

Integral Transpersonal Journal

of arts, sciences and technologies



THE INTENT OF THE INTEGRAL TRANSPERSONAL JOURNAL

The transpersonal vision is broad, deep, integral and integrating. In many ways the movement that since the 1960s has gradually established itself around this vision, thereby claiming possession of the new emerging paradigm, is revolutionary. While it is firmly rooted in science, it does not forget the wealth of knowledge borne out of the greatest spiritual traditions. Indeed, it seizes upon the most thought-provoking queries and earliest insights to have accompanied mankind throughout its evolutionary path and rises to the challenge of responding to large-scale, all-encompassing questions of meaning; all the while, it traces the outlines of a science of consciousness and ultimately succeeds in conceiving a coherent and spiritualized existence.

We would like to quote E. Lazlo when he says that "the emerging vision of reality is more than a theory and does not involve scientists alone. It draws us closer than ever to lifting the veil of sensory perception and to understanding the true nature of the world. This is a welcome discovery for our own life and prosperity that validates something we have always suspected yet were unable to express in these modern times (even though we have never tried to do so, unless in the guise of poets or lovers). That something is a sense of belonging ... we are a coherent part of a coherent world."¹

By reaching beyond the barriers of space, transcending linear time and bringing about an amazing expansion of consciousness, transpersonal experiences lead us into the presence of a Oneness, let us knowingly partake in the interconnection, integrality, and consistency of the Cosmos. Our encounter with the Holy can deeply change us, making us take on the responsibility of witnessing and spreading a culture that is entwined in spirituality, imbued with love, geared towards sharing.

From Einstein onwards it has been our belief that science is lame without religion, and religion is blind without science.

We believe in the possibility of tracing the outlines of a Science that does not claim to utter certainties without providing guarantee of validity; a Science that does not wither and die in the exercise of verifiable and repeatable experimental

¹ E.Lazlo *Risacralizzare il cosmo per una visione integrale della realtà*, URRRA 2008 Milano

protocols without waiving its duty to question nature by means of reliable investigative procedures; a Science that is not reduced to what is measurable but is capable – as Maslow hopes – of broadening its jurisdiction and its methods, dares to venture boldly where angels fear to tread - as suggested by Bateson – yet, at the same time, knows when to stop humbly at the threshold of the mystery. We believe it is useful and necessary to work for the rise of a knowledge that, while providing guarantee of validity, speaks wisely on the individual Self's participatory journey into Psyche's Kingdom, on the individual Soul's journey into Anima Mundi, and on the individual's journey into the Cosmos.

This editorial project starts with the intention of being an instrument for sharing and giving to all those involved in inner experience; a meeting point for those who draw knowledge and inspiration from the transpersonal dimension. ITJ seeks to provide a space where to gather and discuss openly, where to focus the cultural production of all those who, as humbly yet as powerfully as they can, are capable of casting upon the world the unique look of awareness, while at the same time preparing themselves to process any number of tools and frameworks designed to highlight the guarantee of validity.

In this way we wish to help craft an epistemology that allows the transcendental inner experience and the phenomenal experience of the world of nature, culture and environment, consciousness and matter, to be all examined in a participatory light that is also dynamic and interconnected by means of that threefold gaze as suggested by St. Bonaventure and submitted again by Wilber: an eye of the flesh, an eye of the mind, and an eye of the spirit.

ITJ wants to brand itself as a place of teaching and learning, and where, upon listening, one transcends and encompasses, free from the known, and where one undertakes that journey towards Oneness we strive to partake in. From a cultural perspective, this is a journey that, following the suggestion of Confucius, should be able to restore things to their proper name, and hand words such as Science, Psyche, Theory, Soul, Spirit, Sacred, Medicine, Void, Love (to name but a few) back to their true meanings.

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Second Attention Epistemology

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ABSTRACT: The intent of Second Attention Epistemology is to suggest an approach to the inner experience of states of consciousness that focuses on the subject of the experience and on the guarantee of validity of its claims. It establishes mindfulness (Attention) as a new frontier and the Further Mode as the instrument with which to investigate it. It postulates the ability to distinguish a First Attention, born of the reactive mind and emotional identification, from a Second Attention, born of conscious observation and disidentification. It outlines a method of investigation and validation based on participatory dialogue between man and the environment that has its roots in the organismic Self, as well as psycho-physical content that may be standardized as a result of measuring it against phenomenologically accessible reference maps. It brings together, just to name a few, Hartelius' Quantitative Somatic Phenomenology, Varela's First-person methodology, as well as Tart and Wilber's State-specific science in a bid to set standards for a science of consciousness.

May all beings have peace and happiness
May all beings be free from ignorance, want, and enmity.
May all beings be free from suffering, pain, and strife.
May all beings realize endless loving kindness and wisdom.
May all beings swiftly attain the Enlightenment of the Buddha

Buddhist Prayer

The proposition

The question is: could a sentence like the one above be useful to scientific thought?

Certainly not, the scientist might say, for this is a prayer, worlds apart from the realm of science. Indeed it could, the mystic would say, for love is the only science. The proposition is that the key to a science of consciousness does not just rely on worldviews, methodologies of research or clinical evidence, that is to say, it is not rooted in the theoretical pattern, the experimental/experiential protocol or data processing. Instead, it is suggested to dwell mainly in the Master of the Vision, the Method and the Data, namely, in the subject of the experience and in what he himself makes of the vision, method and the data.

The proposition is that liberation from the Myth of the Given, as Wilfrid Sellars (2007) puts it, should be sought less in the given data, the Manifest Clinical Evidence (MCE) than in what happens in the Master of the Data, in what might be called Implied Essential Inherences (IEI). The assumption of this paper is that the difference which makes the difference lies in mindfulness (Attention). We must start off by saying that the concept of mindfulness (Attention) which we refer to does not merely express a cognitive process that allows environmental stimuli to be selected, and that takes place in a continuum ranging from sleep to arousal. Rather, with Krishnamurti (1973) or Castaneda (1970) its boundaries are broadened towards an inward environment, moving along a continuum that broadens perception, memory and learning - expanding in evolutionary stages deep into the transpersonal states of consciousness.

The framework of our assumption is completed by postulating the capability to distinguish a First Attention, begotten by the reactive mind and emotional identification, from a Second Attention, yielded by knowledgeable observation, compassionate love, and disidentification. This brings us to the statement from which our argument stems: Second Attention offers an epistemology that by its very nature provides guarantee of validity, and transcends any theory, approach, or

evidence. Second Attention Epistemology is configured as a meta-epistemology that, if carried out, opens up the world to meta-theories, meta-approaches, and meta-experiences that are understood as being united by a common denominator. We call this common denominator Further Mode.

Two modes of knowledge

History appears to have been marked by two modes of knowledge, a rational one whose operational tool is logical-linear thinking, and an intuitive one capable of stewarding man up to the threshold of mystery. The first develops along a linear mode of knowledge, based on reasoning and analysis, whereas the second is accomplished through a circular mode of knowledge that is immediate and direct. The history of philosophy and the history of religions teach us that, while described in the most varied terms, these two modes of knowledge have chased after one another over the millennia in heated, often violent debate, and - by overlapping - have yielded various philosophical-religious systems that express highly diverse cultural multiplicity. In this multiplicity, depending on the eye of the beholder, one can distinguish concurring and sinergetic constellations of thought along with mutually conflicting ones at odds with each other.

By splitting this multiplicity into smaller parts, albeit at the risk of oversimplification, one can clearly identify sub-categories such as science and religion. If we pursue a certain oversimplification, we might ascribe the development of scientific thought to the rational-logical mind, and the development of religious systems to the intuitive mind. By pushing our oversimplification even further, we might come to view the East as the guardian of mystical knowledge and the West as the craftsman of the scientific approach.

We could turn our gaze eastward, then, and chance upon the mystics who have pursued the inward path. Through their practical, everyday experience they have discovered a reality without boundaries. They have never felt the need to analyze, understand or settle the boundaries, but have rather striven to banish the illusion of their existence, and to free themselves from their shortcomings.

Glancing westward, instead, we might turn to the Scriptures, wherein Adam, the original man, is bidden to draw up boundaries - the boundaries of denomination and classification. Centuries later, we see the Greeks come to Adam's aid as Aristotle, having bestowed a name to all things, went on to rank all that was possibly classifiable, and the natural processes underwent the same treatment. Maps and boundaries were drawn up by wielding the relentless tool of logic. Then came Py-

thagoras who saw that things could be counted, thus tracing a new boundary, no longer between things but between groups of things. The lengthy stretch of time that followed, up to the birth of scientific thought, was monopolized by the ecclesiastical culture that furthered the Aristotelian task of classification. Up to the time of Galileo and Kepler who set science in motion by inventing measurement. Thanks to this new type of boundary it became possible to express theories, laws and principles that seemed to govern all kind of events. And so man was able to seize control over nature, but only by drastically sundering himself from it.

From a certain point onward, though, and precisely since 1905, our fallacy would be inevitably exposed, our clichés wiped out. The reason for this is that although nature was being investigated with the analytical tools of the scientific method, it nonetheless reveals to the researcher its dynamic and interrelated side, its overwhelming and immeasurable character, its paradoxical and even mystical disposition. With the so-called quantum revolution, the circle comes to a close. As we know, nothing would be as before, the beliefs of 20th century scientists were shaken to their very foundations. After following different routes and several millennia later, East and West alike have found themselves beyond the veil of Maya, and in agreement on the following principle: the ultimate realities of matter have no boundaries and cannot be measured.

For the first time a new vision is required, and requires that the earlier ones are transcended and encompassed. For the first time the cards have been jumbled so thoroughly as to require a fresh start with new tools, new rules, new benchmarks. Einstein, Schroedinger, Eddington, De Broglie, Bohr, and Heisenberg all go along with Henry Stapp (2007) in saying that the elementary particle is a set of relationships that extend to other things. The mother principle of Dharmadhatu, the ancient Buddhist doctrine, agrees: there are no boundaries between each thing or event in the universe. For the first time mankind stands before and may partake in a vision that enables it to transcend and encompass both reason and intuition, science and religion. The challenge is fascinating but the venture has just begun and it is fraught with difficulties.

Firstly, because the old vision dies hard as suggested by Khun (1978), and secondly because the new vision seems to be lacking something, as we shall see later. Something that does not abide in the vision itself but in he who, despite himself, engendered it: the human being, the Master of the Vision. This lack explains why, even though the new vision took shape over a century ago, the physicalist vision, as defined by Tart is still in vogue today and looks very healthy

indeed (Tart 1977).

To this effect, Tart reminds us that "Most psychologists accept the idea that reality is ultimately material, composed basically of matter and energy operating within the physical framework of space and time. Most psychologists, and scientists in general, think of their vision as an understanding of reality rather than a philosophy. Psychologists thus in effect all seem to agree in define psychology as a science dealing with phenomena much removed from the ultimate bases of reality. Also, to be really "scientific" (to possess proof of validity), psychology must ultimately reduce psychological data to physical data. Citing good evidence that physically affecting the brain alters consciousness, consciousness itself is believed to be a product of brain functioning" (1977). The consequence of this view – Tart (1977) goes on - is that for an ultimate explanation of consciousness, the phenomena of consciousness must be reduced to those of brain functioning; brain functioning must be reduced to basic properties of nervous systems, which must be reduced to basic properties of live molecules, which in turn must be reduced to basic properties of molecules per se, which must be reduced to properties of atoms, which must finally be reduced to properties of subatomic particles." Moreover, orthodox scientists believe the ordinary, rational state of consciousness to be the best possible one. Therefore, they seek to explain each event logically and events that are not grasped by the rational mind simply do not exist or are the result of warped perception.

The new vision

For their part, the promoters of the new vision go to some lengths to claim there are higher states of consciousness, indeed transpersonal states, where "truth" can be known through inner experience. This experience cannot be explained logically, but must be gained firsthand and understood through insight. Transpersonal psychologists, for example, agree that the views we hold on the nature of reality may alter that reality. At their wisest, they also know that the inner reality should be explained but not described - on account of its ineffable nature. They are also careful not to enforce their beliefs in higher states of consciousness, but merely behave "as if" they existed since they have been experienced. Also grounded in their experience is the belief that true knowledge lies beyond the mind, in fact they strive for its transcendence as they are familiar with the transpersonal dimensions of consciousness. They know, or so think, that energy, matter and consciousness belong to a single interconnected stream, and that

consciousness has its own reality-plane which is set apart from that of matter. While they also know that many meditation-based practices, such as awareness and non-attachment, are tantamount to what Naranjo (1989) calls the “ultimate tool”, they intervene with specific psychotherapeutic techniques to break down those Self-preserving structures, so implied as to be barely accessible to knowledgeable observation.

Ultimately, the new vision provides amazing opportunities for the development of a new thinking pattern that is both integral and integrating, as well as a new science that is capable of stretching its boundaries to encompass the researcher’s consciousness, yet also of shedding light onto a world that is ineffable and immeasurable and requires specific tools and (above all) specific prerogatives to be thoroughly investigated.

The difference that makes a difference

The above-mentioned “as if” attitude, for example, has the undeniable advantage of providing release from one’s own steadfast beliefs. However, it requires following a very rigorous procedure based on two cornerstones: pursuing the appropriate state of consciousness, and behaving accordingly. This translates as a mastery of inner experience and an extremely high ethical dimension. If one is to talk about the science of consciousness, we cannot just dabble with theories and experiments, protocols and measurements, controls and validations or forgeries, but we really have to engage the subject of the experience, the Master of the Vision, and question him about his control room activities.

It is indeed manifest that in the human experience process the circle does not close along with the experience itself, and neither with the gathering and systematization of its data. Instead, it requires said data to be managed. Information management raises a curtain that cracks open the threshold of subjectivity, denying any claim to objectivity of experience. Wondering who the Master of the Given Data is and how he manipulates information also sheds light onto such minefields as politics, ethics, and power. While we quote these fields here, we shall not explore them any further. As the topic under review is the “Science of Consciousness,” we shall limit our investigation to that most ineffable of fields, awareness.

We shall enquire into what kind of guarantees the Master of the Given Data might or should provide regarding his ability to manage the inner experience. With Second Attention Epistemology we advocate ushering in a more complex level that

transcends and encompasses the two knowledge systems mentioned above, and allows us to cast a glance at what is going on at company headquarters, where Implied Essential Inherences dwell.

Let us imagine a little man, or rather two. One with a large head and another with a big belly. At night, a mischievous hand has placed these two men in a small cottage in the woods. Eager to know more, the next morning they set off to have a look round. The large-headed one will garner information on the number and size of trees, the distance between them, will seek to map the area by observing the direction of light, the possible presence of moss or wild animal tracks. The big-bellied one, instead, will collect information on scents, colors, sounds, and feelings. If he felt daring, he would also rely on his mind's eye or on so-called sixth sense. He would then sense the presence of dwarves or goblins, elves and fairies, which he will tend to evaluate as objective reality. In any case such data would have been collected through a participatory experience between the little man and his environment.

So far we have mentioned two modes of knowledge. We shall call the first the linear mode of rational consciousness, and the second the circular mode of intuitive consciousness. We have seen that both can be acknowledged as underlying two world views and subsystems (science religion); we have seen that historically speaking we are witnessing unprecedented times (context) in which, culturally speaking, a vision is finally available to reconcile the two. We are saying that the difference that makes the difference lies not in things (worldviews, research methodologies, experience-based data) but in the outlook of the beholder, or – in one word – in his mindfulness (Attention).

The question is: What will the big-headed man and the big-bellied man, Masters of the Vision and of the Given Data, actually do once they return to their cottage in the woods? The answer lies in their degree of identification or disidentification (with the matters in question: the theories, methods, and results that are subject of the experience). We will tackle the issue from the standpoints of mystical tradition and the philosophy of science, while seeking to treasure the contributions of both.

Tradition

The mystical traditions of all ages and latitudes seem to agree: not I but God within me. Regardless of how the words "I" and "God" are construed, the mystical experience points to a threshold beyond which the true, essential nature of

being may be grasped. Different traditions even show the way: the ecstasy and the means to take that route: prayer, meditation, chanting, dancing, music, fasting, breathing, powerful medicinal plants and roots, compassionate love, and sacrifice. Despite the often very pronounced cultural diversity, they all seem to agree: through disidentification, thus stepping away from ourselves, we find God. It is not our place here to delve into the history of the inner experience of a transcendental order, so we shall just look into the statements of the most popular traditions.

It seems only right to start from the beginning: the primary tradition of Shamanism that had spread worldwide since the dawn of civilization. In shamanic mystical knowledge the fate of earthly events is established by otherworldly spirits. As Eliade (1974) recalls, the shaman, master of ecstasy, is capable of casting a bridge between the worldly and the otherworldly. He comes into contact with the spirits, undertaking a "journey" into the elsewhere and finding there the solutions to problems or to matters of knowledge. The appendix to the sacred Indian Veda texts, the Vedanta was composed between 2000 and 500 BC and was regarded as a direct emanation of the absolute (Panikkar, 2001). Against an individual self (Jiva) it contrasted the Self (Atman), considered the doer of one's own deeds (Karma) and hence the recipient of the fruits or consequences of actions.

The teachings of Buddha (Humphreys 1964) shared by the multiplicity of Buddhist trends remind us that every phenomenon without exception is bereft of inherent existence and that the basis for all its manifestations is the Mind's glowing and empty nature.

This belief allows Zen Buddhism (Suzuki, 1976) to found its teaching on satori o go, "Understanding of Reality" or even on kenshō, "seeing one's own Buddhist nature" or "realizing one's own enlightened nature" by means of a sudden and far-reaching experience that allows "seeing into the heart of things."

Likewise, Sufism (Hazarat Inayat Khan, 1990) which is based on the Koran and on Greek and Hindu sources and portrays itself as the science of direct knowledge of God, claims as one of its pillars the Shahada, namely, the perception that only Absolute Reality is real. Also for Taoism (Watts, 1977), the ancient Chinese philosophy of nature that which does not regard man as being at the center of life, but rather wholly as one of nature's components, perfect knowledge is of a mystic order. Truth lies in the all that can only be known intuitively, and can be reached by entering into communion with the absolute, shedding the distinction between the self and the world.

For the Kabbalah (Berg, 2005), what lies beyond the highest Sefirah is that which is not knowable, namely, the Almighty that is immeasurable and therefore cannot be perceived by man. Indeed, He contracted in order to cast His energy into the finite world and thus show his glory.

Meister Eckhart (1982), the medieval Christian mystic, introduces us to the same concepts in a very rigorous and perhaps even more radical fashion. In his speeches he encourages us to rid ourselves of God, thus not to seek Him, because as He is the Beginning He is everything. We are in Him and with Him and for Him made of the very fathomless stuff that, radically, belongs to nothing but the Infinite itself. Ultimately, Eckhart believes there is none other than He; he speaks of the oneness not likeness between the Soul and God, a oneness that cannot be grasped through reason but, rather, is understood at a glance.

In this connection he speaks of how God comes into being in the depths of the soul, a process that is not understood through reason and intellect but rather is based on the vision that the suprarational intellect makes its own nature. Indeed, could God have need for a light to see that He is Himself? Beyond the Reason that seeks, there is another reason that seeks no more."

True or false ?

Before delving into what the philosophers of science think, let us go back to our two men. They are sitting before the fireplace, sipping hot coffee and engaged in heated debate:

"Quit jabbering about goblins and elves! It's your warped imagination that romantically still dreams of the enchanted world of one's childhood. Your feelings are nothing but projections of your longing for fantasy. I have divided the land around our house into plots, I have explored them thoroughly and methodically, I have collected samples of flowers, herbs and bugs, I have identified three species of tall trees and found many different kinds of shrubs, but your goblins were nowhere to be found."

"You're wrong! I was watching you, and they never stopped hopping merrily by your side. At times they turned into the glistening light that shone through the branches. Did you not experience that feeling of strength and peacefulness as you neared the big oak tree? That was where the elves were holding their ceremonies." Let us assume that both men followed a method that in their mind is a rigorous investigation of reality, one equipped with the tools of the mind, the other with the tools of gut feeling.

Each one is firmly rooted in his own perspective. Let us say that both have undergone a cognitive experience: the one according to the experimental method, and the other according to the experiential method. One reported objective data, the other subjective data; and both claim to have made statements amounting to a guarantee of truth.

The Master of the Given Data, identified by that which his eyes have seen, marks a boundary:

True or false? As a logical consequence he believes to side with the truth and that, by conveying a different vision, the other is the bearer of falsehoods.

Mind or flesh, reason or imagination, reality or fiction, science or religion?

Where is the problem, wherein lies the solution?

The assumption is that the solution lies in marking the right boundary, that is, asking the right questions; while the fallacy is rooted in asking the wrong question. One suspects that marking the true/false boundary leads to asking the wrong questions.

At this point we might call upon philosophers of science such as Karl Popper (2009), who would tell us:

"Dear Little Man A, you are still tethered to old positivist-inductivist theories based on experimental verification. Should know by now that validating the theory is not the problem, for regardless of how many experimental observations may be found to support a given theory, they may never substantiate it conclusively. On the other hand, just one experimental refutation is enough to overthrow it completely. Indeed, falsifiability is the criterion that tells science and non-science apart. If you wish to make scientific claims you should come up with a theory whose underlying premises must imply the conditions of at least one experiment that, when put to the test, may prove the theory utterly false, as per the logical argument of Modus Tollens (whereby, if B is inferred from A and if B is false, then A is also false)."

