



A Suggestion About Mysticism

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THE JOURNAL OF PHILOSOPHY

PSYCHOLOGY AND SCIENTIFIC METHODS

A SUGGESTION ABOUT MYSTICISM

MUCH interest in the subject of religious mysticism has been shown in philosophic circles of late years. Most of the writings I have seen have treated the subject from the outside, for I know of no one who has spoken as having the direct authority of experience in favor of his views. I also am an outsider, and very likely what I say will prove the fact loudly enough to readers who possibly may stand within the pale. Nevertheless, since between outsiders one is as good as another, I will not leave my suggestion unexpressed.

The suggestion, stated very briefly, is that states of mystical intuition may be only very sudden and great extensions of the ordinary "field of consciousness." Concerning the causes of such extensions I have no suggestion to make; but the extension itself would, if my view be correct, consist in an immense spreading of the margin of the field, so that knowledge ordinarily transmarginal would become included, and the ordinary margin would grow more central. Fechner's "wave-scheme" will diagrammatize the alteration, as I conceive it, if we suppose that the wave of present awareness, steep above the horizontal line that represents the plane of the usual "threshold," slopes away below it very gradually in all directions. A fall of the threshold, however caused, would, under these circumstances, produce the state of things which we see on an unusually flat shore at the ebb of a spring-tide. Vast tracts usually covered are then revealed to view, but nothing rises more than a few inches above the water's bed, and great parts of the scene are submerged again, whenever a wave washes over them.

Some persons have naturally a very wide, other a very narrow, field of consciousness. The narrow field may be represented by an unusually steep form of the wave. When by any accident the threshold lowers, in persons of this type—I speak here from direct personal experience—so that the field widens and the relations of its center to matters usually subliminal come into view, the larger pano-

rama perceived fills the mind with exhilaration and sense of mental power. It is a refreshing experience; and—such is now my hypothesis—we only have to suppose it to occur in an exceptionally extensive form, to give us a mystical paroxysm, if such a term be allowed.

A few remarks about the field of consciousness may be needed to give more definiteness to my hypothesis. The field is composed at all times of a mass of present sensation, in a cloud of memories, emotions, concepts, etc. Yet these ingredients, which have to be named separately, are not separate, as the conscious field contains them. Its form is that of a much-at-once, in the unity of which the sensations, memories, concepts, impulses, etc., coalesce and are dissolved. The present field as a whole came continuously out of its predecessor and will melt into its successor as continuously again, one sensation-mass passing into another sensation-mass and giving the character of a gradually changing *present* to the experience, while the memories and concepts carry time-coefficients which place whatever is present in a temporal perspective more or less vast.

When, now, the threshold falls, what comes into view is not the next mass of *sensation*; for sensation requires new physical stimulations to produce it, and no alteration of a purely mental threshold can create these. Only in case the physical stimuli were already at work subliminally, preparing the next sensation, would whatever sub-sensation was already prepared reveal itself when the threshold fell. But with the memories, concepts, and conational states, the case is different. Nobody knows exactly how far we are “marginally” conscious of these at ordinary times, or how far beyond the “margin” of our present thought trans-marginal consciousness of them may exist.¹ There is at any rate no definite bound set between what is central and what is marginal in consciousness, and the margin itself has no definite bound *a parte foris*. It is like the field of vision, which the slightest movement of the eye will extend, revealing objects that always stood there to be known. My hypothesis is that a movement of the threshold downwards will similarly bring a mass of subconscious memories, conceptions, emotional feelings, and perceptions of relation, etc., into view all at once; and that if this enlargement of the nimbus that surrounds the sensational present

¹ Transmarginal or subliminal, the terms are synonymous. Some psychologists deny the existence of such consciousness altogether (A. H. Pierce, for example, and Münsterberg apparently). Others, *e. g.*, Bergson, make it exist and carry the whole freight of our past. Others again (as Myers) would have it extend (in the “telepathic” mode of communication) from one person’s mind into another’s. For the purposes of my hypothesis I have to postulate its existence; and once postulating it, I prefer not to set any definite bounds to its extent.

is vast enough, while no one of the items it contains attracts our attention singly, we shall have the conditions fulfilled for a kind of consciousness in all essential respects like that termed mystical. It will be transient, if the change of threshold is transient. It will be of reality, enlargement, and illumination, possibly rapturously so. It will be of unification, for the present coalesces in it with ranges of the remote quite out of its reach under ordinary circumstances; and the sense of *relation* will be greatly enhanced. Its form will be intuitive or perceptual, not conceptual, for the remembered or conceived objects in the enlarged field are supposed not to attract the attention singly, but only to give the sense of a tremendous *muchness* suddenly revealed. If they attracted attention separately, we should have the ordinary steep-waved consciousness, and the mystical character would depart.

