend to neglect that human completion is not about giving in to the empirical ego, but integrating it into the divine Principle. Modern psychology, including humanistic and transpersonal psychology has not come to terms with the essential fact which all of the religious and wisdom teachings have always known: “The human psyche is not designed to be self-sufficient; it is designed to reflect, and conform itself to, the light of the Spirit.” (p. 124)

No book on *principal psychology* would be complete that does not relate the wisdom of traditional cosmology or *cosmologia perennis*¹² with the present state of the human *psyche*, which Upton wonderfully presents in his essay: “The Shadows of God: A ‘Gnostic’ Analysis of the System of Antichrist”. Not to acknowledge the influence of temporal cycles which were unanimously recognized in all times and places in the pre-modern world, is a grave mistake shared by modern psychology as a whole, and a further demonstration of its inherent limitations.

[T]he realms of individual and collective psychology are inseparable in our times from the great emotional and spiritual stresses and delusions now abroad, in both the socio-historical and the subtle dimensions, in these last days of the Kali-yuga, when a vast, perhaps incalculable era of historical and biological time is so obviously drawing to a close. (p. 143)

The statistics documenting the myriad ways that psychological imbalance is becoming a normal feature of contemporary society are alarming, and that millions of individuals, including young children, are now being medicated on a mass scale should be an indicator or

¹² See Titus Burckhardt, “Traditional Cosmology and Modern Science: *Cosmologia Perennis*,” in *Mirror of the Intellect: Essays on Traditional Science and Sacred Art*, trans. and ed. William Stoddart (Albany, NY: State University of New York Press, 1987), pp. 17-26.

rather testimony that something is radically awry.¹³ Given that many of these disorders and symptoms are triggered by the collective dissociation from the *imago Dei* and the spiritual domain, a dissociation commonly known as ‘secularism’, there is no question that this goes hand-in-hand with the present social and spiritual disintegration known as the *Kali-Yuga*. If both humanistic and transpersonal psychology were faithful first and foremost to the sacred science underlying all of the world’s spiritualities rather than to the norms and assumptions of modern science, they would be able to properly diagnose and provide an authentic treatment for many of these disorders which cannot be resolved until the directives of the spiritual domain are at its center.

Perhaps the most controversial of all of the essays included in this volume is “Psychotherapy and Exorcism”. Outmoded as it may at first appear, exorcism in some form or another has been a common method of addressing the myriad afflictions facing the human individual. Upton presents this theme in a highly informative way by looking at it through the lens of the tripartite structure of the human microcosm, basing his analysis largely on Jean-Claude Larchet’s introduction to traditional Eastern Orthodox Christian psychology (2005).¹⁴ “Mental illness of any kind is the result of injury to the individual soul or psyche. Such injury may be produced by destructive influences emanating from three discrete planes of being: the physical, the psychic, and the Spiritual.” (p. 174) While the sacred science of integrally diagnosing and treating the tripartite structure of the human microcosm—Intellect/Spirit, soul and body—is a subtle and

¹³ See E. Fuller Torrey and Judy Miller, *The Invisible Plague: The Rise of Mental Illness from 1750 to the Present* (New Brunswick, NJ: Rutgers University Press, 2007), Thomas Szasz (ed.), *The Age of Madness: The History of Involuntary Mental Hospitalization Presented in Selected Texts* (New York: Jason Aronson, 1974); Gary Greenberg, *Manufacturing Depression: The Secret History of a Modern Disease* (New York: Simon & Schuster, 2010); Robert Whitaker, *Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs, and the Astonishing Rise of Mental Illness in America* (New York: Crown, 2010); Ethan Watters, *Crazy Like Us: The Globalization of the American Psyche* (New York: Free Press, 2010); Allan V. Horwitz, *Creating Mental Illness* (Chicago, IL: The University of Chicago Press, 2003); William Schofield, *Psychotherapy: The Purchase of Friendship* (Englewood Cliffs, NJ: Prentice-Hall, 1964).

¹⁴ Jean-Claude Larchet, *Mental Disorders and Spiritual Healing: Teachings from the Early Christian East*, trans. Rama P. Coomaraswamy and G. John Champoux (Hillsdale, NY: Sophia Perennis, 2005).

a complex art that utterly perplexes the contemporary mind, it is nonetheless a function of the world's wisdom traditions.

Contained within this book are the very principles that are lacking, yet so needed, in contemporary psychology. While humanistic and transpersonal psychology both acknowledge the spiritual domain, they are nevertheless unfortunately afflicted by the *scientism* of the Enlightenment, being inheritors of this legacy as well as a host of other reductionist theories that also obstruct its legitimacy and efficacy. Like all sacred psychologies which are derivatives of the sapiential traditions, they cannot be of use unless the individual participates in an orthodox spiritual path; the greatest exemplars of this rule are the saints and sages of the timeless truths themselves. Only the participation in and traveling of the spiritual path offers the possibility of receiving the benefits of a stable psychological health and well-being that is not limited to “adjustment” to the norms of an increasingly toxic society—and far more importantly, the possibility of becoming integrated into That which is truly transpersonal, which is much more than a psychological state. It is *principial psychology* that will disclose to the human microcosm a fundamental Reality that is both transcended and immanent, as the Holy Prophet's teaching states: “He who knows his soul knows his Lord.”