Little Man A:

"Dear Mr. Popper, as you should know the modern scientific method is based solely on evidence rooted in the five senses and reasoning, as well as controlling the variables and their cause-and-effect relationships by means of experimental verification. The dependent variables represent the effect, the independent variables are the causes. Experimental verification is accomplished by measuring and testing repeatability, and requires the consensual validation by disinterested reviewers that are independent from the object of study. Personally, while scout-

ing the area around the house I accurately choose to collect information in the light of the theory whereby the analytical survey of the area would have allowed me to gather reliable data about the flora and fauna of the ecosystem under investigation. I put forth my considerations logically and consistently, framing my thoughts in a coherent and unbroken style, focusing on the problematization of the retrieved data, while indicating the possible development of new perspectives and showing a willingness to read the results in a critical light. If this were not enough, I suggest you come with me into the woods, where I will show you the method used and supply you with all the techniques and procedures that I followed to enable you to validate my results.”

Little Man B:

“Oh, at last, that’s what I want to hear... yes, let’s go into the woods you’ll hear the music of the elves and the heartbeat of Mother Earth.”

K. Popper (1984):

“Personally, I will not deny your experience - as neo-positivists would do, dismissing it as a meaningless hotchpotch of beliefs - but do not bear me a grudge if I refuse to grant your lore the worthiness of science. You are moving in the realm of metaphysics. Your claims surely have a sense and meaning of their own and can help science take on new ideas and perspectives to focus on the issues. Who knows? One day they even might make up the backbone of a new kind of scientific knowledge, but for this to happen they must be falsifiable. Until that day they should never be mixed, ever.”

Little Man B:

“If I understand well, your Modus Tollens works somehow like this:

- If it’s daytime, there is light. (implication: p , therefore q)
- But there is no light. (not q)
- Hence it’s not daytime. (conclusion)

It follows that:

- If I see goblins, they are there (implication: p , therefore q)
- But I see no goblins (not q)
- Goblins are not there (conclusion)

You must excuse me but I have some questions regarding the iron logic of this procedure. Who does not see the light? Who does not see the goblins? What eyes

are beholding this? What specific training does the beholder have when watching? What expectations, needs, desires and ambitions does the beholder have? What will the beholder do with what has been seen?

Ultimately: How many and which IEs are at stake?

Let us for now leave the answers hanging in the wind along with Mr. Popper and our little men, and let us go back to business.

Let us return to the boundaries. We have seen that the history of knowledge is one of boundaries.

Beyond boundaries

To the east a story based on the illusiveness of boundaries, hence boundless cultures. To the west a story based on the drawing up of boundaries: denomination, numeration, classification, and measurement. The new vision appears to reconcile the two positions: boundaries exist and do not exist.

When talking about boundaries we must be careful not to make what Wilber (1996) would call a category mistake, or what Bateson (1976) would call a distortion of communication. Moreover, we should avoid falling into what Ferrer would call subtle Cartesianism, drawing on another plane the same arbitrary boundaries that we are seeking to overcome. We must remember that we are dealing with a further boundary, a meta-boundary that lies not in the thing but in the mode, not in vision but in the Master of the Vision and its level of mindfulness (Attention).

It is true that if we analyze the rational mind and intuitive mind in terms of boundaries, we see that to the rational mind boundaries are real - the inside is inside and the outside is outside. Time flows forward and things take up a specific space; disease is a foe to be fought; fear is a disturbing symptom to be wiped out, or analyzed at best. Having no clear-cut boundaries, consciousness is but a meaningless and negligible ghost. Ultimately, to the rational mind *this is this and that is that*. The intuitive mind, though, sees things differently. As Zen teaches us, it states that *this is that*.

Once again, we face two worldviews that may either clash and be mutually exclusive or synergize and be transcended and encompassed, depending on what happens on the surface of the meta-boundary or on the Master of the Vision's attitude. By identifying with his vision, Little Man A - Master of Vision A - may persist in the epistemological fallacy of the First Attention, claiming this is this, that is that, so this is not that. A master of his data, garnered through rigorous analysis, while backed up by evidence and the iron logic of Modus Tollens, he

could pass his irrefutable judgment and issue a conclusive verdict. "You understand nothing, people like you live in their fantasy world and refuse to come to terms with reality. Look, this is not a chair but a table, and that is no lion but a tree, whether you like it or not".

By identifying with his seemingly more enlightened vision, which acknowledges this as actually coinciding with that, Little Man B – Master of Vision B - might also be blinded by the epistemological fallacy of the First Attention. A master of his data, collected with the flawless guarantee of meditation, the "ultimate tool", he could pass his irrefutable judgment and issue a conclusive verdict. "You are the one who lacks understanding, but do not worry for one day you too will understand. If you work hard you can shed the veil of Maya and finally wake up to true reality. It shall then become clear to you that all is one."

This is not to say that if Little Man A and Little Man B were disidentified from their vision, they would mistake one for the other and deny the soundness of their world view or of the data collected following their own methodology. There is a difference to be grasped between vision A and vision B, just as there is a difference between strawberries and diamonds or between blindness and a clear sight. This does not mean, however, that the two must be separated by a boundary that places each one on either side of the divide. The world of the blind, for example, presents such wealth that is inaccessible to those who can see with their own eyes; this is not to say that it is better to keep one's eyes shut or, likewise, open. At the same time, it makes little sense to draw a boundary claiming that the intuitive eye which irrefutably grants access to a "truer reality" is better than an analytical eye, which seizes on aspects undetected by an intuitive eye. It is clear to anyone that drawing a further meta-boundary, whereby a context is set up in which both outlooks can be used, transcended and encompassed, actually fades out the boundary of merit and the world of opinion associated with it. In the meta-boundary of mode there is no room for opinion, since everything happens here and now, and the right deed or mistake relating to the present context is self-evident at all times.

As we shall shortly see when explaining the Further Mode, to claim that "this is that" means actually making a breakthrough beyond understanding that this is this and that is that. The breakthrough that allows us to understand how, as Alan Watts says, the dividing lines associate and bring together as much as they divide and tell apart and, in their ultimate reality, they are illusory and dissolve into tao or Dharmakaya or body of Christ, or into nagual, or the stuff of the dream, or

akasha or void, as you like it.

But as D.T. Suzuki (1976) clarifies, such a void does not deny the world its multiplicity; the mountains stand tall, the cherry trees are in full bloom, the moon shines more brightly in autumn nights. This and that exist in their particularity, even though they suggest yet a deeper meaning where this is that and all things are "linked to what they are not."

Ultimately, the Master of the New Vision avails himself of knowledge and tools to act "as if" reality had no boundaries and "as if" this ultimate reality could be reached by acknowledging the existence of boundaries. "As if" the boundless experience of the lands of consciousness could be made here and now, based on the knowledge of good maps and recognition of their boundaries.

The assumption of Second Attention Epistemology is that awareness is reached on the surface of contact with the boundary, and that this is always here and now. The boundary (this is not that) simultaneously indicates or preclude the essence of things (that is this). The ability to indicate or preclude is inherent in the boundary; the responsibility of indicating or precluding is inherent in the Master of the Vision, the subject of the boundary experience. The assumption is that the First Attention precludes while the second indicates, and that this always occurs here and now. The epistemological fallacy takes place when the first excludes the second or the second excludes the first. In the First Attention the chair is not a tree; in the Second Attention chair and tree are here and now.

A participatory dialogue

Let us recall the issue at stake: we are supporting the assumption that world views arise from the manner in which we question reality. In short, we have described two worldviews historically, then we have traced the outlines of a new vision that contains within itself the ability to transcend and encompass the foregoing ones. We have then said that the ability to transcend and encompass does not dwell in the vision itself, but in the Master of the Vision. We have said that this ability ties in with the access, here and now, to a Second Attention that makes disidentification possible.

We are therefore emphasizing the need for a participatory dialogue between given data and mindfulness (Attention), between MCE and IEI. We are saying that science makes an epistemological fallacy when it questions reality, in terms of what is true/false: the fallacy is identification and subsequent judgment that traces boundaries yet is unaware of the elsewhere they indicate or of the borders

they establish.

We wish to reassure critics by saying that we do not seek to mistake what is real and what is false. We want to reaffirm here that rightness does not reside in things, but in the participatory relationship between thing and mode. The question "is drinking water good for you" obviously cannot be answered in a manner that is not debatable or relative. Pure water is good for you when thirsty and in the amount that our body needs. On the other hand, drinking sixty liters of water all in one breath is bad for you.

Thereby, we want to say that a system of knowledge that investigates reality from a true vs false standpoint is flawed in itself (the true/false fallacy) and this will inevitably bear on the outcome of its investigation. It is a mistake that sets apart the thing from the mode, it deals with the thing and overlooks the mode - even at the First Attention - while precluding the second. In other words, it allows you to explore what lies within defined boundaries but precludes what that same boundary indicates. It deals with MCEs and overlooks IEIs.

Here is a series of implications:

- It reduces the biodiversity of dynamic and interconnected realities, sometimes ineffable and immeasurable while other times contradictory and irrational, to a set of static dualisms where one of two polarities holds sway and the other lies forgotten: "Goblins cannot be seen therefore they do not exist";
- It introduces the political question of power. The mind's power over the flesh, the power of reason over imagination, man over nature, white over black, strength over weakness, shrewdness over honesty. We are referring to what has often been defined as the culture of domination (Esler, 1996), a culture in which claiming that "goblins cannot be seen therefore they do not exist" in fact underlies the less hypocritical statement: "I see no goblins therefore I decide that they do not exist". This outlook harks back at Galileo's telescope and the Holy Inquisition's attitude.
- it overlooks the subject of experience. It tells us nothing about how the beholder watches nor, above all, what he does with what he sees. It tells us nothing about how much the beholder identifies with his expectations or about his underlying assumptions; nor how he handles his need for fame and success or money and recognition, his negative emotions of envy and jealousy or to what extent he projects his personal frustration onto the reality under investigation. Basically it tells us nothing about how much the

surveyor masters the inner experience, as if this were a trifling detail;

- It removes from the here and now the seat of being, the only place where something real occurs, to project us into a virtual world of the mind consisting of strategies, objectives, protocols, and studies that ignore the essence of things: their mode which is always fulfilled here and always now;
- It divides the world into black or white, while neglecting contours and nuances, obiging boundaries to perform the sole functions of separating and precluding, whilst denying them the function of pointing to an elsewhere. An immeasurable, ineffable and irreplaceable elsewhere that often reveals the essence of things.

One could surely rebut the claim that for the purposes of research on fundamental particles it would be beneficial to establish the degree of anxiety management of CERN researchers in Geneva, and that their Nobel prize ambitions are an incentive that is beneficial for the advancement of science, or that nuances and philosophical implications matter little when designing a bridge or sending a satellite into space.

The answer can only be ideological, so let us leave each to his own. We shall only quote one of the most widely shared statements in the history of mankind's knowledge-based traditions: "The world is as you dream." In any case, if mankind can still afford to ignore the IEs of separating subject and object in the field of natural science, the same cannot be said for the emerging science of consciousness. Going back to our little man who might want to say something on consciousness, whether more inclined to use the eyes of the mind or of the flesh, he will have to provide assurance as to his IEs, namely, how he intends to manage his world view, what tools are available, and what data has been collected.

If this is done as per the true/false fallacy, then a unique mode shall be followed that can easily produce a world led by dualities and thus control, supremacy, and power, opening up to dualisms such as good vs bad, right vs wrong, winning vs losing, better vs worse. Moreover, it inevitably leads to sticking to one's positions against those found to be false.

Let us continue with the First Attention roleplay.

Little man A

"So, have you decided to grow or are you still chasing goblins and talking to birds? When are you going to wisen up and do something useful for the world?"

We could make this forest productive, while protecting the environment, or we could pick medicinal plants to make brews or natural remedies. You could even help me classify the insect samples I have collected.”

Little Man B

“Absolutely not, I will have nothing to do with business. I want to live in harmony with nature and respect it. Unlike you who just thinks about making a profit and loses out on the magic of unique and unrepeatable moments. Follow your own way, for you have forgotten the true values of simplicity and naturalness.”

If we carried on down this road, we would not go very far, but neither would we be too far off from the truth of things in today’s world. Sticking to one’s beliefs, judging others, and the consequent attempt to browbeat or persuade them.

Let us say that the structure of human experience and consciousness seems not to allow total freedom from judgment. Let us also say that we are proposing a meta-epistemology, a high-end epistemology, which shifts the boundary to a meta-boundary that ensures more freedom and therefore defines a context more suited to a knowledge of human experience with greater guarantee of validity.

With the shift from First to Second Attention, the boundary moves from the level of judgment to that of mindfulness (Attention), from the “mind” to disidentification, from the thing to the participation between mode and thing. An inclusive and non-exclusive plane that outlines a world where I can abide by judgment and not suffer it, where e.g. the true vs false boundary remains but it is transcended and encompassed in the knowledgeable observation. A world in whose plane I watch the moon: it is round, turns or stands still; it has spots or seas, it is fair or ugly, silvery or spooky, etc. The plane is transcended and I watch myself beholding the moon that in my eyes is still, round, etc.

We’re talking about a science of consciousness, a Second Attention Epistemology where the true-false boundary retreats into the background as the data collected with self-seeing eyes remain in the foreground, namely MCEs supported by IEs. Awoken while on the road to Damascus of the Second Attention, Little Man A could then say:

“In my work I have reckoned with the size of the surrounding land and the number of tall trees, it was interesting and useful but challenging. Besides, I did not even have time to take in the colors of the forest. I ask you who seemed far more attentive, what was your experience?”

Little Man B, acknowledging the indispensable and extensive work carried out by Little Man A, might answer:

"I listened in silence, I spent much time with my eyes shut. When I opened them I was able to capture the beauty of the sunbeams piercing through the trees and I was not even bothered to know what trees they were. You've paid attention to this. Could you please tell me what kind of area we are in and what animals live here?"

We could say we have reached a satisfying point. As per Wilber's guidelines (Falzoni Gallerani, 2008) we can read the actions of our two men as two thoroughly scientific operations that have deepened our knowledge of the forest. Both men have used instrumental components, each with his own specific set of instructions – analysis for one, listening and feeling for the other – thanks to which they can share their experiences with a third party as follows: "If you wish to see that, do this."

Both have reached and agreed upon a shared set of understandings and world-views through the proper use of their own particular instrument. The collected data and the methodology used are widely available. They can be repeated by all those who wish to follow the methodology shown or they may be compared and contrasted with the community of all those who have used these particular instruments. If we stopped here, however, we would have satisfied the scientific criteria of the First Attention.

Second Attention Epistemology requires that we must not stop here. Whatever the eye in question, we cannot but exercise it until it leads us to the necessary enlightenment. We need to access a meta-eye located in the control room, from which – in the Second Attention – it oversees here and now that MCEs are supported by IEs; in other words that the data-collecting eyes are not tainted by the disabling action of identification, which would cause every experience to fall back into the impure domain of the First Attention. At this stage we ought to admonish our two little men.

If Little Man A is unwilling to develop the flesh-like eye, he should refrain from questioning the validity or otherwise of the goblin experience. Likewise, if Little Man B does not want to develop the mind eye he has no say on the classification of the plant species in the area. Anyone who refuses to train a particular eye, as Wilber suggests (Falzoni Gallerani, 2008), should not expect his views on what he refuses to investigate to gain any worth in terms of guarantee of validity.

In answering Little Man A's question on the empirical evidence of the existence of goblins, Little Man B should not panic or get haughty. Instead, he should illustrate the instrumental methods used to reach that specific knowledge and invite him

to live the experience firsthand. If the other accepts, gaining further mastery of the methods of learning and living the experience firsthand, he can then join the community of those who use the right eye to speak on the existence of goblins. On his part, whereas Little Man B undergoes the insights relating to transcendence, he should not expect to present them as scientific facts in the strict sense, as if they were measurable in material terms, for they cannot be verified on that plane.

He will enhance the IEs collected by means of the insights achieved through the contemplative eye, thereby explicating his own IEs, and - following Bateson's suggested pincer's maneuver - he may place them alongside the material data collected through the bodily eye that processes, summarizes, and explains. If the data are inherently consistent they will bolster one another. If not, they will both provide the basis for a broader knowledge that encompasses them. But let us now bid our men to make a leap into the Further Mode, to turn their gaze more intensely on themselves, the Masters of the Given Data, and their own IEs. We have already seen how mystical lore has contributed to the issue at stake. Let us now see what the philosophy of science has to say.

A glance at the Philosophy of Science

At the beginning of the last century, while Einstein was sending shockwaves through the scientific world with his essay on relativity, Husserl (2002) developed the concept of phenomenological reduction, unwittingly setting the stage for a new epistemology to match the new vision that would arise decades later from the extraordinary discoveries of quantum physics.

Running against many - both before and after him - and in agreement with ancient philosophers such as Plato in his investigation on how true knowledge can be achieved, Husserl separates scientific knowledge from philosophical knowledge. The former he regards as naive and uncritical for it assumes outward reality as a priori true and extant, overlooking the issue of the "possibility of absolute knowledge" that lies at the heart of knowledge itself.

It follows that Husserl's uncompromising position stands in the way of science (as we know it) achieving true knowledge. Instead, it grants philosophical knowledge this prerogative.

In Husserl's view philosophical knowledge, capable of drawing from ultimate reality, ultimately coincides with phenomenology itself, thus a form of "purified" knowledge unfettered by unnecessary and misleading assumptions and preju-

dices. As we shall see, this view contains the seeds of that science of consciousness that many have sought to attain. A science capable of "putting in brackets" (or withholding judgment, an action he described in Greek as epochè) everything that is known except consciousness itself. A consciousness that the act of "mere watching" always directs upon an object and is turned through a deliberate act to thoughts or perceptions known as "cogitationes."

The emphasis on "mere watching" and phenomenological epistemology, whereby knowing reverts to learning the contents of consciousness (cogitationes), closes the circle between East and West, between science and mysticism. It allows us to overcome what has been called the epistemological fallacy par excellence of Western science, namely the separation between subject and object.

Given that cogitationes are pure knowledge phenomena wholly unrelated to existence, as we know, they express a concept that is well-known to philosophies based on mystical experience and to experiential psychotherapies based on the mind-body oneness. They are linked to the mind content of meditative traditions or to the subtle bodies of esoteric traditions, and are enhanced by the contributions of experiential psychotherapies in meaningful Gestalt (Perls, 1976) frameworks or in Reichian functional identity (Reich, 1973), as well as in the organismic Self vehicles as outlined in Bio-transenergetics (Lattuada, 1998), in the somatic quanta cited by Hartelius in his Quantitative Somatic Phenomenology (Hartelius, 2007), in Bateson's kinetic code (Bateson, 1976), in Varela's enactive structures (Varela, 1976) and so on. As we shall see, such terms overlap and coincide with our definition of IEIs.

Varela's work (Varela, Thomson, Rosch 1996) in particular picks up and expands on the concepts of phenomenology in Neurophenomenology derived from an Embodied Philosophy, namely, a firsthand science whereby the beholder examines his own consciousness experience using methods that allow scientific testing. In Varela's view neurophenomenology argues that the active internal organization does not only concern the perceptive sphere, but also the wider context of other mental conditions such as memory, expectations, posture, movement and intention (Dalai Lama, Goleman 2003)

This means that, as Varela has demonstrated (Varela, Maturana 1985), when the brain begins to operate in accordance with a pattern - every time we carry out an action, have a perception, or make a gesture - this creates a transient formation of synchronous groups of neurons; in other words, waves produced by the brain that oscillate together in sync. Every time the action, emotion, or

thought changes, a new pattern is formed. Furthermore, action, emotion, and thought are one. Each cerebral pattern corresponds to one and one only action/emotion/thought pattern. But there's more: these processes seem to occur in a highly organized structure - the organism, to be precise - and are designed to maintain and renew over time their unity and independence of any environmental changes. (Autopoiesis).

This is the principle of self-organization taken up by Capra, for whom in a living organism, its order and its structure and function are not imposed by the environment but are established by the system itself (Capra, 1987). It also displays a high degree of autonomy since its own organization is not a product of ongoing interaction with the environment. According to Capra, the two main dynamic phenomena of self-organization are: self-renewal and self-transcendence. Self-renewal is understood as the ability of living systems to continuously renew and recycle their components while maintaining the integrity of their overall structure (Capra, 1987). Self-transcendence is understood as the ability to overcome physical and mental boundaries creatively in the processes of learning, development and evolution (Capra, 1987).

Mere watching, Cogitationes, felt sense, autopoiesis, self-organization are terms that echo the knowledgeable observation, the contents of consciousness, archetypal structures, and Supreme Consciousness. Here are the seeds of a new, whole and unifying vision that is rooted in the dialogue between science and mysticism, suggesting a common language that transcends and encompasses itself in features that are novel to both. It follows that the Christic teaching "love your neighbor as yourself" or the Native American saying "Mitakuye Oyasin" (we are all brothers) supports and is supported by Bateson's thinking, when he says that there can be no evolution unless those around us evolve as well, there is no benefit if what we do is not also beneficial for those around us, be it our body, our partners, children, parents, kinfolk, or the environment (Bateson, 1976).

Founded upon the study of evolutionary systems - the individual, society and the ecosystem - Bateson's *Ecology of Ideas* (1976) says that evolution - a game played between the randomness of mutations and the need for survival - is always a coevolution of organism and environment in a steady progression from multiplicity and chaos towards unity and order.

These statements contain implicit exhortations such as: participation, sharing, solidarity, love, and harmony and they open up a world in which evolution is always evolution of consciousness as well, and is fulfilled in a unitary, integral,

and transpersonal process. Bateson (1976) also introduces the concept of regulation by emphasizing that, if left to their own devices the body's self-organization processes tend to rise exponentially and that information traded through a communication process represents a homeostatic mechanism designed to preserve system stability. A process that is based on relations, thus on the manner, rather than on things and on a kinetic code rather than on language.