Such is my suggestion. Persons who *know* something of mystical experience will no doubt find in it much to criticize. If any such shall do so with definiteness, it will have amply served its purpose of helping our understanding of mystical states to become more precise.

The notion I have tried (at such expense of metaphor) to set forth was originally suggested to me by certain experiences of my own, which could only be described as very sudden and incomprehensible enlargements of the conscious field, bringing with them a curious sense of cognition of real fact. All have occurred within the past five years; three of them were similar in type; the fourth was unique.

In each of the three like cases, the experience broke in abruptly upon a perfectly commonplace situation and lasted perhaps less than two minutes. In one instance I was engaged in conversation, but I doubt whether the interlocutor noticed my abstraction. What happened each time was that I seemed all at once to be reminded of a past experience; and this reminiscence, ere I could conceive or name it distinctly, developed into something further that belonged with it, this in turn into something further still, and so on, until the process faded out, leaving me amazed at the sudden vision of increasing ranges of distant fact of which I could give no articulate account. The mode of consciousness was perceptual, not conceptual—the field expanding so fast that there seemed no time for conception or identification to get in its work. There was a strongly exciting sense that my knowledge of past (or present?) reality was enlarging pulse by pulse, but so rapidly that my intellectual processes could not keep up the pace. The *content* was thus entirely lost to retrospection—it sank into the limbo into which dreams vanish as we gradually awake. The feeling—I won't call it belief—that I

had had a sudden *opening*, had seen through a window, as it were, distant realities that incomprehensibly belonged with my own life, was so acute that I can not shake it off to-day.

This conviction of fact-revealed, together with the perceptual form of the experience and the inability to make articulate report, are all characters of mystical states. The point of difference is that in my case certain special directions only, in the field of reality, seemed to get suddenly uncovered, whereas in classical mystical experiences it appears rather as if the whole of reality were uncovered at once. *Uncovering* of some sort is the essence of the phenomenon, at any rate, and is what, in the language of the Fechnerian wave-metaphor, I have used the expression "fall of the threshold" to denote.

My fourth experience of uncovering had to do with dreams. I was suddenly intromitted into the cognizance of a pair of dreams that I could not remember myself to have had, yet they seemed somehow to connect with me. I despair of giving the reader any just idea of the bewildering confusion of mind into which I was thrown by this, the most intensely peculiar experience of my whole life. I wrote a full memorandum of it a couple of days after it happened, and appended some reflections. Even though it should cast no light on the conditions of mysticism, it seems as if this record might be worthy of publication, simply as a contribution to the descriptive literature of pathological mental states. I let it follow, therefore, as originally written, with only a few words altered to make the account more clear.

"San Francisco, Feb. 14th 1906.—The night before last, in my bed at Stanford University, I woke at about 7.30 A.M., from a quiet dream of some sort, and whilst gathering my waking wits, seemed suddenly to get mixed up with reminiscences of a dream of an entirely different sort, which seemed to telescope, as it were, into the first one, a dream very elaborate, of lions, and tragic. I concluded this to have been a previous dream of the same sleep; but the apparent mingling of two dreams was something very queer, which I had never before experienced.

"On the following night (Feb. 12-13) I awoke suddenly from my first sleep, which appeared to have been very heavy, in the middle of a dream, in thinking of which I became suddenly confused by the contents of two other dreams that shuffled themselves abruptly in between the parts of the first dream, and of which I couldn't grasp the origin. Whence come *these dreams*? I asked. They were close to *me*, and fresh, as if I had just dreamed them; and yet they were far away *from the first dream*. The contents of