The kinetic code allows us to maintain a certain degree of honesty in relations as it cannot be counterfeited. Also, its tendency to express the whole through a mere part creates redundancy, thus missing items can be traced more easily.

Furthermore, Bateson (1976) believes any evolutionary, cybernetic system to be mental as well, in that it operates on the basis of differences. The difference that moves along the brain's circuits as information is an idea. Every idea is a transformation, namely, a coded version of the system that preceded it. Consequently, the mind will never achieve the territory - the thing itself - but only mappings of other mappings arranged into hierarchies of logical types that are immanent to phenomena.

One can understand how identification with the mapping, typical of the conscious mind, brings about that epistemological fallacy whereby reason is sundered from emotions, as man is from society, and mankind from nature. In this respect, Bateson (1976) speaks of conscious objective (First Attention) which he believes does not seek wisdom and the common good but rather aims at discerning the shortest path to reach its goal; it dismisses the world's systemic character, thinking that it controls the system of which it is a mere part. With regard to the aforementioned objective of what is true, even though the epistemological fallacy of the First Attention has been with us for centuries, it is far more serious today given that Bateson (1976) believes it can now avail itself of the powerful tools of technology that enable it to wreak great havoc.

Here are the reasons why the Ecology of Ideas suggests that the end be subordinated to the system (disidentification), thus rejoining consciousness with the unconscious and the individual mind with the universal mind – the ecosystem – while obviously avoiding the opposite fallacy: forsaking reason. Our two Little Men notwithstanding. Here are the reasons why the Further Mode suggests reaching out to what it calls the forgotten side, meaning the emptiness of what is full, the essence of appearance, the nought in the manifold, the territory in the mappings, the shadow of light, the universal mind in one's mind.

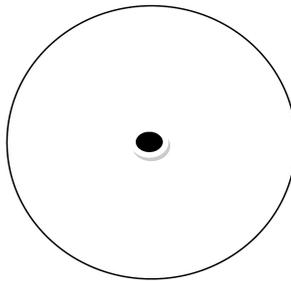
In its ability to grasp the forgotten side by means of disidentification, the Second

Attention is regarded by the Further Mode as the means to overcome the mapping and gain access to the territory, as the road to awareness of IEIs through the ongoing contact with the MCEs.

The Further Mode

The assumption is that the forgotten side is unlike something left inside a drawer, something that can be found for good. Instead, the forgotten side deals with the true nature of perception, or rather (as we shall see) of mindfulness (Attention). The forgotten side is that component that is not and cannot be grasped by the First Attention; the forgotten side is something about which nothing can be said, but which becomes apparent once the Second Attention is entered.

We will make an example:

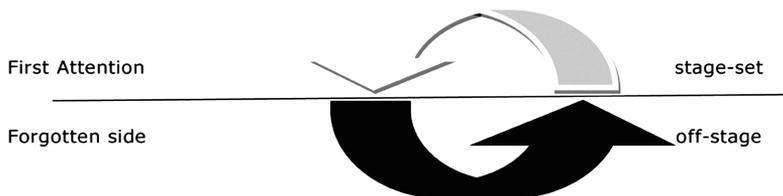


Pic.1

When asked where the focus of your attention is when looking above this sentence, many would say the black spot, others more careful might say the black spot and its white outline, and others - more holistic - would look beyond the white outline and the black spot and include the outer circle, while others yet more sophisticated might go as far as the writing above.

How many do you think would say the focus is one their chest, belly, or forehead? Yet it is clear to everyone that perception is a circular process that goes from the subject of the experience to the object and thence back to the subject of the experience. The First Attention, however, only heeds one half of the circuit – the outgoing half, never the incoming one.

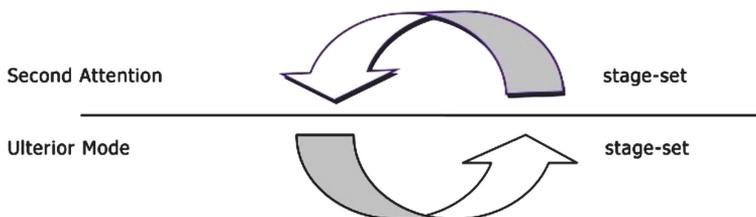
The circuit of experience is always integral and full, (always in Transe, as we shall see) but mindfulness, the First Attention is always partial, capturing only the manifest side and overlooking the forgotten side.



Pic.2
Circuit of experience: Elementary Transe

The Further Mode is defined as that particular mode of knowledge that grasps the complementary polarity in manifest polarity. For instance, in separation it grasps that which reunifies, while in reunification it grasps that which separates; in that which appears it grasps that which is hidden. On the surface of every contact, in the presence of every boundary, and in the face of whichever event, the Further Mode points to the nought, the disappearance of any kind of identification, and pure presence.

In disappearing, the separation between Self and other also fades and the boundary reveals the area that encompasses both: the essence of the phenomenon.



Pic.3
Circuit of experience: Elementary Transe

We do not know well enough Tart's writings on essential science to say that he means something alike. For our part we suggest an operating system - the Further Mode - that we believe seems suitable for a science that strives to grasp the essential and an Epistemology based on the Second Attention. We wish to contribute to a science of consciousness by submitting an inclusive and participatory system that is cross-sectional and cross-cultural, non-strategic yet essential. It is inclusive insofar as, if applied, it completes every gestalt regardless of the latter's content and therefore needs no ideological adherence to one vision, one

doctrine, one method or pattern.

Participatory, for it works on the surface of the contact between an event and its boundary and makes it possible to grasp the elsewhere that is revealed by the boundary, and to make one out of two. Cross-sectional, it cuts across every level of existence, any state of consciousness, all levels of experience. Cross-cultural, for it can be applied to any cultural background, starting from any worldview and requires changing neither background nor view.

Non-strategic in that it is inexorably fulfilled in the here and now. Hence, it must be renewed at all times and cannot be watered down by protocols or plans, goals or theories. Essential, therefore, as it requires being altogether there, without excuses or attachments, to unveil the essence of things – that implied field whence everything springs from and everything returns to. To clarify with an example borrowed from meditation: the Further Mode acknowledges the importance of keeping mindfulness (Attention) at the point where the breath touches the body, but it strives to grasp through the Second Attention that field which encompasses the breath that touches the body and the one who undergoes the experience, in the knowledge that “true meditation” is a state that lies beyond practice. It lies in that field where the essential is fulfilled, and breath, body and beholder are one.

The Law of natural naturalness

To help understand the Further Mode and its way of organizing perception, we wish to introduce here the concept of Original Dynamics, namely the dynamics underlying all kinds of mere events. As we know, it is a participatory dynamics that is played out incessantly between part and whole, content and field, individual and environment, macrocosm and microcosm.

By operating on the dyads of the original dynamics - part and whole, explicit and implicit, light and shade, inner and outer, etc. – the Further Mode puts forward a pattern that is capable of perceiving light in the shade, shade in the light, what is downward-bound in what is rising, what is upward-bound in what is falling, the silence in words, the words in silence, the fullness in a vacuum, the emptiness in fullness. An operating system capable of letting what is full empty itself and fill what is empty, capable of teaching that mindfulness (Attention) should be directed inwards while deeds are acted out towards the world, that you should look outwardly while moving inwardly, that you ought to recognize what is heading towards you while you are bound for somewhere, that you should grasp what moves while you're still and what is still as you are moving.

Let us imagine a stage with the curtain closed: at some point the actors come on-stage and the audience sees them. In this case the original dynamics is recognizable in the relationship between actor and context. The wholeness of the scene, what lies in front of and behind the stage, makes up the whole, while the actors constitute the part. Let us now imagine a beholder who looks on, namely a person who somehow wants to sort out his perception of the event he is witnessing. Through outer perception he will be able to see the actors, the stage, the playhouse ceiling, the seats occupied by other spectators, as well as empty ones; he may also listen to the sounds and words, smell the presence, and touch his neighbors. Through inner perception he may feel his inner world, a world of feelings, emotions, sensations, moods, needs, desires, aspirations, motivations, dreams, fantasies, thoughts, images, insights, memories. Necessarily, this wealth of incoming information will be processed by functions associated with processing input. He will begin to think, namely, build an "own reality" starting from sensory reality. He might identify with one of the actors and therefore be moved, stirred or happy in his belief that he is experiencing those emotions as his own. He might even think it is foolish to be moved by a mere show, and so might try to restrain himself, since it is unbecoming to show one's emotions in public. Otherwise, he might remember the bills to pay and spoil his night out. If he is a bit imbalanced he might even think that his neighbor is against him and wishes him harm, and the thought might scare him to death. In any case he would be moving according to the canons of the First Attention within the world of linear knowledge of rational consciousness.

Our beholder might also have another possibility: he could realize that he is a center of self-consciousness capable of watching himself feel and think. By dis-identifying himself from the content of his perception, he would then cross the threshold of unitive consciousness and access the new understanding, entering the world of consciousness. At this point he would grasp the felt meaning of experience, he would have the feeling that everyone is in their place carrying out their role, he would feel part of the unfolding performance, he would experience the synergy of every act, his conscience could expand to embrace audience and theater, actors and stage in an all-encompassing, dynamic whole. He might cross the boundary between observer and that which is observed to the point of feeling the distinction between performance and audience melt away in an unbroken flow of events observed by the beholder. We are confident in saying that this path in "upward leaps" relating to the way perception is arranged unfolds within

each circuit of experience, providing the right conditions are met in the beholder. These conditions arise from compliance with what we shall call the *law of natural naturalness*:

In any "conscious field" that perceives, and that is endowed with the suitable level of complexity, if the Persistence of Contact is held for long enough, the organization of perception will initially play out as a linear mode in which the beholder vis-à-vis the field will perceive incoming data from the outside world and from his own inner world with a steadily-increasing richness and depth. A leap will then be made towards a holistic mode in which the beholder who watches himself feel will cross the boundaries of his own field of consciousness and come to understand the other and the surrounding environment in its entirety. By pursuing the Persistence of Contact, even the boundaries between observer and that which is observed will dissolve into pure and simple being.

There are two aspects to emphasize - one about the method and the other about the process: as regards the method we are combining the transition from zero (disidentification) with the Persistence of Contact, namely the ability to abide and therefore master the circuit of experience.

As regards the process we are outlining an evolutionary path that goes forth in "upward leaps" from knowledge to awareness, to essence. Each of these leaps characterizes access to a real world of energy matter consciousness, each placed vis-à-vis the other in a vertical progression typified by a steady rise in the intensity of energy, flow of matter, breadth of consciousness.

A dynamic conception of states of consciousness: The Three Worlds

With *World of Knowledge* we mean the "dwelling place" of the linear knowledge of the spectator attending the show. In this first level of awareness, the observer watches. He perceives, feels (the actor, the stage, his own feelings), thinks, thus processes the data he perceives (I am like the actor, I have to pay bills) and acts (he sits watching the show, gets excited, leaves).

The subject of experience says: *this is I*.

With *World of Awareness* we mean the "dwelling place" of new understanding, of insight. In this second level of awareness, the observer watches himself watch (his own perceptions, his own thoughts, the performance/spectator process as a whole).

The subject of experience says: *I am*.

With *World of Essence* we mean the "dwelling place" of pure observation. In

this third level of awareness, the observation observes. The beholder blends with that which is observed, the audience and the show become one, namely, "that which is."

The subject of experience says: *I am Being*.

The systems of consciousness

In the eyes of the beholder who processes the experience through the Further Mode, an interconnected network of *Systems of Consciousness* opens up before him. These systems are inhabited by sub-systems, thus *System-Specific States of Consciousness*, which shift and morph into one another, just as ocean waves do. The Systems of Consciousness are the three levels of awareness mentioned above: World of Knowledge, World of Awareness and World of Essence. The System-Specific States of Consciousness are construed as the multiplicity of *Transe*, of the ways of organizing perception – in other words, the mental and emotional attitudes specific to each level of awareness. With the term *Transe* we have hereby introduced a third element that closes the circle of the epistemological triad we are suggesting: Second Attention, Further Mode, *Transe*.

The above triad is to be associated to the thought, action, emotion triad that, as we have seen, Varela's neurophenomenology claims to underlie the body's internal organization. Let us recall that action, emotion and thought are one; whenever one changes so do the other two, and a new pattern is formed in the brain. When the brain begins to operate according to a pattern, thus every time we take action, have a perception, or make a gesture, it creates a transient formation of synchronous groups of neurons. In other words, the waves resulting from brain activity oscillate together synchronously in a process designed to maintain and regenerate over time their unity and their independence from any environmental changes.

From a science of consciousness standpoint, the Further Mode seeks to provide operational, action-related guarantees; Second Attention provides guarantees related to thought and mental attitude; *Transe* addresses those related to feeling and emotional attitude. In our discussion on the mystical and scientific visions, we have encountered some complexity as to meanings and a web of patterns that seek to furnish the mind with the keys to understanding. One could lose oneself in this complexity if one were to address it in a perspective of mutual opposition or exclusion. In addressing the concept of *Transe*, we again seek to recall how each key is used to open a specific door, each map is used to navigate

a particular territory, and what really counts is less the key or map than our own ability to cross that threshold or gain experience in that territory.

That said, it seems reasonable to state that regardless of the viewpoint, the world to us looks like a set of interrelated and dynamic events. Whatever the form of reality - whether ranging from the most unrealistic and utterly tainted by personal identification, to the truest degree of pure, disidentified essence – it seems to brand itself as a participatory reality. And nowadays one hardly finds anyone willing to negate the thesis of quantum contextualism, which claims that every thing and its being depends on its overall environment. The thesis is based on experiments by the physicist John Archibald Wheeler, which show how observer and observed phenomenon are involved in a creative dialogue in which the act of observing plays a key role in deciding what is to be observed. At a quantum level, at the current state of knowledge, “reality” seems to consist of “wave packs” that jump from one energy state to another in discontinuous quantum leaps. In ordinary reality, a myriad virtual transitions - simultaneously fulfilling possibilities - become the chair on which we sit or the plate in which we eat. This happens because, as physicist Danah Zohar (1990) maintains, when you see a multi-possibility quantum wave function, something reduces it to a single, set effectuality. Quantum theory teaches us that the act of observing brings about a collapse in wave function, thus it crystallizes all the possibilities of the virtual particles “turning them into” the set reality that we can see and touch.

As we know, this does not mean that observation creates reality but rather that the way one observes (thus the state of consciousness) establishes the event that will be observed, lending tangible form to one of the manifold possibilities.

The elementary Transe

“Are you ready to be swept away, scraped off, obliterated, blown to smithereens? Are you ready to turn into nothingness? To sink into oblivion? If you are not, then you will never truly change.”

D.H. Lawrence

Therefore, manifest reality is interaction; every event that looks onto the stage of experience invariably features dynamic and interconnected characteristics. This means that if we wish to understand the I we are we must necessarily draw on a dynamic, interconnected vision. Likewise, if we wish to describe it we must use a language that is dynamic and interconnected. The Further Mode acknowledges

the circuit of experience, consisting of every event that can be experienced and each individual subject capable of living it, just as a multiple of the mere event: the Elementary Trance. Mastering the circuit of experience, therefore, coincides with Mastery over the Trance.

The philosophical perspective

From the speculative *philosophical perspective* we can construe the Elementary Trance as the unseverable relationship between substance, form and information, which binds every thing to its mode.

Whatever the show that is being performed on stage, any hypothetical observer will watch a circuit of events consisting of three inseparably connected components: the thing, the mode and the relationship that binds them together.

The concept of Elementary Trance allows us to actually step out – thereby changing our way of thinking events and naming them – from the dual vision of a static world made of interrelating parties, and step into a unitive vision of a dynamic and interconnected world where the parties at play in any given event are not two but three, thus one. Here, the parties and their relationship are unified in Trance, the trinary unity that transcends them in a maelstrom of ever-changing dynamism.

The quantum perspective

To better understand the multidimensional implications of the Elementary Trance, the reduced pattern for every event, let us abandon the philosophical sphere and delve into the reality of experience. Pure physics tells us that the mere event that unfolds before the scientist who experiences it in the observable world can be explained as a wave-particle interaction.

The physicist and Noble prize winner Richard P. Feynman (1980) reminds us that this interaction can be ascribed to three basic elementary events:

- a) a photon propagates from one point to another,
- b) an electron propagates from one point to another,
- c) an electron emits or absorbs a photon.

If we imagine representing the three events graphically, we can easily realize that the components involved are not just the straight line portraying the electron and the wavy line portraying the photon, but also the form representing the mode of their structure, the structure-forming connection. From a *quantum perspective* the Elementary Trance is defined as a rhythmic pattern, a new facet of the trinary

unity represented by wave, particle and their interaction.

The organismic perspective

In the sphere of quantum physics, reading the Elementary Transe as a rhythmic pattern - the result of the indivisible interaction between wave and particle, as glimpsed through the theory of relational holism suggested by Zohar – takes on the features of the world's most primary mind-body relations. Zohar's suggestion allows us to read Elementary Transe from an *organismic perspective* seizing upon another aspect of the trinary unity, the one that binds body, mind and spirit. Elementary Transe therefore acquires a material side and a mental side that are inseparably interconnected by means of the universal connector, the spirit, or however one wishes to call it: the field, the void, the matrix, the all-pervasive essence. On the material side it is recognizable as a rhythmic pattern; on the mental side as a state of consciousness; on the side of the essence as the field, the matrix, the void, the spirit.

Thus is revealed a reality where every experience appears as a holistic field, a sphere in which static boundaries fade into a dynamic flow, and two interrelated parts - two things in a certain mode - express a duality that is oriented towards self-transcendence and then recomposes itself in a trinary unity. A reality where life's cosmic game - a game that original dynamics plays out between the whole and the part - creates what is new by pairing up the parts: rhythmic patterns that at once exist and do not exist, identify each other and by doing so dissolve, dissolve and by doing so identify one another; states of consciousness that go through each circuit of experience; Elementary Transes that, being multiples of themselves, chase after one another, heap together, identify each other, split up, transcend one another.

The dynamic perspective

So here we go sailing in a sea of interconnected dyads that intersect, overlap, understand or appear to contradict one another. Here is a universe in Transe, overrun by countless Transes, just as an ant-nest is brimming with ants. A world where every organism - from cells to forests, and planets – finds itself in Transe, thus in a dynamic relationship that is trinary and interconnected with every part of itself and with every other organism, in turn overrun by countless Transes.

The dynamic perspective provides us with a suitable key to operate in a world where every condition - from a panic attack to political power, from a tumor to

romantic love – by virtue of being *Transe*, does not express an unchanging state but contains in itself the direction and strength of its transformation. It is a world where the rule of trinary unity (three that is one) applies, a world that (if perceived) actually encourages the Further Mode, calling for the transcendence of dualisms, prefigures the Second Attention suggesting to cast one's gaze beyond boundaries.

A world that, once again, whispers the emptiness of disidentification to the subject of experience (The Master of the Vision). Construing the Elementary *Transe* from an *empirical perspective*, he will find himself at the heart of a *trinary unity consisting of subject-event observation*. If the nature of the event is trinary, dynamic and interconnected, and this can be regarded as a scientific statement, it follows that the subject and the observation must have a coherent and synergistic approach. The subject must be able to make one of two, as specified by the Further Mode, and the observation will have to go through the nought of disidentification to assist without breaking the flow.

The void

And so the void, the eternal forgotten, once again comes knocking, demanding attention. As physicists Hey e Walters (Zohar, 1990) recall the void is not some place where nothing ever happens but a seething soup of virtual particle-antiparticle pairs. The void - Zohar stresses (1990) – is not empty but it is rather the basic, fundamental and foundational reality, of which everything in the universe (us included) is the expression. In quantum physics the void looks as the field of fields, the place wherein are revealed the manifold manifestations in which the potential of living is expressed; the place where the different *TranSES* toss about and the contents of consciousness spring forth. Moreover, once again the findings of physicians coincide with those of mystics, just remember Atman - the Self of the Vedanta tradition - the ultimate knowledge-bearer, the pure consciousness substrate of the entire manifest world, the unborn, ever present, endless and changeless.

Or let us consider Krishnamurti (Bohm, Krishnamurti 1986) according to whom consciousness is its content and the void is the foundation, thus the pure consciousness that reveals itself beyond consciousness itself.

Once again we face a paradox. On the one hand the void is the essence, the pure spirit, pure consciousness, the Self, yet on the other hand the void is also full. This means that one must grasp it so that ultimate reality may be known.

But to grasp it, one must empty it first since the all-time sages warn: to grasp the void one needs to create the void; consciousness appears when its contents disappear; the realization of Self lies in its transcendence; God lies beyond God. The consciousness pattern indicated by sundry spiritual traditions as a path back to oneness, a journey of reunification – or religion (from re+ligare, to bind anew) - of the part towards the whole identifies from an *evolutionary perspective* an Elementary Transe consisting of the trinary unity: content- consciousness-void. This latter Triad implies a narrative in which the subject of experience, our Master of the Vision, is invited to what Jung would call a process to identification, a path of gradual fulfilment of the I in the Self. Paradoxically, this fulfilment is accomplished through the gradual depletion of the full. In the void, consciousness performs a cleansing of the contents of personal history: the passage through nought.

The first boundary

What narrative are we talking about?

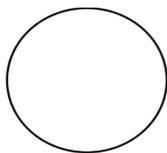
We have said that the history of knowledge unwinds through denomination, numeration, classification, and measurement. We are suggesting the possibility that a science of consciousness may transcend and encompass the above categories in mindfulness (Attention). A mindfulness that – as we have seen – widens its cognitive borders towards the inner environment and especially along a continuum that, while expanding perception, memory and learning, also stretches in an evolutionary process into the transpersonal states of consciousness. We saw that this evolutionary process may be marked by upward leaps along a process through various Systems of Consciousness. Each successive System of Consciousness provides a framework of greater energy intensity, higher material fluidity, and further consciousness expansion that makes the Second Attention far easier to access.

At this point we wish to recall how the Second Attention provides greater guarantees for the contemplation of “reality” for what it is. Let us here point out along with Krishnamurti (Bohm, Krishnamurti 1986) that “reality” actually stems from Latin *res* (thing) and that things are set in a mutually-conditioning relationship. Every thing can be denominated, numerated, classified, measured by means of the First Attention. But it shall never tell us anything about truth, because truth is not one thing, it lies elsewhere, in the World of Essence.

A science of consciousness ultimately deals with truth and essence, thus cannot

use the tools of First Attention if it seeks to say something that offers guarantee of validity. Truth is accessed through insight. As Bohm tells us (Bohm, Krishnamurti 1986), the man of truth sees all things and in doing so understands reality. Let us bear in mind that understanding means to embrace all, namely, to draw a nought and grasps the field in which events are realized. Reality is made up of events, truth is the all-nothingness in which they occur; reality is the drum, truth is the vibration, the sound made by participatory dialogue between the drum and the field that encompasses it, and between fullness and emptiness. Likewise, to grasp the truth, the mind must be emptied of reality. To continue with the drum metaphor, empty of reality does not mean that the drum (that is reality) should not be. There is no sound without drum, there is no truth without reality, without mind content there can be no disidentification from them. An empty mind means the mind is disidentified from its own content, a mind that grasps the content and scope, fullness and emptiness. In this mode - the Further Mode of Second Attention – one can discern that universe is in Transe, that is, things can be contemplated as they are. Let us recall that there is a word to describe the act of contemplating things as they are: theory.

The theory of Second Attention is contemplation of things as they are, namely recognition of the mutual conditioning that affects them. It is a vision of the narrative, of the regularity of their structure, and of the laws that govern their processes. Let us now reconsider the event subject to investigation according to the theory of the Second Attention. The first thing to say is that the event is a boundary: no event exists without a boundary. We might redefine the original dynamics in these terms: no boundary, all; no event, nothing. Let us trace it with a circle:



Pic. 4

The first boundary

Mystics might describe this condition with words such as: Love, All, God, Essence, Zero, Nirvana, Tao, Nagual, Akasha, Supreme Consciousness. New science would use words such as: Creative Vacuum, Transpersonal Consciousness, Implied Order, Matrix, Field, Holomovement, Interconnected Flow. We might add that this is

the place of truth, the elsewhere that lies beyond any map, the place that may be experienced through Second Attention, the place whereof one can say what it is not, what it looks like, how to reach it, but of which nothing can be said. Beyond this place, when the first boundary is drawn, is where reality begins: the object of science, the domain of first attention. The science of consciousness has the presumption to deal with the participatory dialogue between truth and reality, to cast its eye beyond the hedge of reality and into the territories of truth: the domain of Second Attention. The time when the first boundary is traced, therefore, becomes of paramount importance since our standpoint vis-à-vis the first boundary will influence our worldview with regard to all the other boundaries. We wish to stress that this is the birthplace of the individual mind, the I, judgment, the first conditioning and the subsequent attachment, the mother of all identifications. We believe that one of the first epistemological guarantees that a consciousness scientist should provide would be to express his position on the first boundary, the error on which his theory is based. Since each one of us – just as a thing among things, a real subject amid real subjects, and a real object amid real objects - is conditioned by one's own indispensable position in the world, and since we are doomed to partiality and we cannot claim impartiality, our moral duty (as human beings, even before consciousness scientists) is to acknowledge our partiality, be it good or bad, and disidentify from it through Second Attention rather than remain identified thereto, lingering in the enclosure that is first attention. For our part we shall draw the first boundary of participatory dialogue between all and nothingness, naming the mere event, which we shall trace with a spot.



Pic.5

The mere event

The mere event defines every act of experience, whether it is the Big Bang, God, love, apple pie, my liver, the Leo constellation or marital love. Please note that to name God, love or the Big Bang is easy – it only takes a moment. But the content that these words express are so much more complex and worthy than our ability

to understand that obedience to humbleness is enforced as the additional epistemological guarantee for the consciousness scientist.

Will shall narrow the field of investigation on the mere event to the question that concerns us most: the dialogue between the individual and his environment, the organismic microcosm and the multiverse macrocosm.

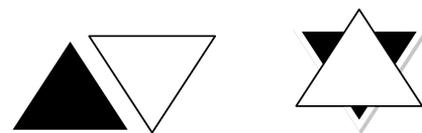
The Original Dynamics

The second boundary we shall draw is that of Original Dynamics, stating that macrocosm and microcosm alike appear to abide by a trinary law. We are saying that the mere event is a continuous and interconnected event, characterized by a participatory and trinary nature, and driven by an Original Dynamics expressed through polarity and rhythm.



Pic. 6
Original Dynamics

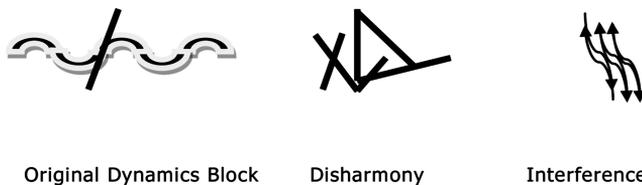
We called Transe the mere, participatory and trinary event. We speak of the Macrocosm being in Transe, we speak of the Microcosm being in Transe. Original Dynamics - the narrative, the process structure of events – is a game played out by two poles and by their interaction through rhythmic patterns: the masculine principle, the feminine principle, and the endless combinations of their marriage and their separation.



Pic. 7
Trinary unity

We shall now draw a third boundary suggesting that all the endless possibilities are grouped into two basic archetypal aspects: harmony or disharmony, resonance or interference - to use a term borrowed from quantum physics. Let us say that at a microcosmic-organismic level both harmony and disharmony have their own forms, which extend their isomorphism to all levels one wishes to consider. On a subjective level the disharmonious event will take on a sickly connotation, a feeling of block, a lack of fluidity, a sense of toil and struggle with things as they are. A sense of distance from oneself and from one's internal code; a feeling of being trapped in a vicious circle, falling prey to destructive emotions such as fear, resentment, envy, jealousy, dissatisfaction, and so on.

On an objective, clinical level the inharmonious event will take on features such as pathological symptoms; upon observation of the various organismic districts evidence shall be borne as to: widespread asymmetries, chronic contractions, opacity, mass concentrations, consolidations, intrusions, disruptions, poor mobility, weak pulse and lack of vitality. In a nutshell, the block of the original dynamics and the resulting interference between rhythmic patterns will give rise to an isomorphism of distress, clearly recognizable in organismic phenomenology, and indicative of what we call: chronic transe.



Pic.8
Chronic Transe: Isomorphism of distress

In turn, the harmonic event on the subjective plane will take on a connotation of well-being accompanied by a sense of fluidity and lightness, of disappearance before oneself, and simultaneously of full compliance with one's own internal code. The inner perception is of peace and harmony. All will seem fine as it is, accomplished so effortlessly, that everything sets itself right on its own and all events contribute to a virtuous circle for the common good. One's mind will feel empty and one's heart will feel light, and fostering the flow of positive thoughts and feelings such as trust, love, compassion, acceptance and so on. On a clinical

plane, the objective harmonious event will take on features such as good health and fulfillment. Upon observation of the various organismic districts evidence shall be borne as to: brightness, fluidity, brilliance, liveliness, harmony, freedom, respect, synergy, sharing, pulse and resonance.

In a nutshell, respecting the original dynamics and the resulting resonance among rhythmic patterns gives rise to an isomorphism of well-being clearly recognizable in organismic phenomenology, and indicative of what we call: Balanced transe.

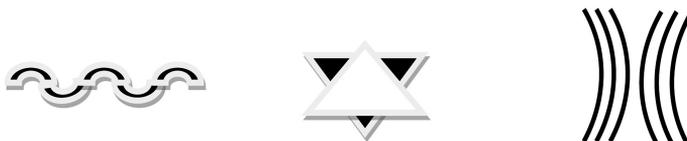


Fig. 9
Balanced Transe: isomorphism of well-being

An organismic mapping

Whether the object surveyed belongs to the external environment (multiverse macrocosm) or internal environment (organismic microcosm), or whether the data come from an external environment (multiverse macrocosm) or from an internal environment (organismic microcosm), the organism is characterized as the seat of operations, the space where Manifest Clinical Evidence (MCE) and Implicit Essential Inherences (IEI) come together.

Therefore, the organism will be where the experience can be viewed according to a qualitative and quantitative dimension. For instance, the collected data may be construed upon their compliance (or lack of) with original dynamics and their adherence to the abovementioned isomorphisms.

At an organismic level the MCE and IEI contents are arranged into different sub-system levels. The microcosmic subsystems of the organismic Self that, given the current state of knowledge, may be recognized by drawing a series of sub-boundaries are: subatomic particles, atoms, organic submolecules, DNA, cells, tissues, organs, systems and organism. MCEs and IEIs are none other than the information that the aforementioned structures forward on to consciousness.

With the term Microcosmic Vehicles, we draw another set of sub-boundaries to show some of the different ways of arranging information within the organismic Self: into organismic constellations. The five bodies above come from the mysti-

cal tradition. Let us just think of the Kosha (lit. holder or sheath), the five bodies of the Advaita Vedanta school of philosophy that cover the Atman, the immortal essence made of pure bliss, or the Hermetic tradition (Bardon, 1978) or Besant's (Besant 1990) and Leadbeater's (Besant, Leadbeater 1962) theosophy.

The so-called body or physical vehicle arranges and sends off information in the form of sensations.

The body or energy vehicle arranges and sends off information in the form of subtle sensations such as beats, pulses, flows, rhythms, tingling, etc.

The body or emotive vehicle arranges and sends off information in the form of feelings, moods, emotions, needs, desires, etc.,

The body or mental vehicle arranges and sends off information in the form of worldviews, paradigms, memories, images, thoughts, etc.

The body or spiritual and/or higher mental vehicle arranges and sends off information in the form of transpersonal content, insight, intuition, visions, etc.

The suggested five-level mapping allows us to arrange organismic phenomena according to constellations that embrace the Self in its psycho-physical whole, and give us the places and forms of harmony or disharmony, of fluidity or interruption, of chronicity or balance and, ultimately, of identification or disidentification. In the history of mystical traditions, amid studies on states of consciousness, empirical acquisitions, and experiential psychotherapy, different patterns can be relied on to provide a standardization of the data that spring forth from the organismic constellations.

Microcosmic content

Sensation

Subtle sensations

Feelings, moods, emotions, needs, desires, etc.

Worldview, paradigms, memories, images, thoughts.

Transpersonal content: insight, intuitions, visions, etc

Microcosmic vehicles

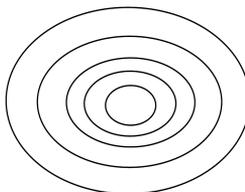
Physical body

Energy body

Emotive body

Mental body

Spiritual or higher mental body



Pic. 10
Organismic Constellations

For our part we carry on integrating the suggested organismic mapping into a larger mapping that includes the abovementioned systems of consciousness, given that the consciousness of the Master of the Data processes any information received according to the system of active consciousness.

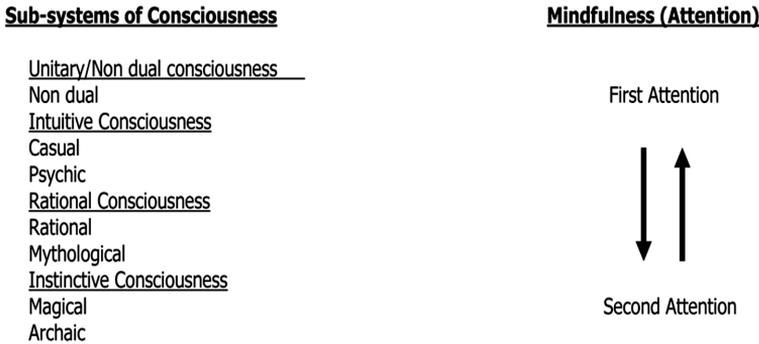
The Mapping of consciousness systems

We have suggested a number of sub-boundaries, drawing an evolutionary path of consciousness that goes forth in upward leaps from a World of Knowledge - where the leap is from the reactive dimension of instinctive consciousness to the reflective dimension of rational consciousness – to a World of Awareness where the leap into the fray is from the reflexive dimension of rational consciousness to that of observation, typical of intuitive consciousness, to a World of Essence where the unfolding passageway leads from the observation of intuitive consciousness to the being of transpersonal consciousness. Keeping to this path, one witnesses a steady rise in complexity that produces a surge of energy, greater fluidity at a material level, and an expansion of consciousness. All conditions that tend to foster access to the Second Attention.



Pic. 11
Systems of Consciousness

We could go further by integrating the map of consciousness systems with the consciousness levels suggested by Wilber (1995) so that the resulting mapping of consciousness sub-systems would be as follows:



Pic. 12
Sub-systems of Consciousness

Mapping of Dualisms

It is now possible to integrate organismic constellations and their vehicles with the evolutionary pathway of consciousness by arranging them into a mapping that takes into account different organismic districts. We shall set forth below a reading of organismic phenomenology and its constellations based on a mapping that takes into account different organismic districts, founded upon the millenary tradition of the chakras and subsequent developments as made by Experiential Psychotherapy, and especially by Reich (1973) and Lowen (1982).

Famously, the word Chakra (Aivanhov, 1998) comes from Sanskrit and means "wheel," but has many other meanings including that of "plexus" or "whirl". It is a term used in Hindu philosophy to describe the physiology of life-force energy. In Western tradition it is identified with the wording "Centres of Power." In the West it was mentioned for the first time in the 18th Century text *Theosophia Practica* by Johann Georg Gitchel (1723), but attained notoriety in the last century when two Indian texts *Sat-Cakra-Nirupana* and *Padaka-Pancaka* were translated by Sir John Woodroffe (Avalon, .

Reich and Lowen suggest a psycho-corporeal reading based on seven diaphragms arranged along the body's axis from the pelvis to the top of the head, involving what they call functional identity: muscle structures, emotional attitudes and mental habits.

If we make a synthesis and a secondary elaboration of the patterns cited on the basis of our clinical experience spanning more than thirty thousand working hours over twenty-eight years, we feel confident in putting forward a mapping of seven fundamental dualisms. These dualisms in psychological terms coincide

with Maslow's Hierarchy of Needs (1971), and in topographical terms can be superimposed upon the Chakras and the Reichian diaphragms, outlining an evolutionary path of consciousness that can be traced back to the Organismic Self. The assumption is that, along with pointing out harmonies and disharmonies through the isomorphism of distress and well-being, and depending on the different places they occur in the organism, different organismic constellations (via the MCEs and IEIs that converge in them through the microcosmic vehicles) are able to tell us something about the evolution of the subject's consciousness, and in particular on its degree of identification or disidentification with the content of its own personal history.

The proposal is to draw seven boundaries: I Live/I Die, Pleasure/Pain, I Win/I Lose, I Love/I Hate, I Let go/I Keep, I Judge/I Watch, I am/Am I. Moving from the base of the column up to the top of the head, these boundaries trace several orders of energy/matter/consciousness arranged in an evolutionary sequence. As we know all boundaries indicate or exclude. They exclude if we identify with their contents operating in the First Attention; they indicate if we transcend them, disidentifying from their contents through the Second Attention.

Every duality is characterized by identification with a particular constellation of needs, and is overcome when the disidentification allows access to its respective Order of Love, namely, an upward leap to that level of energy/matter/consciousness that was being blocked by identification. As in Maslow's pyramid or in Wilber's levels, moving upwards we encounter dualisms and identifications that are increasingly less primary and constraining. Conditions are fulfilled in which there is an increase in the levels of energy, fluidity and expansion of consciousness, and hence release from identification.

This is not the place for making detailed assessments of the dualities and the tools needed to transcend them. We just want to emphasize their topical function in the service of Second Attention Epistemology and a firsthand-based science.

The Orders of the Boundary and the Orders of Love organize organismic constellations into a mapping that portrays different worlds structured into oligarchies, topically identifiable and represented by isomorphisms.

The world of the I Live/I Die boundary, for example, will reveal feelings of contraction, closure, uncertainty, as well as feelings of fear or insecurity and mistrust. It shall be transcended if and when the Order of Love for existence is able to activate enough energy to head towards life, in the pursuit of pleasure. And so on. Ultimately, the original dynamics reappears at every boundary. It is inherent in

every dualism, at which level the organismic constellations feed us standardized information regarding the subject of experience, our Master of Data. Arranged into organismic constellations the MCEs and IEIs we tell us about harmony or disharmony, identification or disidentification, wellness or illness, needs or quality, strife or resource, systems and subsystems of Consciousness.

Orders of the Boundary

I Am/Am I
I pass judgement/I take not
I forgo/I keep
I love/ I hate
I win/I lose
Pleasure/Pain
I live/I die

Orders of Love

I am-Essence
I see-Awareness
I express myself-Creativity
I love-Love
I can-Power
I feel-Pleasure
I exist-Existence

Pic. 13
Mapping of dualisms

Guarantees

Now, if the boundaries we have traced - mere event, original dynamics, isomorphism of distress, chronic transe, isomorphism of well-being, balanced Transe, organismic constellations, orders of the boundary – all have a guarantee of as to their validity, we can close the circle.

Thanks to Second Attention Epistemology and through the use of its operational tools on action, thought, and emotion (Further Mode, Second Attention, Mastering Transe) a science of consciousness might extend its jurisdiction in that department to the contact surface between reality and truth. In this way it could tell us humbly and knowingly something about the World of Essence, the laws that govern it, and the means to abide by them. It should do so by first asking the Master of Data, who shall necessarily have to be presented as the firsthand subject of experience, to provide his guarantees of disidentification.

Guarantees that may be articulated according to a historical, epistemological and experiential dimension.

On a documentary level the historical guarantees could include the various traditional souce as well as the latest ones supporting his claims. However, even on a personal level, one might add to classical CVs and studiorum the many life experiences, meetings, and teachings that have contributed most significantly to

provide elements to validate his own thesis.

The epistemological guarantees have been object of this work under the definition of Second Attention Epistemology. The experiential guarantees could be characterized as the dimension that can somehow be traced back to quantifiable constants, since the combination of MCEs with IEIs will provide material that is easily comparable to the reference maps. We therefore want to say that this investigation will necessarily include the object and subject, thus the Manifest Clinical Evidences (MCEs) and the Implicit Essential Inherences (IEIs).

Whether the object of the survey belongs to the external environment (multiverse macrocosm) or internal environment (organismic microcosm), whether the data come from the external environment (multiverse macrocosm) or from the internal environment (organismic microcosm), the Master of Data will have to be able to demonstrate his Mastery of the Transe, namely his skilfulness in grasping the field that encompasses and unifies subject and object, merging the data with the presentation of Manifest Clinical Evidences (MCEs) and the expression of Implicit Essential Inherences (IEIs).

It is clear that the boundaries drawn here are arbitrary and have no claim to universality. They pertain to certain IEIs expressed here to give resonance to the maps with which we have tried to outline a pathway through a territory. The suggestion is that a Master of Data that should wish to provide experiential guarantees of validity, might include among his data his own IEIs, namely feelings, emotions, needs, aspirations, desires, fears, thoughts, intuitions, dreams, visions, all meticulously collected here and now according to Second Attention Epistemology. Second Attention Epistemology provides an observation method based on the Further Mode, a state-specific phenomenology centred on the organismic Self and on the felt sense at different psycho-physical levels. It is a mapping that suggests archetypal structures thanks to which the collected data, IEIs, and MCEs are arranged, and it is possible to find out where the Master of Data stands - for example, with regard to the degree of disidentification, or to the isomorphism of distress, or to the implementation of the Further Mode, or to the Mastery of the Transe – and thus act accordingly.

If need be, this should enable processing the data collected according to quantitative and qualitative logics, using the pincer's maneuver suggested by Bateson (1976) to set the experience-derived data alongside the textural data collected with standard scientific methods. Likewise, other readers striving for a science of consciousness can seek integrate the suggestions described herein into their

own maps and specific methods of observation, so as to summon useful synergies to further a kind of knowledge that should provide guarantee of validity. It may seem of little importance, but one has to bear in mind that the truth deals with emptiness, and wisdom with non-judgement. It also seems that the essential is invisible to the eye, the quest for certainty is little more than an illusory temptation spawned by fear, and the truest forms of experiences are immeasurable and unrepeatable.

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Transpersonal approach in 15 questions

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ABSTRACT: What would the requirements be for a new scientific approach to be held as valid? Transpersonal psychology claims to be widely regarded as valid as any other psychological approach. In support of this it demonstrates its ability to provide conclusive answers to those same questions that all the other psychology techniques are expected to answer as well. In the following article, Vitor Rodrigues sets out to underline this fact by discussing 15 topics that specify Transpersonal practice and theory. To name but a few, which are its fields of scientific enquiry, application and research? What are the underlying principles of its theory about human beings? Is it capable of providing further knowledge? Is it open to dialogue with other methods and techniques?

1. Has clearly defined areas of enquiry, application, research, and practice.

Transpersonal psychotherapy is an inclusive therapeutic approach which adds to the inquiry, knowledge base, research, and practices of psychoanalytic, behavioral, and humanistic schools of psychotherapy that were established before it. This form of psychotherapy acknowledges the full spectrum of human experience from pre-personal to transpersonal development, and from abnormal functioning to healthy behavior to spiritually oriented and transcendent consciousness. This approach expands psychological research and practices into the areas of consciousness studies, body-mind relationships, spiritual experience, and transformation.