the three had absolutely no connection. One had a cockney atmosphere, it had happened to some one in London. The other two were American. One involved the trying on of a coat (was this the dream I seemed to wake from?) the other was a sort of nightmare and had to do with soldiers. Each had a wholly distinct emotional atmosphere that made its individuality discontinuous with that of the others. And yet, in a moment, as these three dreams alternately telescoped into and out of each other, and I seemed to myself to have been their common dreamer, they seemed quite as distinctly *not* to have been dreamed in succession, in that one sleep. *When, then?* Not on a previous night, either. *When, then?* and *which* was the one out of which I had just awakened? *I could no longer tell:* one was as close to me as the others, and yet they entirely repelled each other, and I seemed thus to belong to three different dream-systems at once, no one of which would connect itself either with the others or with my waking life. I began to feel curiously confused and *scared*, and tried to wake myself up wider, but I seemed already wide-awake. Presently cold shivers of dread ran over me: *am I getting into other people's dreams?* Is this a 'telepathic' experience? Or an invasion of double (or treble) personality? Or is it a thrombus in a cortical artery? and the beginning of a general mental 'confusion' and disorientation which is going on to develop who knows how far?

"Decidedly I was losing hold of my 'self,' and making acquaintance with a quality of mental distress that I had never known before, its nearest analogue being the sinking, giddy anxiety that one may have when, in the woods, one discovers that one is really 'lost.' Most human troubles look towards a terminus. Most fears point in a direction, and concentrate towards a climax. Most assaults of the evil one may be met by bracing oneself against something, one's principles, one's courage, one's will, one's pride. But in this experience all was diffusion from a centre, and foothold swept away, the brace itself disintegrating all the faster as one needed its support more direly. Meanwhile vivid perception (or remembrance) of the various dreams kept coming over me in alternation. *Whose? whose? WHOSE?* Unless I can *attach* them, I am swept out to sea with no horizon and no bond, getting *lost*. The idea aroused the 'creeps' again, and with it the fear of again falling asleep and renewing the process. It had begun the previous night, but then the confusion had only gone one step, and had seemed simply curious. *This* was the second step—where might I be after a third step had been taken? My teeth chattered at the thought.

"At the same time I found myself filled with a new pity towards persons passing into dementia with *Verwirrtheit*, or into invasions of secondary personality. *We* regard them as simply *curious*; but

what *they* want in the awful drift of their being out of its customary self, is any principle of steadiness to hold on to. We ought to assure them and reassure them that we will stand by them, and recognize the true self in them to the end. We ought to let them know that we are with *them* and not (as too often we must seem to them) a part of the world that but confirms and publishes their deliquescence.

“Evidently I was in full possession of my reflective wits; and whenever I thus objectively thought of the situation in which I was, my anxieties ceased. But there was a tendency to relapse into the dreams and reminiscences, and to relapse vividly; and then the confusion recommenced, along with the emotion of dread lest it should develop farther.

“Then I looked at my watch. Half past twelve! Midnight, therefore. And this gave me another reflective idea. Habitually, on going to bed, I fall into a very deep slumber from which I never naturally awaken until after two. I never awaken, therefore, from a midnight dream, as I did to-night, so of midnight dreams my ordinary consciousness retains no recollection. My sleep seemed terribly heavy as I woke to-night. Dream states carry dream memories—why may not the two succedaneous dreams (whichever two of the three *were* succedaneous) be memories of *twelve o'clock dreams of previous nights*, swept in, along with the just-fading dream, into the just-waking system of memory? Why, in short, may I not be tapping, in a way precluded by my ordinary habit of life, *the midnight stratum* of my past experiences?

“This idea gave great relief—I felt now as if I were in full possession of my *anima rationalis*. I turned on my light, resolving to read myself to sleep. But I didn't read, I felt drowsy instead, and, putting out the light, soon was in the arms of Morpheus.

“I woke again two or three times before daybreak with no dream-experiences, and finally, with a curious, but not alarming, confusion between two dreams, similar to that which I had had the previous morning, I awoke to the new day at seven.

“Nothing peculiar happened the following night, so the thing seems destined not to develop any further.”²

² I print the rest of my memorandum in the shape of a note:—

“Several ideas suggest themselves that make the observation instructive.

“First, the general notion, now gaining ground in mental medicine, that certain mental maladies may be foreshadowed in dream-life, and that therefore the study of the latter may be profitable.