Transpersonal psychotherapy asserts that human beings cannot be properly defined and understood without a clear reference to the fact that they are self-aware, and that is why the concept of identity can be brought into consideration. Even the concept of culture with its numerous facets does not make sense unless we acknowledge that this culture is meant for beings that are conscious of their experience – that is, humans. Culture only makes sense because it is constructed for people who experience it. So transpersonal psychotherapy is mostly concerned with the study of human consciousness in its many modalities. Because the main study area for transpersonal psychotherapy is consciousness and the impact of different states and modalities of consciousness on human behaviour, cognition and identity, it typically resorts to cartographies of consciousness that describe the main areas and states and to psycho-technologies that are used to induce changes in states of consciousness.

Some of the modalities of human consciousness that are researched and worked with in therapeutic practice are (1) quantitative pathological changes, such as narrowing of the field of consciousness, clouding, stupor, coma, and hyper vigilance; (2) qualitative pathological ones, such as delirious states, confusion, dissociative states, twilight states, and dream-like states; and (3) positive, non-pathological counterparts of the previous states, such as expansion in the field of consciousness, intense attention and concentration, extreme clarity, conscious intentional dissociation, mediumistic trances within adaptive social contexts, changes in the apparent level of consciousness with access to supposedly parallel realities or even other universes without accompanying pathological signs, and sensory experiences of light, colour, vibration, odour, with unordinary characteristics. Some of the psycho technologies for inducing changes in states of consciousness are meditation, relaxation techniques, hypnosis, breathwork, yoga, transe dance, guided imagery, biofeedback, and sonic driving.

One typical premise of Transpersonal Psychotherapy is that changes in the development of consciousness described in cartographies will be accompanied by changes in Identity, as their easily observable expression that, again, does not make sense without a conscious self-observer. Even the way a therapeutic alliance and relationship develops implies, for transpersonal psychotherapists, a special preparation so that they will be deeply self-aware and focused, paying close attention to the client's states of consciousness and the way he is managing identity, emotions, and catharsis through them. This, in turn, enables the therapist to deal with great efficacy with conditions where Identity and Identity

management are of central importance. These areas are namely reactive depression, drug addiction, spiritual emergency, phobias, and existential frustration. On the other hand, transpersonal psychology and psychotherapy, in general, observe and acknowledge the deep experiences of human beings that are pointing to transcendence and to the existence of a deep structure we call the "higher Self" or the "transpersonal Self." Such structure is mentioned in many spiritual and religious traditions as the most important part of human beings (under names like "Soul," "Atman," and others) and the deepest recess of individuality and consciousness. We do assume that such structure is a fact and not just the product of wishful thinking or illusion and that it is the main origin of human creativity, spiritual experience, ethics, and the agape category of love.

Because Transpersonal Psychotherapy bridges psychology and spirituality, practitioners will work also with clients having various spiritual experiences, experiencing mystical states of consciousness, having questions and problems with spiritual practices, and concerns about participation in different indigenous rituals. These experiences and concerns can affect the client's mental health in positive and sometimes challenging ways. In a few cases these experiences could lead to different forms of spiritual emergencies. The following is a list of the most important forms of spiritual emergencies already identified: (1) shamanic crisis, (2) the awakening of kundalini, (3) episodes of unitive consciousness (peak experiences), (4) psychological renewal through return to the center (our deepest and true nature), (5) the crisis of psychic opening, (6) past-life experiences, (7) communications with spirit guides and channelling, (8) near-death experiences, (9) experiences of close encounters with UFOs, and (10) possession states (Grof, S. & Grof, C., 1989). Transpersonal research in the area of spiritual emergency is being conducted to help in the education of psychotherapists to better discern the differences between clinical psychosis and the often misdiagnosed spiritual emergency.

2. Has demonstrated its claim to knowledge and competence within its field tradition of diagnosis / assessment and of treatment / intervention.

Transpersonal Psychotherapy accepts the typical diagnosis criteria of the DSM-IV-TR or the ICD-10, and within EUROTAS we accept and welcome the general ethical standards established by the EAP for the practice of psychotherapy. We also accept that any practicing psychotherapists must have a sound theoretical

knowledge of Personality theories, Developmental Psychology, General Psychopathology, Research Methodology for the Social Sciences, and Evaluation tests. The specialized area of diagnosis and treatment concerns the way a client is managing his identity, identifying and de-identifying with his pathology or disturbance, "expanding" or "contracting" his field of consciousness, and consciously integrating many facets of his personality structure or becoming more divided. We have a clear understanding that some expansive states of consciousness are potentially safe and promote mental health. These particular states induce deeper and faster insight and provide very interesting possibilities for the restructuring of cognitive/emotional structures and behavioural patterns.

Also the DSM-IV-TR has special categories for Religious and Spiritual Problems, due to the work of David Lukoff, a transpersonal psychotherapist and theoretician. These are typical areas where transpersonal psychotherapists are well informed and prepared. The Transpersonal approach accepts and utilizes the mainstream diagnostic categories and adds to them some special categories of therapeutic importance, such as, "Spiritual Emergency," and specific views on drug addiction as sometimes being a manifestation of early problems in life around the birth process or of poorly adapted needs for meaning and spirituality.

We listen with respect and openness to statements from the clients about experiences that seem paranormal, otherworldly, or unbelievable to them and statements about religious or spiritual beliefs and experiences. We do not assume these statements to be neurotic, hallucinatory, or infantile manifestations, since recent research has shown that spiritual experiences can be healthy and promote resilience, though these may be initially experienced as being unfamiliar, uncomfortable, and temporarily disorientating. We also make diagnoses that are based on the structural functioning of clients, their experience of themselves, and their ability to self-manage emotions, beliefs, and bodily functions rather than basing it mostly on personality structure.

One important feature of the transpersonal approach is the fact that it is fast and cost-effective. The use of modified states of consciousness allows for deeper and faster insights and reprogramming for the client. It allows for deep catharsis from the re-experiencing of past situations by being reframed under the positive effect of expansive states of consciousness. In a similar way, expanded states of consciousness favour creativity, new perspectives for the future, and a general, healthy, re-building of the client's Identity. They also favour a flexible management of mind states and a deeper sense of self-efficacy and self-trust, as clients

learn how to manage their own emotions, minds, psycho-mind systems, and general affective and consciousness states.

3. Has a clear and self-consistent theory of the human being, of the therapeutic relationship, and of health and illness.

Transpersonal Psychotherapy acknowledges the idea that there are unconscious areas/structures in the functioning of human beings, including the ones described by Sigmund Freud, and that insight about such areas is important for a client's healing and well being. We do assume that while developing, human beings can experience several hazards that can influence their future health or pathology. One such example concerns Stanislav Grof's theory around Perinatal Matrices. Grof describes the importance of the birthing process as a ground for later psychological structures and also the idea that the way we meet satisfaction or frustration of our basic needs during our infancy can amount to a later adaptive, flexible personality or a disturbed one.

Abraham Maslow also stated this when he developed his ideas around the "Hierarchy of Needs." If and when we acknowledge the need for self-actualization, then transcendence needs are very important, as Maslow stated. We assert that the need for a sense of purpose in life and for spirituality is of the utmost importance for human beings and that accepting such needs and helping the client deal with them are part of the therapist's role. In this theory we are in line with the views of Victor Frankl and his followers. We believe that every human being has a potential for self-healing that can be summoned through therapeutically induced changes in his states of consciousness. The therapist must be trained to use them in self-exploration, so that he can assist the client through these states and to stay in a modified state for at least part of the therapeutic session.

The use of such states is of paramount importance both for clients and therapists, although, of course, neither must stay in such states all the time. In the sessions, there is plenty of space for normal talking, rational diagnosing, reframing, etc., even if the most interesting and innovative part of diagnosis comes from inner exploration by the client with the therapists help.

Transpersonal Psychotherapy uses concepts like transference and counter-transference and adds to them the idea that such phenomena can be monitored and managed with accuracy during enhanced states of consciousness. In our view, mental health is mostly a state of conscious and adaptive integration of personality structures within a positive sense of a growing identity (even towards mystic

states). Pathology implies generally bigger areas for unconscious motives, poor integration of personality structures, and defensive, unhappy, and shrinking areas for identity and behaviour. We also conceptualize the deep psychological structure of human beings as incorporating three main layers. The first is the unconscious layer formed in the past according to our experiences of satisfaction, deprivation, trauma, well-being, expansion, and contraction. The second is the layer of experience the person shares with the general human race, such as those human patterns Carl Jung described as archetypes. The third is the layer that points towards the future, human potential and creativity, which are connected to a deep "higher self," and that tend to promote growth and well being.

We believe that humans develop along biographical lines that start from pre-personal levels to the structuring of a concrete personality structure (personal level) to the structuring of post-personal levels of a deeper self that goes beyond what is usually called a "personality." Maslow called the human need that pushes towards this further development "needs for transcendence." This refers to a need to go beyond oneself or the usual concepts of oneself. Also Transpersonal Psychotherapy tries to bring each person back into forms of deep integration, unification, or wholeness, both within his or her personal structures and core, central, "higher" self.

4. Has methods specific to the approach which generate developments in the theory of psychotherapy, demonstrate new aspects in the understanding of human nature, and lead to ways of treatment / intervention.

Transpersonal Psychotherapy asserts that psychotherapy must keep consciousness as the main psychological variable to consider and address when working with human beings. Identity management, through the active and intentional use of different techniques for changing states of consciousness and making beneficial use of them is paramount. Some phenomenological research (Louchakova) indicates that our identity may be organized around centres and layers. This is similar to the way both traditional and modern cartographies of consciousness picture the areas of expansion and the types of states to be expected.

Some modified states of consciousness are very helpful in allowing the client to become aware of identity and the biographical areas he wasn't properly aware of. Then, with the therapist's assistance, he can explore ways to integrate them. Certain specialized techniques for inducing modified, therapeutic states of consciousness seem to be best suited for exploring particular layers of biography

and identity. For example, (1) breathwork, as used in the Holotropic procedures, seems to be helpful for the client recognizing perinatal or very early events in his life; and (2) hypnotic states can be helpful for the client exploring pathological cognitive structures or scripts for life derived from traumatic experiences.

One example of promising research areas for Transpersonal Psychotherapy concerns the way specific techniques and specific states of consciousness (with some neurological correlates that are under scrutiny already) can help in the management of specific disturbances. Recent research about mindfulness meditation and its use for obsessive-compulsive and depressive disorders is a good example of a specific technique.

So we acknowledge the deep knowledge and expertise coming from other schools for psychotherapy about the structures of the human personality, the way humans develop through the life span, and the way many pathologies develop. To this we add the emphasis on consciousness and its use. We also include (1) the best moments and exceptional states of human life and how to promote them, (2) specific knowledge about disturbances connected with spirituality – like “spiritual emergency”, (3) religious and spiritual problems, and (4) an enlarged view of the human biographical path in life (including perinatal events and even pre- or post-life experiences).

5. Includes processes of verbal exchange, alongside an awareness of non-verbal sources of information and communication.

Transpersonal Psychotherapists do find value in beginning the therapeutic process by making a sound clinical and biographical history of the client. This helps to better understand his social context for the purposes of diagnosing, discussing objectives, and developing a rationale for the whole therapeutic process. One specific aspect of this inquiry will concern, as expected, unusual experiences, the client’s beliefs and eventual spiritual practices, and the way he sees himself as a human being within Society.

Also by resorting to modified states of consciousness, the typical client will get a better access to past memories, past conditionings, bodily states, and the way his muscles and nervous system reflects them. He also gets a deep sense of emotional processes and receives training in getting closer to and then distancing from them. On the therapist’s side, we witness whether he is very aware of subtle changes in body movements, expression, posture, voice tone, and even the “feel” of what seems to be a “consciousness field” around the client or between the

client and the therapist.

6. Offers a clear rationale for treatment / interventions facilitating constructive change of the factors provoking or maintaining illness or suffering.

The approach of Transpersonal Psychotherapy does not exclude the importance of relevant contributions and research from other models, as it is typically integrative. However, the way a clear rationale is presented to the client usually implies that his troubles are conceptualized as being temporary, connected to the way he sees himself. Many areas, not readily accessible to the client's understanding about himself, are presented through modified states of consciousness. The "raw materials" (images, symbols, cathartic experiences, stories, drawings, and so on) obtained while in a modified state of consciousness are later discussed with the client and he is assisted in making sense of them and implementing change in his concrete life and narratives. Deep insights and reformulations can arise while in session, and the therapist assists the client as a catalyst of this process, working to help him explore, understand, and make use of this "deep perception." This is done without the therapist suggesting interpretations and solutions.

One of the trademarks of our approach lies in the perception that each one of us is a "deep healer," and there is enormous human potential that can be activated through modified states of consciousness. When this is acknowledged by the client as an inner possibility, it has great impact on his self-esteem and self-efficacy. So we avoid interpreting for the client as much as we can. To assist in this process sometimes we assign homework, such as, practicing some "spiritual exercises," writing or drawing about the materials from a session, or writing in a journal about dreams, behaviours, or thoughts. This homework helps the client in finding and unfolding a clearer sense of himself and his life, and helps in the expression and clarification of emotions, experiences, and scripts for life and identity structures.

7. Has clearly defined strategies enabling clients to develop a new organization of experience and behaviour.

A typical session employs "transpersonal exploration" – including the exploration and management of emotions, meaning, thought structures, bodily sensations, and memories, resorting to modified states of consciousness. This promotes both deep insight about the origins and possible ways for ongoing treatment and restructuring opportunities.

Vera Saldanha described seven phases that usually unfold during a therapeutic session resorting to “transpersonal” techniques:

(I) *Acknowledgement*. The client explores and discovers his symptoms or troubles with the help of the therapist. This can happen at any or several levels of the client’s personal or subtle structure.

(II) *Identification*. The client focuses on the symptom or suffering, gets into it, and expresses it with the greatest possible intensity. This clarifies the role the symptom or suffering has on the full psychological structure.

(III) *De-identification*. The client takes some distance from the contents of the experiential work, de-identifies after a previous catharsis, and starts opening up for new possibilities.

(IV) *Transmutation*. The client gains insights, elaborates (as superconscious levels or energies become clearer), and is helped to find new meanings, creative solutions, and postures.

(V) *Transformation*. The client feels differently about his previous conflicts, finds a new perspective, as he feels that his previous situation has changed.

(VI) *Elaboration*. A global vision of the client’s situation emerges, and he is now fully shifting into a different mindset.

(VII) *Integration*. The client integrates the therapeutic gains into his personal life and worldviews. He even changes his values.

This description is valid both for a typical session’s structure or the structure of a Transpersonal Psychotherapy process.

8. Is open to dialogue with other psychotherapy modalities about its field of theory and practice.

The Transpersonal approach acknowledges and embraces the many diverse contributions for diagnosis of psychological disorders and psychological treatment from other approaches to Psychotherapy. Some authors, like Abraham Maslow and Carl Rogers, have in the past been among the precursors and sympathizers of the transpersonal movement. Also the ideas about unconscious processes, defence mechanisms, transference and counter-transference, and unconscious layers of the human personality are incorporated as part of our “transpersonal” models. To these psychological concepts we add some further ideas, like the idea of a “higher unconscious” (as in the “Egg model” of Roberto Assagioli) or possible telepathic phenomena as part of the exchanges between client and therapist ,

the possibility of deep conscious (through therapy) or unconscious influence from the client on his own psychosomatic processes (as is shown in Hypnosis studies and/or Healing studies). Also our concept of what a human being is remains open to possibilities not yet fully scientifically testable, like the idea of human survival after death (although the convergence of 100 years research data from Parapsychology does suggest that this possibility is worthy of consideration).

Historically we have been a branch of Psychology that attempts to bring together Science and Spiritual traditions. Brian Lancaster (2004) has made a strong point about the usefulness of the interplay between both areas, namely thanks to recent developments in the Neurosciences.

9. Has a way of methodically describing the chosen fields of study and the methods of treatment / intervention which can be used by other colleagues.

Transpersonal psychotherapy utilizes specific instruments for measurement and diagnosis of relevant constructs in the field, as well as, high quality diagnostic instruments like the DSM-IVTR classification and psychometric instruments like the MMPI, Beck scales, and Hamilton. Measurement instruments specific to the transpersonal field have been developed and are being used for research purposes as MacDonald, Kuentzel, and Friedman have shown from the review of 26 different instruments. They include concepts like "spirituality." At the end of this series of answers, we add a relevant bibliography about our field, many descriptions about ways for treatment, and some case studies.

10. Is associated with information, which is the result of conscious self reflection, and critical reflection by other professionals within the approach.

Several transpersonal professionals have provided various publications of conscious self-reflection and critical reflection of the transpersonal approach. In the book, *Psychotherapy and spirit: Theory and practice in transpersonal psychotherapy* (Cortright, 1997), the major transpersonal approaches to psychotherapy are reviewed, the strengths and limitations of each are described, and key clinical issues are reflected upon. *Transpersonal research methods for the social sciences: Honoring human experience* (Braud & Anderson, 1998) provides the synopses of five transpersonal oriented approaches to research and offers a critical view of the strengths and weaknesses of each method. The book, *Revisioning transpersonal theory: A participatory vision of human spirituality* (Ferrer, 2002)

looks at the problem areas of transpersonal psychology, deconstructs and reconstructs transpersonal psychology theory, points out several practical and conceptual limitations, and offers a new vision that is pluralistic and spiritually grounded. In *Shadow, self, spirit: Essays in transpersonal psychology* (Daniels, 2005) the author identifies the past struggles and main issues currently facing the transpersonal field and writes about ways to support a more integrative approach. In an article in the *Humanistic Psychologist* titled, *Transpersonal psychology: Defining the past, diving the future* (Hartelius, Caplan, & Rardin, 2007) the authors have conducted a retrospective analysis of how the transpersonal field has presented itself through publications in its first 35 years. They reflect on its character, how themes have unfolded, its potential value, and where it may be going.

11. Offers new knowledge, which is differentiated and distinctive, in the domain of psychotherapy.

Until recently, most approaches to psychotherapy have shown a trend towards avoiding the direct consideration of consciousness. Transpersonal Psychotherapy describes, and makes use of, states of consciousness that are non-pathological. This differs from the classical, rather incomplete distinctions between sleep, dream states, and vigil states as the normal and only states worthy of consideration by psychotherapists. It considers the effort made in the past from various philosophers, mystics within the World's spiritual traditions, and healers from indigenous wisdom traditions to describe the different states one can encounter when using various practices. These practices include meditation, prayer, transe dance, consuming herbal drugs during shamanic ceremonies, resorting to breathwork of different kinds, drumming, physical pain, exhaustion, fasting, and sensory deprivation.

It also considers modern cartographies of conscious states as described by Ken Wilber, Stanislav Grof, Kenneth Ring, Roberto Assagioli, among others. Such cartographies have been developed in an attempt to incorporate into both theory and clinical practice models that appropriately describe human experiences that are transformative, are accompanied by extensive and intense changes in consciousness, and are clearly distinguishable from pathological ones. Therefore, Transpersonal Psychotherapy and Psychology extend the spectrum of human experiences that are used in therapy and describe the deep human structure as something that goes beyond what is generally considered by other psychotherapeutic approaches. This perspective asserts that our biography starts earlier

and can perhaps end later than what is generally acknowledged in classical Developmental Psychology. It also asserts that we have a personal self that is born from biographic experiences, but also a "deeper self" that is the seat of greater human potential. This deeper self may have layers that connect with a collective unconscious filled with human archetypes while retaining the ability of enormous abstraction and detachment from our everyday experiences in a healthy way.

We have witnessed the fact many times that the way we perceive both ourselves and our world is a function of our state of consciousness. We have many descriptions of extreme modified states of consciousness arising in "peak experiences" for traditional mystics, healers, spiritual teachers, and ordinary people, usually without pathological consequences. These experiences can have a very positive transformative potential when people allow change to happen and even cultivate it. This is precisely what happens many times in Transpersonal Psychotherapy sessions, where self-exploration, reframing, and reprogramming through modified states of consciousness is brought to bear on the client's identity structure. This allows for enduring positive changes towards flexibility, openness to experience, better social relationships, self-acceptance, self-esteem, integration, and a happier life. Also authors like Hartelius, Caplan, and Rardin assert, after a review of the transpersonal literature that "the transpersonal model is not only about new knowledge, but about new contexts for knowledge and new ways of knowing."

12. Is capable of being integrated with other approaches considered to be part of scientific psychotherapy so that it can be seen to share with them areas of common ground.

Some recent developments in other psychotherapeutic fields do imply common ground with Transpersonal Psychotherapy. There have been recent studies from authors, such as Richard Davidson, about neuroplasticity and the way meditation can cause brain structural changes that favour positive mental health and happier emotional states. There is recent research on the psychotherapeutic benefits of Mindfulness Meditation from Cognitive-Behavioural authors showing results that have been asserted by our field since the 1960s. There is also research about human happiness, from Positive Psychology, showing close connections with the values and the findings also known within Transpersonal Psychology. For instances, Seligman (2002) acknowledges the value of classical virtues like wisdom, love, justice, moderation, courage, spiri-

tuality- transcendence or the importance of human potential for happiness. The idea of the Dalai Lama that the mind can, through appropriate practices, influence the brain and deeply change our self-concept and our emotional framework, is receiving powerful empirical support, therefore adding to the claim in the transpersonal field that "spiritual" (consciousness-modifying) practices can change human beings in a positive, healthy, happy and socially constructive way.

13. Describes and displays a coherent strategy to understanding human problems, and an explicit relation between methods of treatment/ intervention and results.

There are important case studies and research projects (for instances in the field of hypnosis and/or regression therapy) showing that the use of modified states of consciousness in therapy can shorten the length of time necessary for clients to achieve insights and change, allows for deep exploration, and can be therapeutic. There is recent research showing that meditation can be used to dramatically improve the way clients manage depression, anxiety, and even OCD. One fascinating avenue concerns the way specific modified states of consciousness can be neurologically characterized (as shown already in some studies about different meditation methods or states connected to healing ability), can be induced through different procedures, and can be conducive to insights and reprogramming in different areas/layers of personality functioning.

14. Has theories of normal and problematic human behaviour, which are explicitly related to effective methods of diagnosis/assessment and treatment/ intervention.

There is some closeness between our views in Transpersonal Psychotherapy and the views of human beings we can find in Humanistic and Existential approaches. We emphasize the importance of self-acceptance and free expression from the client but also value the therapist's ability to be present in the relationship with an unconditionally loving attitude, positive esteem toward the client, and a tendency to help him explore and express his feelings rather than giving him interpretations, solutions, or methods.

We believe that "normal" behaviour is not something we can infer from pathology or statistics, but rather we prefer to discuss and research healthy behaviour and also health promoting procedures. We perceive a healthy human being as being mature, open to change, self reliant, focused, socially constructive, loving, resil-

ient, with a sense of purpose in life, and a good sense of many dimensions and the ability to consciously navigate them. The healthy human is integrated, lives with some degree of conscious unity he calls himself, is able to resort to humour, and is able to distance himself from life situations when needed. This healthy person accepts that others can behave differently and have different views, live in the present, enjoy life's diverse experiences, and freely allow moments of consciousness expansion during ethical, aesthetic, and generally pleasurable experiences.

On the contrary, problematic human behaviour tends to be on the side of dissociation, disintegration, lack of resonance to others, identification with pathology and pathological states. There is a feeling of alienation, loss of purpose, and intense suffering without the skills to endure and manage it. There is also a defensive shrinking of the field of consciousness (as in phobias). We believe that a major part of human suffering comes from rigid identification with disturbed patterns of behaviour and emotion, identification with very fragile personality structures and self-concepts, and maladaptive attachments to self-concepts that are defensive social facades or pessimistic views of oneself based on traumatic experiences, physical and emotional deprivations, and the like.

Emotions, as Cortright has put it, are "experience amplifiers." They increase the conscious experience and tend to promote very strong memories. So the therapeutic approach within Transpersonal Psychotherapy places some heavy emphasis on the process of detaching from our usual, rather poor sense of self and finding more about who and what we are. This can be accomplished through the implementation of modified states of consciousness that can dramatically change our perception of ourselves and the world around us.

In Transpersonal Psychotherapy the "royal road" to healing implies deep changes in Identity and identity structure through transformative experiences of healthy, expansive, modified states of consciousness. For diagnostic purposes there are some important guiding questions that we add to the normal diagnostic questions we ask about anxiety, sadness, possible hallucinations, delusions, delirium, sleep patterns, and so on. We inquire about the core identifications of each client, dominant self-concepts, the rigidity of his structure of identifications, openness to experience in general and especially experiences with consciousness modification, and main values. We believe that a healthy management of identity is crucial for the well being of humans. With that in mind, we help clients achieve that end by using our transpersonal methods along with a continuous strong, attentive,

and caring presence of the therapist.

15. Has investigative procedures, which are defined well enough to indicate possibilities of research.

Transpersonal psychotherapists welcome research and acknowledge that quantitative methods and standard psychometric tests have a relevant role in all schools of psychology. However, we prefer case studies and also qualitative research methodologies, that are now widely accepted and used in psychotherapy research, because of their capacity to deepen our understanding of the phenomenon we are investigating. Five research methods designed specifically for transpersonal research are integral inquiry, intuitive inquiry, organic research, transpersonal-phenomenological inquiry, and inquiry informed by exceptional human experiences (Braud & Anderson, 1998). Several measurement tools specific to transpersonal research have also been developed, such as the Spiritual Well-being Scale (SWBS) and the Spiritual Orientation Inventory (SOI), among others. The specifics of our area are not so much about the way we do research (an emphasis on phenomenology and first hand reports about ongoing experiences from research subjects) but about concepts such as, "peak experiences," "spirituality," "spiritual well-being," "paranormal beliefs," "transpersonal orientation," "self-expansion," "mystical experiences," "spiritual beliefs," and "mental, physical, and spiritual well-being." For such concepts, some psychometric instruments are already available (see MacDonald, Kuentzel and Friedman, 1999a and 1999b). On the other hand, we do resort to first person phenomenological accounts of ongoing experiences during psychotherapy that can be correlated in real-time with brain activity, electrodermal response, general bodily feelings, and measures of immune response. The way we perceive ourselves and our biography is crucial and so is the way it correlates with our body while being modified by different conscious experiences and conscious states.

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<http://www.davidlynchfoundation.org/research/scientific-evidence-that-the-program-works.html> (2009) Website of the David Lynch Foundation, mentioning an enormous body of research on Transcendental Meditation’s positive results in many areas.

Don't you dare ignore the transpersonal !

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ABSTRACT: Why is it important nowadays to factor in transpersonal movement when discussing the field of psychology and psychotherapy? Rowan draws a brief history of transpersonal psychology in order to highlight the process that developed a way to deal with mental disease that has been known since ancient times and cannot be forgotten. Transpersonal psychology points to something that is beyond ordinary personality and hence facilitates communication with people holding different belief systems.

My understanding of the word 'integrative' is that it is inclusive. Instead of adhering to one narrow school, it opens up the field to much wider possibilities. But what I have noticed is that the *Journal of Psychotherapy Integration* has a curious omission when it comes to discuss the whole field of psychotherapy: it leaves out the transpersonal.

The most striking example of this came in a special issue (December 2005) devoted to training. It featured a special section on the future of psychotherapy integration, and the abstract had this to say: "This article provides a compilation of forecasts on the future of psychotherapy integration from 22 prominent figures in the integration movement." In the introduction the authors say this: "When SEPI was founded in 1983, it was for the purpose of creating a professional com-

munity that could help to develop a rapprochement across divided and often adversarial theoretical orientations." This sounds admirably open and unprejudiced, and one would therefore expect the door to be open to transpersonal forms of psychotherapy. But when we look at the actual contributions, something quite different emerges. Contributors were asked for their views on five different questions, referring respectively to practice, research, theory, education and training, and the general appearance of the field in 25 years' time. Let us look, then, at what they have to say about theory. The first contribution comes from Diana Arnkoff, Carol Glass and Michele Schottenbauer: no mention of the transpersonal. Then we have Bernard Beitman, Angela Soth and Nancy Bumby: no mention of the transpersonal. Next up are Lisa Burckell and Catherine Carter: no mention of the transpersonal. Then come Louis Castonguay, Martin Holtforth and Gloria Maramba: no mention of the transpersonal. Then we have Andres Consoli, Larry Beutler and Geoffrey Lane: no mention of the transpersonal. Next comes Carlo DiClemente: no mention of the transpersonal. The contribution of Larry and Sandy Feldman has no mention of the transpersonal. Marvin Goldfried – no mention of the transpersonal. Richard Halgin – no mention of the transpersonal. Heidi Heard and Marsha Linehan – no mention of the transpersonal. Allen Ivey and Jeff Brooks-Harris – no mention of the transpersonal. The contribution of Arnold Lazarus has no mention of the transpersonal. James McCullough, Jr. has no mention of the transpersonal. Then we come to the contribution of Scott Miller, Barry Duncan and Mark Hubble, which still has no mention of the transpersonal. John Norcross does not mention the transpersonal. John Pachankis and Alissa Bell – no mention of the transpersonal. James Prochaska – no mention of the transpersonal. Anthony Ryle has no mention of the transpersonal. Robert Sollod has no mention of the transpersonal. George Stricker and Jerry Gold – no mention of the transpersonal. Paul Wachtel – no mention of the transpersonal. The final contributor, Barry Wolfe, still has no mention of the transpersonal.

It may be objected that I have only looked at the answers on theory: perhaps there was some mention of the transpersonal in the sections on practice, research, education and training, or particularly, perhaps, in the section on visions of the future. But I can assure you that there was no mention of the transpersonal in any of these. I suppose the one which surprised me most was the way in which all those who envisaged the field of psychotherapy 25 years hence still had no reference to the transpersonal. Looking back at the issue of March 2006, for comparison, this is a special issue devoted to people who started in the profession as

integrationists, rather than following the more traditional route of 'single theorist gradually turns integrationist'. One might have supposed that at least some of these more recently emerging people would have incorporated the transpersonal into their work. But throughout the contributions of the people contributing to this issue, not one made any mention of the transpersonal. Obviously there have been some references to the transpersonal in the occasional past issue by some outside contributor. But the people just quoted are the stalwarts of the movement, the inner circle of the club, so to speak. So that is the present position.

The transpersonal

Now I want to raise the question – why should these people take note of the transpersonal? Is it in the least important? It can be said that transpersonal psychotherapy has been known from ancient times: there is an Egyptian document of approximately 2200 BCE which contains a dialogue of a suicidal man with his soul. This is quoted in full and explained at length by the Jungian Barbara Hannah (1981), who makes some very interesting comments on it. More recently, the classic psychologist William James had a great deal of value to say about spiritual experiences of one kind and another, though he never applied this to psychotherapy.

But so far as anything actually named transpersonal psychotherapy is concerned, we can only go back as far as Jung and Assagioli, and the discussions which led to the founding of the Journal of Transpersonal Psychology in 1967-69. So this is a recent speciality, in so far as it has an identity of its own. It was Abraham Maslow who inspired the modern movement: Roberto Assagioli says that the term 'transpersonal' was introduced "by Maslow and by those of his school to refer to what is commonly called spiritual. Scientifically speaking, it is a better word: it is more precise and, in a certain sense, neutral in that it points to that which is beyond or above ordinary personality. Furthermore it avoids confusion with many things which are now called spiritual but which are actually pseudo-spiritual or parapsychological." (Quoted in Assagioli 1991, p.16)

It was taken up in various countries in the years after 1969. In the United Kingdom, the Centre for Transpersonal Psychology, under Ian Gordon-Brown and Barbara Somers, was founded in 1973. It put on a series of workshops that combined structured experiential work with some theory. Out of these workshops developed a full training in transpersonal perspectives and techniques, which has now been adopted by the United Kingdom Council for Psychotherapy. A good

account has been published by Ian Gordon-Brown and Barbara Somers (Gordon-Brown & Somers 1988) of its work.

The California Institute of Transpersonal Psychology has offered a doctoral programme since 1975, combining professional training in psychology with spiritually focused inner work.

The Belgian Transpersonal Association was formed in 1984, and it was this team which put on the first European Transpersonal Conference in the same year. Following on from this, the French Transpersonal Association (AFT) was founded in February 1985. It emerged from various currents, and in particular from a Commission on the Transpersonal which existed within the French Association for Humanistic Psychology from 1978 to 1984; this included people like Allais, Barbin, Biagi, Descamps, Donnars, N'Guyen, de Panafieu, Philippe, Sandor, Sée, Stacke and others. There was also the Society for Psychotherapy Research with Pélicier, Descamps, Guilhot and others, which put on a colloquium as early as March 1980. Other currents of the transpersonal in France flow from Marie-Madeleine Davy, Graf Dürckheim, Lilian Silburn of the *Hermés* review, Pir Vilayat Inayat Khan, the Yoga Federations and the Buddhist Centres, etc. This shows rather clearly how, in Europe as in the USA, the personnel involved in the early days had a good deal to do with the AHP, and that in both cases transpersonal psychology emerged out of humanistic psychology, picking up a good deal of Eastern material along the way. Marc-Alain Descamps is a prominent member of the AFT, and has brought out, with other members, several books in the area (Descamps et al 1987, Descamps et al 1990).

Also in 1985 the German Transpersonal Association was established, and another early entrant was the International Transpersonal Association of the Netherlands; here Rumold Mol¹ was well known. In 1989 the Italian Association of Transpersonal Psychology was set up, which includes an Institute of Meditation. Laura Boggio Gilot is widely known as a representative of this group. Roberto Assagioli was developing the theory and practice of psychosynthesis throughout the 1920s and 30s (when two articles of his were published in the *Hibbert Journal* in England) and 40s, but it was only in the 50s that it emerged from Italy and encountered the wider world, material starting in the 60s to be published in the USA and in France.

The history is well described in the book 'Psychology with a Soul' by Jean Hardy (Hardy 1987). The Psychosynthesis Research Institute was opened in Valmy near

¹ *Rumold Mol* († 2008)

Delaware in 1957, soon after that the Psychosynthesis Association of Argentina came into being, and in 1960 the Greek Centre for Psychosynthesis was founded by Triant Triantafyllou. In 1965 the Psychosynthesis and Education Trust was founded in England: it lapsed in 1969, but was revived again in 1980 by Diana Whitmore. In 1974 the Institute of Psychosynthesis was founded in London by Joan and Roger Evans. Psychosynthesis training centres now exist in many countries, including Canada, Holland and Switzerland, and are opening up in other countries.

In 1993 the Polish Transpersonal Association was established, taking advantage of the new opening up of Eastern Europe. Other beginnings around this time include the Croatian Transpersonal Association, the Czech Transpersonal Association and the Spanish Transpersonal Association, where Manuel Almendro is a leading figure.

A British training school broadly within the purview of the transpersonal is the Karuna Institute in the West of England, which has been teaching Core Process Psychotherapy under the able guidance of Maura and Franklyn Sills from 1980 onwards. The focus on awareness and presence in this work derive from a Buddhist perspective. This approach draws on deeper levels of unconditioned awareness to penetrate the processes involved in the arising of consciousness itself. In Core Process work, this understanding, and ways of working, distilled from Buddhist awareness practice, have been integrated with western practice to form the basis of a new psychotherapy, well described by Laura Donington. (Donington 1994).

In 1993 was formed the Association for Accredited Psychospiritual Psychotherapists in the UK, as a body serving the Institute of Psychosynthesis, the Psychosynthesis & Education Trust, the Karuna Institute, ReVision and the Centre for Transpersonal Psychology. They choose to call themselves psychospiritual rather than transpersonal.

This all illustrates one of the most important facts about the transpersonal: it has no centre, no founder, no basic texts, just a number of people who are all trying, in their various ways, to make sense of what Maslow called 'the farther reaches of human nature'. It also needs to be said that the primary interest of all these organizations is in transpersonal psychology generally, not just in psychotherapy: in fact, some of them are not very interested in psychotherapy at all. The transpersonal field includes psychiatry, anthropology, sociology, ecology and altered states of consciousness - particularly as attained through meditation,

as described by Roger Walsh and Frances Vaughan (Walsh & Vaughan 1993). To these we might add transpersonal management theory (e.g. Ray & Rinzler 1993) as well as transpersonal psychotherapy.

One of the pioneers of transpersonal research was Stanislav Grof, who conducted many studies in the 1950s using LSD. He made some very interesting discoveries about the effects of the birth experience on later psychopathology, and in his later research, using holotropic breathing instead of LSD, explored the whole range of transpersonal states of consciousness, particularly in his 1988 book.

In more recent years there has been an explosion of transpersonal research, which explicitly deals with the question of spirituality. Well-known exponents of this approach are William Braud and Rosemarie Anderson, whose book is a classic. It is divided into four parts. Part 1 is Critiques and Extensions, two chapters by the editors on transpersonal research. Part 2 is Expanded Methods of Disciplined Inquiry, five chapters covering integral inquiry, intuitive inquiry, phenomenological inquiry, feminine inquiry and reflexive inquiry. All of these are qualitative rather than quantitative. It is better, they say, to speak of 'scholarly standards' rather than of 'scientific validity'. Part 3 is Applying the Principles: Selected Examples, three chapters containing thirteen examples of how these approaches are actually used, focussing on (a) encountering and collecting data, (b) engaging and confronting data, and (c) expressing and communicating findings. There is nothing mysterious about these things; they make a great deal of sense. It is a bit like finding out one has been talking prose all one's life. It all comes out of actual work done at the Institute of Transpersonal Psychology in Palo Alto, where the editors teach. Part 4 is Further Extensions, where the editors discuss validity and also ethical and political challenges. There are three appendices: (i) Five transpersonal approaches to research; (ii) Six related research approaches; and (iii) Seventeen conventional methods of disciplined inquiry. I am just bowled over by the extent and quality of all this material – this book is a wonderful gift, so far as I am concerned. It would be an excellent source for any course on research methods. Here is a specimen quote: "Rich description and certainty seem to be contraries or complements – neither can be reduced to the other, and both are necessary to a complete understanding of the whole." (p.42) How simple that is, yet how true. Here is another: "When we direct a sufficient density of interest, intentionality, and attention toward a topic, the universe seems to join in, beneficently conspiring to provide additional pieces to the puzzle and helping us advance our thinking about the topic in question." (p.63) This is not the language

you will find in most books on research.

Many people are suspicious of the transpersonal, thinking that it has to do with escaping from the everyday world. Yet more and more books are coming along now which relate the transpersonal in convincing ways to just that everyday world. This book is one of those; it points out that all research is political, in the sense of serving power structures in one way or another. It speaks of 'ideological assumptions', of 'empowering the silenced voices of society', and of 'taking seriously the power of knowledge in culture'. There is a good discussion of postmodernism. I was struck by how up-to-date it is.

Towards the end, the editors offer the image of a gem with five facets: Mindfulness (of heart and intellect); Discernment and discrimination (nothing to do with the New Age, then!); Appreciation and understanding; Transformation of self (yes, doing research can be part of that process); and Transformation of others. This fifth way of action is social and may well be political. This book is a valuable addition to the thinking in this field. I cannot recommend it too much. And there is another book on transpersonal research by Valerie Bentz and Jeremy Shapiro, who take a Buddhist approach, which is also excellent.

One of the most important developments in the field of the transpersonal was the publication in 1980 of *The Atman Project* by Ken Wilber. This was later followed up by the book *No Boundary* (1981) which applies the same thinking to psychotherapy in particular. This puts the transpersonal on a much better theoretical footing, showing how it represents a particular stage in psychospiritual development, linking psychology with spirituality in a convincing manner. Wilber has since published a detailed study (Wilber et al 1986) of how different forms of therapy relate to problems which emerge at different stages on the psychospiritual journey. And I myself have tried to relate all this to actual practice in the field (Rowan 2005). In Wilber's recent work he has devoted attention to the way in which much of the research in psychotherapy and elsewhere is often narrow, leaving out such things as the social context within which all therapy takes place. You may remember that back in 1986 Rollo May wrote a letter to the APA Monitor criticising transpersonal psychology for trying to go beyond the human, which he thought was unwise. But you may not know that later a discussion was published in the journal *The Humanistic Psychologist* between Rollo May, Jacqueline Larcome Doyle and Stanley Krippner, in which he retracted much of what he had said, and appeared much more accepting of the transpersonal. He then wrote a whole book entitled 'The Cry for Myth', in which he made some good transper-

sonal points himself.

Recent work on the transpersonal has been much more specific and particular, rather than the earlier more general matters, and we have such books as the *Textbook of Transpersonal Psychiatry and Psychology* edited by Scotton, Chinen and Battista, and the excellent *Transpersonal Knowing*, edited by Hart, Nelson and Puhakka, as well as the revised book of readings edited by Seymour Boorstein under the title of *Transpersonal Psychotherapy*. My own updated book on transpersonal psychotherapy and counselling shows that even when we get into the farther reaches of mysticism, we can still do useful work and make important discoveries.

One of the most important things about the transpersonal approach is the way in which it makes it easier to communicate with people having different belief systems. The stunning book by Mary Fukuyama and Todd Sevig, entitled *Integrating Spirituality into Multicultural Counselling*, show convincingly how useful the transpersonal approach can be when trying to communicate with people from other cultures.

Those who are interested to follow this up further may like to use the list of websites which are appended.

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- Bentz, Valerie M & Shapiro, Jeremy J (1998) *Mindful inquiry in social research* Thousand Oaks: Sage. Research based on Buddhist thinking.
- Boorstein, Seymour (ed)(1996) *Transpersonal psychotherapy (2nd ed)* Albany: SUNY. Good chapters by people including Tart, Grof, Brookes, etc. Not updated much since 1980.

Don't you dare ignore the transpersonal !

- Braud, William & Anderson, Rosemarie (eds)(1998) *Transpersonal research methods for the social sciences: Honoring human experience* Thousand Oaks: Sage. Eye-opener.
- Cortright, Brant (1997) *Psychotherapy and spirit: Theory and practice in transpersonal psychotherapy* Albany: SUNY Press. The best handling of the theory I have seen yet.
- Denzin, Norman & Lincoln, Yvonna (eds)(2000) *Handbook of qualitative research (2nd edition)* Thousand Oaks: Sage. Chapters by Lincoln & Guba, Miller & Crabtree and Denzin.
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SOME USEFUL TRANSPERSONAL WEBSITES

- en.wikipedia.org/wiki/Transpersonal_psychology
General encyclopedia entry, giving much useful information.
- www.atpweb.org/
The Association for Transpersonal Psychology. Publishes Journal.

Don't you dare ignore the transpersonal !