“Then the specific suggestion, that states of ‘confusion,’ loss of personality, *aprazia*, etc., so often taken to indicate cortical lesion or degeneration of dementic type, may be very superficial functional affections. In my own case the confusion was *foudroyante*—a state of consciousness unique and unparalleled in my 64 years of the world's experience; yet it alternated quickly with

The distressing confusion of mind in this experience was the exact opposite of mystical illumination, and equally unmystical was the definiteness of what was perceived. But the exaltation of the sense of relation was mystical (the perplexity all revolved about the fact that the three dreams *both did and did not belong in the most intimate way together*); and the sense that *reality was being uncovered* was mystical in the highest degree. To this day I feel that those extra dreams were dreamed in reality, but when, where, and by whom, I can not guess.

In the *Open Court* for December, 1909, Mr. Frederick Hall narrates a fit of ether-mysticism which agrees with my formula very well. When one of his doctors made a remark to the other, he chuckled, for he realized that these friends "believed they saw real things and causes, but they *didn't*, and I did. . . . I was where the causes *were* and to see them required no more mental ability than to recognize a color as blue. . . . The knowledge of how little [the doctors] actually did see, coupled with their evident feeling that they saw all there was, was funny to the last degree. . . . [They] knew as little of the real causes as does the child who, viewing a passing train and noting its revolving wheels, supposes that they, turning of themselves, give to coaches and locomotive their momentum. Or imagine a man seated in a boat, surrounded by dense fog, and out of the fog seeing a flat stone leap from the crest of one wave to another. *If he had always sat thus*, his explanations must be very crude as compared with those of a man whose eyes could pierce fog, and who saw upon the shore the boy skipping stones. In some such way the remarks of the two physicians seemed to me like the last two 'skips' of a stone thrown from my side. . . . All that was essential in the remark I knew before it was made. Thus to discover convincingly and for myself, that the things which are unseen are those of real importance, this was sufficiently stimulating."

It is evident that Mr. Hall's marginal field got enormously enlarged by the ether, yet so little defined as to its particulars that perfectly rational states, as this record shows. It seems, therefore, merely as if the threshold between the rational and the morbid state had, in my case, been temporarily lowered, and as if similar confusions might be very near the line of possibility in all of us.

"There are also the suggestions of a telepathic entrance into some one else's dreams, and of a doubling up of personality. In point of fact I don't know now 'who' had those three dreams, or which one 'I' first woke up from, so quickly did they substitute themselves back and forth for each other, discontinuously. Their discontinuity was the pivot of the situation. My sense of it was as 'vivid' and 'original' an experience as anything Hume could ask for. And yet they kept telescoping!

"Then there is the notion that by waking at certain hours we may tap distinct strata of ancient dream-memory."

what he perceived was mainly the thoroughgoing causal integration of its whole content. That this perception brought with it a tremendous feeling of importance and superiority is a matter of course.

I have treated the phenomenon under discussion as if it consisted in the uncovering of tracts of *consciousness*. Is the consciousness already there waiting to be uncovered? and is it a veridical revelation of reality? These are questions on which I do not touch. In the subjects of the experience the "emotion of conviction" is always strong, and sometimes absolute. The ordinary psychologist disposes of the phenomenon under the conveniently "scientific" head of *petit mal*, if not of "bosh" or "rubbish." But we know so little of the noetic value of abnormal mental states of any kind that in my own opinion we had better keep an open mind and collect facts sympathetically for a long time to come. We shall not *understand* these alterations of consciousness either in this generation or in the next.

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SOME NEGLECTED PARADOXES OF VISUAL SPACE. III

POWERFUL influences have been driving most philosophical discussions of space and time into the narrow and, in my opinion, errant grooves of geometry and psychologistical biology. Beginning with his space concepts, for instance, the geometer so manipulates them, intentionally in a pure deduction, that their ultimate meaning is paradox and paradox. Likewise the biologist: he sets out with sensations and perceptions of space and, trying to find them over again in the very same spatial universe where these experiences have grown up, ends perforce in a muddle. That something may have been gained by both investigators, nobody need doubt; but the meager and irregular returns of their investment of strenuosity encourage the philosopher to strike from another angle. The following remarks would do just this. They should be looked upon as an experiment, to be judged entirely by its fruits.

I am again going to look at space, neither as a geometer nor as a psychologist of the schools. I shall not deduce the implications of certain Euclidean or non-Euclidean concepts of extension, direction, position, magnitude, etc., nor shall I inquire into the upbuilding of space *qualia* into space concepts. I shall only accept the natural space-world—the world that all ordinary persons somehow or other have come to rely upon—and, secondly, the adaptive, self-changing, specializing nervous organism, as it is known in its broader outlines