- www.panigada.hypermart.net
The other big transpersonal journal.
- www.transpersonalpsychology.org.uk
Publishes the BPS Transpersonal Psychology Review
- www.mdani.demon.co.uk/trans/humtrans.htm
Mike Daniels site with university links.
- www.johnrowan.org.uk
My own site, with many other links.
- www.itp.edu/
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- two.not2.org/psychosynthesis/
A good site for references to psychosynthesis.
- www.eurotas.org/ The site for the European Transpersonal Association.[This paper was delivered at the Annual Conference of the Society for the Exploration of Psychotherapy Integration at Lisbon in 2007, and submitted to the Journal of Psychotherapy Integration a week later.]
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- www.biotransenergetica.it The site for the Association of Transpersonal Medicine and Psychology

Brief History of Transpersonal Psychology

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| <p>ABSTRACT: This article presents, in a concise but effective way, the key moments in the development of transpersonal psychology. Starting from the conditions and reasons that have contributed to the origins of this field of research, this paper goes on to examine the key players involved, highlighting their different positions. In this context, especially noteworthy is the author's critical position of Wilber and some moments of the exchange between transpersonal psychology and some of the mainstays of scientific research</p> |
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In the middle of the twentieth century, American psychology was dominated by two major schools - behaviorism and Freudian psychology. Increasing dissatisfaction with these two orientations as adequate approaches to the human psyche led to the development of humanistic psychology. The main spokesman and most articulate representative of this new field was the well-known American psychologist Abraham Maslow. He offered an incisive critique of the limitations of behav-

iorism and psychoanalysis, or the First and the Second Force in psychology as he called them, and formulated the principles of a new perspective in psychology (Maslow 1969).

Maslow's main objection against behaviorism was that the study of animals, such as rats and pigeons, can only clarify those aspects of human functioning that we share with these animals. It thus has no relevance for the understanding of higher, specifically human qualities that are unique to human life, such as love, self-consciousness, self-determination, personal freedom, morality, art, philosophy, religion, and science. It is also largely useless in regard to some specifically human negative characteristics, such as greed, lust for power, cruelty, and tendency to "malignant aggression". He also criticized the behaviorists' disregard for consciousness and introspection and their exclusive focus on the study of behavior.

By contrast, the primary interest of humanistic psychology, Maslow's Third Force, was in human subjects, and this discipline honored the interest in consciousness and introspection as important complements to the objective approach to research. The behaviorists' exclusive emphasis on determination by the environment, stimulus/response, and reward/punishment was replaced by emphasis of the capacity of human beings to be internally directed and motivated to achieve self-realization and fulfill their human potential.

In his criticism of psychoanalysis, Maslow pointed out that Freud and his followers drew conclusions about the human psyche mainly from the study of psychopathology and he disagreed with their biological reductionism and their tendency to explain all psychological processes in terms of base instincts. By comparison, humanistic psychology focused on healthy populations, or even individuals who show supernormal functioning in various areas (Maslow's "growing tip of the population"), on human growth and potential, and on higher functions of the psyche. It also emphasized that psychology has to be sensitive to practical human needs and serve important interests and objectives of human society.

Within a few years after Abraham Maslow and Anthony Sutich launched the Association for Humanistic Psychology (AHP) and its journal, the new movement became extremely popular among American mental health professionals and even in the general public. The multidimensional perspective of humanistic psychology and its emphasis on the whole person provided a broad umbrella for the development of a rich spectrum of new effective therapeutic approaches that greatly expanded the range of possibilities of dealing with emotional, psychosomatic,

interpersonal, and psychosocial problems.

Among the important characteristics of these new therapies was a decisive shift from the exclusively verbal strategies of traditional psychotherapy to direct expression of emotions and from exploration of individual history and of unconscious motivation to the feelings and thought processes of the clients in the here and now. Another important aspect of this therapeutic revolution was the emphasis on the interconnectedness of the psyche and the body and overcoming of the taboo against touching, previously dominating the field of psychotherapy. Various forms of bodywork thus formed an integral part of the new treatment strategies; Fritz Perls' Gestalt therapy, Alexander Lowen's bioenergetics and other neo-Reichian approaches, encounter groups, and marathon sessions can be mentioned here as salient examples of humanistic therapies.

In spite of the popularity of humanistic psychology, its founders Maslow and Sutich themselves grew dissatisfied with the conceptual framework they had originally created. They became increasingly aware that they had left out an extremely important element --the spiritual dimension of the human psyche (Sutich 1976). The renaissance of interest in Eastern spiritual philosophies, various mystical traditions, meditation, ancient and aboriginal wisdom, as well as the widespread psychedelic experimentation during the stormy 1960s made it absolutely clear that a comprehensive and cross-culturally valid psychology had to include observations from such areas as mystical states; cosmic consciousness; psychedelic experiences; transe phenomena; creativity; and religious, artistic, and scientific inspiration.

In 1967, a small working group, including Abraham Maslow, Anthony Sutich, Stanislav Grof, James Fadiman, Miles Vich, and Sonya Margulies met in Menlo Park, California, with the purpose of creating a new psychology that would honor the entire spectrum of human experience, including various non-ordinary states of consciousness. During these discussions, Maslow and Sutich accepted Grof's suggestion and named the new discipline "transpersonal psychology." This term replaced their own original name "transhumanistic," or "reaching beyond humanistic concerns." Soon afterwards, they launched the Association of Transpersonal Psychology (ATP), and started the *Journal of Transpersonal Psychology*. Several years later, in 1975, Robert Frager founded the (California) Institute of Transpersonal Psychology in Palo Alto, which has remained at the cutting edge of transpersonal education, research and therapy for more than three decades. Transpersonal psychology, or the Fourth Force, addressed some major miscon-

ceptions of mainstream psychiatry and psychology concerning spirituality and religion. It also responded to important observations from modern consciousness research and several other fields for which the existing scientific paradigm had no adequate explanations. Michael Harner, American anthropologist with good academic credentials, who also experienced during his field work in the Amazon a powerful shamanic initiation, summed up the shortcomings of academic psychology very succinctly in the preface to his book *The Way of the Shaman* (Harner 1980). He suggested that the understanding of the psyche in the industrial civilization is seriously biased in two important ways: it is *ethnocentric* and *cognicentric* (a better term would probably be *pragmacentric*).

It is *ethnocentric* in the sense that it has been formulated and promoted by Western materialistic scientists, who consider their own perspective to be superior to that of any other human groups at any time of history. According to them, matter is primary and life, consciousness, and intelligence are its more or less accidental side products. Spirituality of any form and level of sophistication reflects ignorance of scientific facts, superstition, child-like gullibility, self-deception, and primitive magical thinking. Direct spiritual experiences involving the collective unconscious or archetypal figures and realms are seen as pathological products of the brain. Modern mainstream psychiatrists interpret visionary experiences of the founders of great religions, saints, and prophets as manifestations of serious mental diseases, although they lack adequate medical explanations and the laboratory data supporting this position. In their contemptuous dismissal of ritual and spiritual life, they do not distinguish between primitive folk beliefs or the fundamentalists' literal interpretations of scriptures and sophisticated mystical traditions and Eastern spiritual philosophies based on centuries of systematic introspective exploration of the psyche.

Psychiatric literature contains numerous articles and books that discuss what would be the most appropriate clinical diagnoses for many of the great figures of spiritual history. St. Anthony has been called schizophrenic, St. John of the Cross labeled "hereditary degenerate," St. Teresa of Avila has been dismissed as a severe hysterical psychotic, and Mohammed's mystical experiences have been attributed to epilepsy. Many other religious and spiritual personages, such as the Buddha, Jesus, Ramakrishna, and Sri Ramana Maharshi have been seen as suffering from psychoses, because of their visionary experiences and "delusions." Similarly, some traditionally trained anthropologists have argued whether shamans should be diagnosed as schizophrenics, ambulant psychotics, epilep-

tics, or hysterics. The famous psychoanalyst Franz Alexander, known as one of the founders of psychosomatic medicine, wrote a paper in which even Buddhist meditation is described in psychopathological terms and referred to as "artificial catatonia" (Alexander 1931).

While Western psychology and psychiatry describe the ritual and spiritual life of ancient and native cultures in pathological terms, dangerous excesses of the industrial civilization potentially endangering life on the planet have become such integral parts of our life that they seldom attract specific attention of clinicians and researchers and do not receive pathological labels. We witness on a daily basis manifestations of insatiable greed and malignant aggression →plundering of non-renewable resources and turning them into industrial pollution, defiling of natural environment critical for survival by nuclear fallout, toxic chemicals, and massive oil spills, abuse of scientific discoveries in physics, chemistry, and biology for development of weapons of mass destruction, invasion of other countries leading to massacres of civilians and genocide, and designing military operations that would kill millions of people.

The main engineers and protagonists of such detrimental strategies and doomsday scenarios not only walk freely, but are rich and famous, hold powerful positions in society, and receive various honors. By the same token, people who have potentially life-transforming mystical states, episodes of psychospiritual death and rebirth, or past-life experiences end up hospitalized with stigmatizing diagnoses and suppressive psychopharmacological medication. This is what Michael Harner referred to as the ethnocentric bias in judging what is normal and what is pathological.

According to Michael Harner, Western psychiatry and psychology also show a strong *cognicentric* bias. By this he means that these disciplines formulated their theories on the basis of experiences and observations from ordinary states of consciousness and have systematically avoided or misinterpreted the evidence from non-ordinary states, such as observations from psychedelic therapy, powerful experiential psychotherapies, work with individuals in psychospiritual crises, meditation research, field anthropological studies, or thanatology. The paradigm-breaking data from these areas of research have been either systematically ignored or misjudged and misinterpreted because of their fundamental incompatibility with the leading paradigm.

In the preceding text, I have used the term non-ordinary states of consciousness. Before we continue our discussion, a semantic clarification seems to be appro-

priate. The term non-ordinary states of consciousness is being used mostly by researchers who study these states and recognize their value. Mainstream psychiatrists prefer the term altered states, which reflects their belief that only the everyday state of consciousness is normal and that all departures from it without exception represent pathological distortions of the correct perception of reality and have no positive potential. However, even the term non-ordinary states is too broad for the purpose of our discussion. Transpersonal psychology is interested in a significant subgroup of these states that have heuristic, healing, transformative and even evolutionary potential. This includes experiences of shamans and their clients, those of initiates in native rites of passage and ancient mysteries of death and rebirth, of spiritual practitioners and mystics of all ages, and individuals in psychospiritual crisis ("spiritual emergencies") (Grof and Grof 1989, 2001).

In the early stages of my research, I discovered to my great surprise that mainstream psychiatry has no name for this important subgroup of non-ordinary states and dismisses all of them as "altered states." Because I felt strongly that they deserve to be distinguished from the rest and placed into a special category, I coined for them the name holotropic (Grof 1992). This composite word means literally "oriented toward wholeness" or "moving in the direction of wholeness" (from the Greek holos = whole and trepein = moving toward or in the direction of something). This term suggests that in our everyday state of consciousness we identify with only a small fraction of who we really are. In holotropic states, we can transcend the narrow boundaries of the body ego and encounter a rich spectrum of transpersonal experiences that help us to reclaim our full identity. I have described in a different context the basic characteristic of holotropic states and how they differ from conditions that deserve to be referred to as altered states of consciousness (Grof 2000). For greater clarity, I will be using the term holotropic in the following discussion.

Transpersonal psychology has made a significant headway toward correcting the ethnocentric and cognocentric bias of mainstream psychiatry and psychology, particularly by its recognition of the genuine nature of transpersonal experiences and their value. In the light of modern consciousness research, the current conceited dismissal and pathologization of spirituality characteristic of monistic materialism appears untenable. In holotropic states, the spiritual dimensions of reality can be directly experienced in a way that is as convincing as our daily experience of the material world, if not more so. Careful study of transpersonal experiences shows that they cannot be explained as products of pathological processes in the brain,

but are ontologically real.

To distinguish transpersonal experiences from imaginary products of individual fantasy, Jungian psychologists refer to this domain as *imaginal*. French scholar, philosopher, and mystic, Henri Corbin, who first used the term *mundus imaginalis*, was inspired in this regard by his study of Islamic mystical literature (Corbin 2000). Islamic theosophers call the imaginal world, where everything existing in the sensory world has its analogue, '*alam a mithal*,' or the "*eighth climate*," to distinguish it from the "*seven climates*," regions of traditional Islamic geography. The imaginal world possesses extension and dimensions, forms and colors, but these are not perceptible to our senses as they would be when they are properties of physical objects. However, this realm is in every respect as fully ontologically real and susceptible to consensual validation by other people as the material world perceived.

Spiritual experiences appear in two different forms. The first of these, the experience of the immanent divine, is characterized by subtly, but profoundly transformed perception of the everyday reality. A person having this form of spiritual experience sees people, animals, plants, and inanimate objects in the environment as radiant manifestations of a unified field of cosmic creative energy. He or she has a direct perception of the immaterial nature of the physical world and realizes that the boundaries between objects are illusory and unreal. This type of experience of reality has a distinctly numinous quality and corresponds to Spinoza's *deus sive natura*, or nature as God. Using the analogy with television, this experience could be likened to a situation where a black and white picture would suddenly change into one in vivid, "living color." When that happens, much of the old perception of the world remains in place, but is radically redefined by the addition of a new dimension.

The second form of spiritual experience, that of the *transcendent divine*, involves manifestation of archetypal beings and realms of reality that are ordinarily transphenomenal, that is unavailable to perception in the everyday state of consciousness. In this type of spiritual experience, entirely new elements seem to "unfold" or "explicate" -to borrow terms from David Bohm -from another level or order of reality. When we return to the analogy with television, this would be like discovering to our surprise that there exist channels other than the one we have been previously watching, believing that our TV set had only one channel.

The issue of critical importance is, of course, the ontological nature of the spiritual experiences described above. Can they be interpreted and dismissed as

meaningless phantasmagoria produced by a pathological process afflicting the brain, yet to be discovered and identified by modern science, or do they reflect objectively existing dimensions of reality, which are not accessible in the ordinary state of consciousness. Careful systematic study of transpersonal experiences shows that they are ontologically real and contain information about important, ordinarily hidden dimensions of existence, which can be consensually validated (Grof 1998, 2000). In a certain sense, the perception of the world in holotropic states is more accurate than our everyday perception of it.

Quantum-relativistic physics has shown that matter is essentially empty and that all boundaries in the universe are illusory. We know today that what appears to us as discrete static objects are actually condensations within a dynamic unitive energy field. This finding is in direct conflict with the "pedestrian perception" of the world and brings to mind the Hindu concept of *maya*, a metaphysical principle capable of generating a convincing facsimile of the material world. And the objective nature of the historical and archetypal domains of the collective unconscious has been demonstrated by C.G. Jung and his followers years before psychedelic research and new experiential therapies amassed evidence that confirmed it beyond any reasonable doubt. In addition, it is possible to describe step-by-step procedures and proper contexts that facilitate access to these experiences. These include non-pharmacological procedures, such as meditation practices, music, dancing, breathing exercises, and other approaches that cannot be seen as pathological agents by any stretch of the imagination.

The study of holotropic states confirmed C. G. Jung's insight that the experiences originating on deeper levels of the psyche (in my own terminology "perinatal" and "transpersonal" experiences) have a certain quality that he called (after Rudolph Otto) *numinosity* (Jung 1964). The term *numinous* is relatively neutral and thus preferable to other similar names, such as religious, mystical, magical, holy, or sacred, which have often been used in problematic contexts and are easily misleading. The sense of *numinosity* is based on direct apprehension of the fact that we are encountering a domain that belongs to a superior order of reality, one which is sacred and radically different from the material world.

To prevent misunderstanding and confusion that in the past compromised many similar discussions, it is critical to make a clear distinction between spirituality and religion. Spirituality is based on direct experiences of non-ordinary aspects and dimensions of reality. It does not require a special place or an officially appointed person mediating contact with the divine. The mystics do not need churches or

temples. The context, in which they experience the sacred dimensions of reality, including their own divinity, are their bodies and nature. And instead of officiating priests, the mystics need a supportive group of fellow seekers or the guidance of a teacher who is more advanced on the inner journey than they are themselves.

Spirituality involves a special kind of relationship between the individual and the cosmos and is, in its essence, a personal and private affair. By comparison, organized religion involves institutionalized group activity that takes place in a designated location, a temple or a church, and involves a system of appointed officials who might or might not have had personal experiences of spiritual realities. Once a religion becomes organized, it often completely loses the connection with its spiritual source and becomes a secular institution that exploits human spiritual needs without satisfying them.

Organized religions tend to create hierarchical systems focusing on the pursuit of power, control, politics, money, possessions, and other secular concerns. Under these circumstances, religious hierarchy as a rule dislikes and discourages direct spiritual experiences in its members, because they foster independence and cannot be effectively controlled. When this is the case, genuine spiritual life continues only in the mystical branches, monastic orders, and ecstatic sects of the religions involved. While it is clear that fundamentalism and religious dogma are incompatible with the scientific world view, whether it is Cartesian-Newtonian or based on the new paradigm, there is no reason why we could not seriously study the nature and implications of transpersonal experiences. As Ken Wilber pointed out in his book *A Sociable God* (Wilber 1983), there cannot possibly be a conflict between genuine science and authentic religion. If there seems to be such a conflict, we are very likely dealing with "bogus science" and "bogus religion", where either side has a serious misunderstanding of the other's position and very likely represents a false or fake version of its own discipline.

Transpersonal psychology, as it was born in the late 1960s, was culturally sensitive and treated the ritual and spiritual traditions of ancient and native cultures with the respect that they deserve in view of the findings of modern consciousness research. It also embraced and integrated a wide range of "anomalous phenomena," paradigm-breaking observations that academic science has been unable to account for and explain. However, although comprehensive and well substantiated in and of itself, the new field represented such a radical departure from academic thinking in professional circles that it could not be reconciled

with either traditional psychology and psychiatry or with the Newtonian-Cartesian paradigm of Western science.

As a result of this, transpersonal psychology was extremely vulnerable to accusations of being “irrational”, “unscientific”, and even “flakey,” particularly by scientists who were not aware of the vast body of observations and data on which the new movement was based. These critics also ignored the fact that many of the pioneers of this revolutionary movement had impressive academic credentials. Among the pioneers of transpersonal psychology were many prominent psychologists – James Fadiman, Jean Houston, Jack Kornfield, Stanley Krippner, Ralph Metzner, Arnold Mindell, John Perry, Kenneth Ring, Frances Vaughan, Richard Tarnas, Charles Tart, Roger Walsh -and anthropologists, such as Angeles Arrien, Michael and Sandra Harner, and others. These individuals created and embraced the transpersonal vision of the human psyche not because they were ignorant of the fundamental assumptions of traditional science, but because they found the old conceptual frameworks seriously inadequate and incapable to account for their experiences and observations.

The problematic status of transpersonal psychology among “hard sciences” changed very radically during the first two decades of the existence of this fledgling discipline. As a result of revolutionary new concepts and discoveries in various scientific fields, the philosophy of traditional Western science, its basic assumptions, and its Newtonian-Cartesian paradigm were increasingly seriously challenged and undermined. Like many other theoreticians in the transpersonal field, I have followed this development with great interest and described it in the first part of my book *Beyond the Brain* as an effort to bridge the gap between the findings of my own research and the established scientific worldview (Grof 1985).

The influx of this exciting new information began by the realization of the profound philosophical implications of quantum-relativistic physics, forever changing our understanding of physical reality. The astonishing convergence between the worldview of modern physics and that of the Eastern spiritual philosophies, foreshadowed already in the work of Albert Einstein, Niels Bohr, Werner Heisenberg, Erwin Schroedinger, and others, found a full expression in the ground-breaking book by Fritjof Capra, his *Tao of Physics* (Capra 1975). Capra’s pioneering vision was in the following years complemented and refined by the work of Fred Alan Wolf, Nick Herbert, Amit Goswami, and many others (Wolf 1981, Herbert 1979, Goswami 1995). Of particular interest in this regard were the contributions of

David Bohm, former co-worker of Albert Einstein and author of prestigious monographs on theory of relativity and quantum physics. His concept of the explicate and implicate order and his theory of holomovement expounding the importance of holographic thinking in science gained great popularity in the transpersonal field (Bohm 1980), as did Karl Pribram's holographic model of the brain (Pribram 1971).

The same is true for biologist Rupert Sheldrake's theory of morphic resonance and morphogenetic fields, demonstrating the importance of non-physical fields for the understanding of forms, genetics and heredity, order, meaning, and the process of learning. Additional exciting contributions were Gregory Bateson's brilliant synthesis of cybernetics, information and systems theories, logic, psychology, and other disciplines (Bateson 1979) Ilya Prigogine's studies of dissipative structures and order out of chaos (Prigogine 1980, Prigogine and Stengers 1984), the chaos theory itself (Glieck 1988), the anthropic principle in astrophysics (Barrow and Tipler 1986), and many others.

However, even at this early stage of the development, we have more than just a mosaic of unrelated cornerstones of this new vision of reality. At least two major intellectual attempts at integrating transpersonal psychology into a comprehensive new world view deserve to be mentioned in this context. The first of these pioneering ventures has been the work of Ken Wilber. In a series of books beginning with his *Spectrum of Consciousness* (Wilber 1977), Wilber has achieved a highly creative synthesis of data drawn from a vast variety of areas and disciplines, ranging from psychology, anthropology, sociology, mythology, and comparative religion, through linguistics, philosophy, and history, to cosmology, quantum-relativistic physics, biology, evolutionary theory, and systems theory. His knowledge of the literature is truly encyclopedic, his analytical mind systematic and incisive, and his ability to communicate clearly complex ideas is remarkable. The impressive scope, comprehensive nature, and intellectual rigor of Wilber's work have helped to make it a widely acclaimed and highly influential theory of transpersonal psychology.

However, it would mean to expect too much from an interdisciplinary work of this scope and depth to believe that it could be perfect and flawless in all respects and details. Wilber's writings thus have drawn not just enthusiastic acclaim, but also serious criticism from a variety of sources. The exchanges about the controversial and disputed aspects of his theory have often been forceful and heated. This was partly due to Wilber's often aggressive polemic style that includes strongly

worded *ad personam* attacks and is not conducive to productive dialogue. Some of these discussions have been gathered in a volume entitled *Ken Wilber in Dialogue* (Rothberg and Kelly 1998) and others in numerous articles and Internet websites.

Many of these arguments about Ken Wilber's work focus on areas and disciplines other than transpersonal psychology and discussing them would transcend the nature and scope of this paper. However, over the years, Ken and I have exchanged ideas concerning specifically various aspects of transpersonal psychology; this involved both mutual compliments and critical comments about our respective theories. I first addressed the similarities and differences between Ken's spectrum psychology and my own observations and theoretical constructs in my book *Beyond the Brain* (Grof 1985). I later returned to this subject in my contribution to the compendium entitled *Ken Wilber in Dialogue* (Rothberg and Kelly 1998) and in my own *Psychology of the Future* (Grof 2000).

In my attempt to critically evaluate Wilber's theories, I approached this task from a clinical perspective, drawing primarily on the data from modern consciousness research, my own and that of others. In my opinion, the main problem of Ken Wilber's writing about transpersonal psychology is that he does not have any clinical experience and the primary sources of his data have been his extensive reading and the experiences from his personal spiritual practice. In addition, he has drawn most of his clinical data from schools that use verbal methods of psychotherapy and conceptual frameworks limited to postnatal biography. He does not take into consideration clinical evidence amassed during the last several decades of experiential therapy, with or without psychedelic substances.

For a theory as important and influential as Ken Wilber's work has become, it is not sufficient that it integrates material from many different ancient and modern sources into a comprehensive philosophical system that shows inner logical cohesion. While logical consistency certainly is a valuable prerequisite, a viable theory has to have an additional property that is equally, if not more important. It is generally accepted among scientists that a system of propositions is an acceptable theory if, and only if, its conclusions are in agreement with observable facts (Frank 1957). I have tried to outline the areas where Wilber's speculations have been in conflict with facts of observation and those that involve logical inconsistencies (Rothberg and Kelly 1998).

One of these discrepancies was the omission of the pre- and perinatal domain from his map of consciousness and from his developmental scheme. Another

one was the uncritical acceptance of the Freudian and post-Freudian emphasis on the postnatal origin of emotional and psychosomatic disorders and failure to acknowledge their deeper perinatal and transpersonal roots. Wilber's description of the strictly linear nature of spiritual development, inability to see the paradoxical nature of the pre-trans relationship, and reduction of the problem of death (Thanatos) in psychology to a transition from one developmental fulcrum to another have been additional areas of disagreement.

An issue of considerable dissent between us has been Ken Wilber's insistence that opening to spirituality happens exclusively on the level of the centaur, Wilber's stage of psychospiritual development characterized by full integration of body and mind. I have pointed out, in fundamental agreement with Michael Washburn, that spiritual opening often takes the form of a spiral combining regression and progression, rather than in a strictly linear fashion (Washburn 1988). Particularly frequent is then opening involving psychospiritual death and rebirth, in which case the critical interface between the personal and transpersonal is the perinatal level. This can be supported not just by clinical observations, but also by the study of the lives of mystics, such as St Teresa of Avila, St. John of the Cross, and others, many of whom Wilber quotes in his books. Particularly problematic and questionable is Wilber's suggestion that we should diagnose clients in terms of the emotional, moral, intellectual, existential, philosophical, and spiritual problems which they show according to his scheme, and assign them to several different therapists specializing in those areas (Wilber 2000). This recommendation might impress a layperson as a sophisticated solution to psychological problems, but it is naïve and unrealistic from the point of view of any experienced clinician.

The above problems concerning specific aspects of Wilber's system can easily be corrected and they do not invalidate the usefulness of his overall scheme as a comprehensive blueprint for understanding the nature of reality. In recent years, Ken Wilber distanced himself from transpersonal psychology in favor of his own vision that he calls integral psychology. On closer inspection, what he refers to as integral psychology reaches far beyond what we traditionally understand under that name and includes areas that belong to other disciplines. However broad and encompassing is our vision of reality, in practice we have to pare it down to those aspects, which are relevant for solving the problems we are dealing with. With the necessary corrections and adjustments discussed above, Wilber's integral approach will in the future represent a large and useful context for

transpersonal psychology rather than a replacement for it; it will also serve as an important bridge to mainstream science.

The second pioneering attempt to integrate transpersonal psychology into a new comprehensive world view has been the work of Ervin Laszlo, the world's foremost system theorist, interdisciplinary scientist, and philosopher of Hungarian origin, currently living in Italy. A multifaceted individual with a range of interests and talents reminiscent of great figures of the Renaissance, Laszlo achieved international fame as a child prodigy and concert pianist in his teens. A few years later, he turned to science and philosophy, beginning his lifetime search for understanding of the human nature and the nature of reality. Where Wilber outlined what an integral theory of everything should look like, Laszlo actually created one (Laszlo 1993, 1995, 2004, Laszlo and Abraham 2004).

In an intellectual tour de force and a series of books, Laszlo has explored a wide range of disciplines, including astrophysics, quantum-relativistic physics, biology, and psychology. He pointed out a wide range of phenomena, paradoxical observations, and paradigmatic challenges, for which these disciplines have no explanations. He then examined the attempts of various pioneers of new paradigm science to provide solutions for these conceptual challenges. This included Bohm's theory of holomovement, Pribram's holographic model of the brain, Sheldrake's theory of morphogenetic fields, Prigogine's concept of dissipative structures, and others. He looked at the contributions of these theories and also at problems that they had not been able to solve.

Drawing on advances of hard sciences and on mathematics, Laszlo then offered a solution to the current paradoxes in Western science, which transcends the boundaries of individual disciplines. He achieved that by formulating his "connectivity hypothesis," the main cornerstone of which is the existence of what he calls the "psi-field," (Laszlo 1993, 1995, Laszlo and Abraham 2004). He describes it as a subquantum field, which holds a holographic record of all the events that have happened in the phenomenal world. Laszlo includes in his all-encompassing theory quite explicitly transpersonal psychology and the spiritual philosophies, as exemplified by his paper on Jungian psychology and my own consciousness research (Laszlo 1996) and his last book *Science and the Akashic Field: An Integral Theory of Everything* (Laszlo 2004).

It has been very exciting to see that all the new revolutionary developments in science, while irreconcilable with the seventeenth century Newtonian-Cartesian thinking and monistic materialism, have been compatible with transpersonal psy-

chology. As a result of these conceptual breakthroughs in a number of disciplines, it has become increasingly possible to imagine that transpersonal psychology will be in the future accepted by academic circles and become an integral part of a radically new scientific world view. As scientific progress continues to lift the spell of the outdated seventeenth century materialistic worldview, we can see the general outlines of an emerging radically new comprehensive understanding of ourselves, nature, and the universe we live in. This new paradigm should be able to reconcile science with experientially based spirituality of a non-denominational, universal, and all-embracing nature and bring about a synthesis of modern science and ancient wisdom.

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HISTORY OF THE INTERNATIONAL TRANSPERSONAL ASSOCIATION (ITA).

Since its inception in the late 1960's, the Association of Transpersonal Psychology (ATP) has held regular annual conferences in Asilomar, California. As the interest in the movement was growing and extending beyond the San Francisco Bay Area and outside of the United States, occasional international transpersonal meetings were organized in various parts of the world. The first two took place in Bifrost, Iceland, the third in Inari, Finland, and the fourth in Belo Horizonte, Brazil. By the time of the Brazilian meeting, these conferences were so popular and well attended that it was decided to formalize them by creating an institution that would organize them, the International Transpersonal Association (ITA). The ITA was launched by Stanislav Grof, who became its founding president, joined by Michael Murphy, and Richard Price; the latter two had in the early 1960s started the Esalen Institute in Big Sur, California, the first human potential center.

In comparison with the Association of Transpersonal Psychology, the ITA was explicitly international and interdisciplinary. By this time, the transpersonal orientation had appeared in many branches of science and other areas of human endeavor. So the program of the ITA conferences included not only psychologists, psychiatrists, and psychotherapists, but also physicists, biologists, physicians anthropologists, mythologists, philosophers, mathematicians, artists, spiritual teachers, educators, politicians, economists, and many others. The ITA has held its conferences in Boston, Massachusetts; Melbourne, Australia; Bombay, India; Davos, Switzerland; Kyoto, Japan; Santa Rosa, California; Eugene, Oregon; Prague, Czechoslovakia; Killarney, Ireland; Santa Clara, CA; Manaus, Brazil, and Palm Springs, CA, USA. As the following list indicates, among the presenters have been many outstanding representatives of the scientific, cultural, and political life.

PSYCHOLOGY AND PSYCHIATRY: Frances Vaughan, Roger Walsh, Sandra Harner, June Singer, John Perry, James Fadiman, Arthur Hastings, R. D. Laing, Virginia Satir, Dora Kalff, Elisabeth Kubler-Ross, Marie-Louise von Franz, Jean Shinoda Bolen, Claudio Naranjo, Ken Pelletier, Ralph Metzner, Angeles Arrien, Christopher Bache, Paul Grof,

Stanislav Grof, Christina Grof, Charles Tart, Steven Larsen, Robin Larsen, Kenneth Ring, Arthur Hastings, Judith Cornell, Richard Tarnas, Jean Houston, Steve Aizenstat, Arnold Mindell, Amy Mindell, Roger Woolger, Gilda Moura, Raymond Moody, John Bradshaw, Pierre Weil, Marion Woodman, Massimo Rosselli, Ann Armstrong, Paulo Rzezinski, Linda Leonard, Jane Middleton - Moz, Rokelle Lerner, Charles Whitfield, John Mack, Robert Jay Lifton, Robert McDermott, Stanley Krippner, Andrew Weil, Seymour Boorstein, Dean Shapiro, Charlene Spretnak, Marilyn Schlitz, Ingo Jahrsetz, Hércoles Jaci, John Beebe, Jenny Wade, Michael Mithoefer, Charles Grob, Pierluigi Lattuada, Richard Yensen, Vladimir Maykov, Donna Dryer, Dennis Slattery, Rick Strassman, Phillippe Bandeira de Melo, Michael Grosso, David Ulansky, Don Juan Nuñez del Prado, Roberto Baruzzi, and others.

OTHER SCIENCES: David Bohm, Karl Pribram, Fritjof Capra, Rupert Sheldrake, Fred Alan Wolf, Ervin Laszlo, Elizabeth Kuebler-Ross, Willis Harman, Albert Hofmann, Orlando Villas-Boas, Vasily Nalimov, Ilya Prigogine, Lee Sannella, Igor Charkovsky, Elmer and Alyce Green, Michael Harner, Peter Russell, Richard Katz, Russell Targ, Arthur Young, Jean Achterberg, Duane Elgin, Ivan Havel, Zdenek Neubauer, Carl Simonton, Frederic Leboyer, Peter Schwartz, Bernard Lietaer, Brian McCusker, Terence McKenna, Brian Swimme, Amit Goswami, Igor Charkovsky, Luiz Augusto de Queiroz, Michel Odent, Rachel Naomi Remen, and others.

SPIRITUAL LIFE: Mother Teresa, His Holiness the Dalai Lama, Swami Muktananda, Brother David Steindl-Rast, Pir Vilayat Khan, Sheikh Muzaffer and the Halveti-Jerahi dervishes, Sogyal Rinpoche, Ram Dass, Chungliang Al Huang, Matthew Fox, Jack Kornfield, Wes Nisker, Nishitani Roshi, Gopi Krishna, Thomas Banyacya, Don Manuel Q'espi, Andrew Harvey, Lauren Artress, Alex Polari de Alverga, Huston Smith, Cecil Williams, Shairy Jose Quimbo, Brooke Medicine Eagle, Zalman Schachter, Olotunji Babatunde, Shlomo Carlebach, and others.

ART AND CULTURAL LIFE: John Cleese, Alarmed Vali, Paul Horn, Mickey Hart, Steven Halpern, David Darling, Randall Bramblett, Michael Vetter, Gabrielle Roth, Nina Wise, Jiri Stivín, Patricia Ellsberg, Alex Grey, Silvia Nakkach, Lorin Hollander, Tara Tupper, Nina Simons, Jon Voight, Jai Uttal, Geoffrey Gordon, Russell Walder, Vishnu Tattva Das, Barbara Framm, Susan Griffin, Robert Bly, Robert Schwartz, Gloria Steinem, Isabel Allende, Jill Purce, Georgia Kelly, Steve Roach, Rusty Schweickart, Raizes Caboclas Orchestra, Mar Azul Capoeira group, Lost at Last, and others.

POLITICS: Karan Singh, Jerry Brown, John Vasconcellos, Jim Garrison, Burnum Burnum, Sulak Sivaraksa. The Czech president, Vaclav Havel, under whose auspices was held the 1992 ITA conference in Prague, was not able to address the participants of the meeting because of an emergency meeting of the Czechoslovakian Parliament.

What is oneness?

INGO BENJAMIN JAHRSETZ holotropic Breathwork, practitioner and Trainer in Holotropic Breathwork, Transpersonal Psychotherapy. Integrative Psychotherapy; Family Therapy; Systemic Solutions; Psychodrama. Supervisions and seminars in Germany and abroad. Lectures and scientific studies. Initiator and honorary chairman of the Spiritual Emergence Network e.V. (SEN) Germany Psychotherapeutic practice in Freiburg/Germany.
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ABSTRACT: Is it possible to deal with something we absolutely don't know? The author of this speech made at the 11th Eurotas conference feels that mere attraction to oneness provides the opportunity to deal with it. Moreover, the author points out that what counts is the range of experiences one goes through in order to be in touch with oneness. In addressing this issue, he introduces two extreme examples of this kind of experiences. In the third part, the author then highlights how difficult it is today to put everyday experiences and transpersonal experiences in contact with one another because, to do so, we must address issues such as madness and death.

Survey

1. Oneness – the mystical process of life itself.
2. Traps of oneness. The psychology of oneness. Sado-masochism. Nazi-structures and the initial mother-child-abuse.
3. Why it is so difficult to realize oneness today?

1. Oneness – the mystical process of life itself.

What is oneness?

Oneness is the natural state of being. It is the normal process of life itself; one-

What is oneness ?

ness is the adventure of normality.

Buddha under the bodhi-tree discovered that there is no separate self, no ego, no "mine", no "yours", no "his", no "hers". There is nothing but connectedness, nothing but oneness.

What is oneness? There is no question and nothing to answer.

Sogyal Rinpoche once said: The state of enlightenment is too close, and it is too apparent – so it is difficult to be discovered. Somebody who looks into a mirror thinks that's him – but it is only a picture in the mirror what he or she sees.

What is oneness? The awareness of oneness has to do with how the world is perceived; and this is connected to how I refer to myself. Most people feel separated from themselves, this is the deepest pain we have to suffer, the Dalai Lama says. "Oneness" as a reflection at a conference: as universal and basic this theme is, it is a very personal one.

I asked myself how I got the (crazy) idea to talk about this theme.

How can I talk about something which is beyond words?

From where do I get my knowledge? What kind of knowledge do I have?

Do I have to be enlightened to talk about oneness? Clearly, I do not.

But I talk.

I talk because I feel an attraction from it; and I think I'm not the only one here in this space who feels attraction to oneness.

Attraction leads us on our life-path, and opens our hearts to the divine; God can be perceived because he is attractive.

It is the attraction to oneness which encourages me to talk.

I always felt a keen desire to realize oneness as long as I'm able to remember my life; and I looked for many ways to satisfy it. "Oneness", as natural this state of beings is:

it is a task, and it is something to be realized. The perception of oneness can be realized by a sudden influx of divine grace, step by step or otherwise. However it might happen; oneness can only be understood by realizing it.

I think everybody here in this room will have personal experiences with oneness, some of you may think that you know what oneness is.

You may have experiences of oneness in very special moments of your life: the experience of oneness in love relationships, oneness with nature, and experiences of oneness in altered states of consciousness, in holotropic states; you may have had psychedelic experiences of oneness, mystical experiences in meditation or in your daily life.

These experiences can be an immense gift of life, and they can be life-changing. But there is also a problem:

Experiences are experiences; and they come and go.

As long as you focus on experience your world will be split in dualities.

I feel very grateful to the many experiences which my life granted to me; I feel grateful for experiences in ease and happiness, and I also feel grateful for the painful ones. They had been the most healing ones; they triggered the evolutionary energies.

All these experiences and insights nourished the fire of my soul, but they didn't satisfy the burning desire for oneness.

When I talk about oneness then I feel that burning; there is a pain in it. It is the suffering which is existential for the human condition.

Buddha said I am teaching only one thing. It is about suffering and how to overcome suffering.¹

I personally experienced oneness several times but I didn't realize "oneness" as the essence of myself.

The question arises if ever somebody personally realized oneness. My teacher Mario Mantese says that most people reach out for "ego-lightenment". But the divine light and an understanding are not personal qualities. **The word is en-lightenment.** What Buddha realized under the Bodhi-tree was impersonal. **Oneness only can be realized if there is "no-one"**. The realization of oneness requires the sacrifice of the ego. There are a lot of misunderstandings about what that means.

I'll continue now reading a short part of Thich-Nhat-Hanh's understanding of the narrative around Buddha's awakening:

Siddhartha under the Bodhi-tree ... "dived into a deep meditation and he gradually became aware that just in this moment numberless other beings have been

¹ Source...

What is oneness ?

present in his body. Organic and inorganic beings, minerals, mosses, different grasses, insects, animals and humans – his body, his being consisted of everything and everybody” ...

“And he became aware that all beings suffer because they didn’t know that they share a common basis. Ignorance causes a multitude of suffering ... greed, hatred, arrogance, doubt, jealousy and fear” ...

“Understanding generates compassion and love ... to be able to love it is necessary to understand: Understanding is therefore the key for liberation.”²

Prince Siddhartha understood that what he called his body was everything - countless beings, animals, plants, and minerals, beings, born and unborn. All those were playing and functioning under certain conditions. The whole world was discovered in Siddhartha’s body, but **there is no a substance, no identity which is Siddhartha.**

There is not an “ego”, not an independent “self”; there is no “I”. There is only emptiness, the void, an-atta in Pali words.

Emptiness does not mean nothingness, it does not imply that there is no world; it does not relate to a vacuum space or to a void as an ontological entity. The mere understanding is that there is no self, that there is nothing but the oneness of all beings, minerals, the natural forces, and a diversity of spirits. And all and everything are dependent to each-other, there is nothing but relatedness.

The word “Buddha” means “the awakened one”.

Siddhartha ended his dream of imagination and fantasy; he woke up to see the reality of everything, the reality of universal oneness. Oneness cannot be understood without the acknowledgement of emptiness. With that understanding emptiness becomes transparent for the light of love. Intense compassion for all beings emerged from deep insight, from deep understanding.

Now again a passage of Thich Nhat Hanh’s description of the legend around Buddha’s awakening:

“Colored flowers bloomed in the early morning sun at the grassy riverbank. The sunlight danced on the leaves and sparkled on the water. Siddhartha’s pain had

² Thich Nhat Hanh: *Alter Pfad weiße Wolken*. S. 115/116 Übersetzung I. J.

disappeared. All wonders of the life revealed themselves. Everything seemed unfamiliar and new. How marvelous were the blue sky and the white clouds drifting past! He felt as if the universe just had been created newly.”³

Later on the Buddha was asked: Who are you? Are you a God, are you a priest, or are you a very special human?

He answered: **I am awakened.** In Magadhi (which is beside Pali another original language to be assumed the spoken language of the Buddha) “Buddha” means somebody who is awakened.

What is oneness?

As I listen to the intriguing story of Buddha’s awakening some people may feel a tendency to identify. And then they think they know it. But do they?

The present transpersonal community may have a tendency to conceptualize personal spiritual experiences or it presents spirituality quoting the old scriptures – and then gets out new concepts of the spiritual, new concepts of oneness.

Oneness cannot be conceptualized. Its understanding requires a sacrifice.

But at present, there are only a few ones who dare to kill the Buddha.

There is a Rinzai-Zen saying:

“If you meet Buddha on your path, kill him!

If you meet a spiritual teacher, kill him!

If you meet your father and your mother, kill your father and your mother.

If you kill all of them, you will attain the true enlightenment.”

A Korean Zen master⁴ used to ask his students questions like:

“What is love? What is consciousness? What will happen tomorrow? Where does your life come from? If his students answered:

I don’t know, the master said: Good. Stay with this spirit of not knowing. This is an open and clear spirit.”⁵

The medieval mystic Meister Eckhart:

“What is God? -... God is neither this nor that.

A saint says: If somebody mentions he has recognized God – if he has recognized

³ *Ebenda.* 118

⁴ *Seung Sahn (in Kornfield: The Wise Heart)*

⁵ *Ders.* 525

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something then he recognized **something**, and so has not recognized God.”⁶

What is God? What is oneness?

I don't know.

I think I don't really know.

But how can we know?

Jack Kornfield describes in his book “The Wise Heart” a shamanic Peyote ceremony in which he experienced oneness:

“One night we sat at a big fire on a cliff over the Pacific; Don José had sung and drummed for hours. All the sudden the world woke up for life. I had taken Peyote and had thrown up, a frequent reaction. Then the limits between the “I” and the others started to dissolve. Tree spirits came and danced, the fire turned to vivid images, the world of humans and animals got unified. I listened and talked to deer, salmons, to owls, to the earthworm. They had been my brothers and sisters. At dawn, as the first daylight appeared I felt unfolding the holiness of the earth, and I saw the divine.”⁷

What is oneness?

People who had been privileged enough to have psychedelic experiences, experiences in holotropic states of consciousness⁸, may understand Jack Kornfield's description. And they also will know that words can only describe the minor part of it. It is similar what the mystic says: The essential lies beyond words.

I personally learned a lot from psychedelic experiences; they completely had changed my world view. But they didn't lead me to a place where “oneness” could be realized – inside the experience, yes. But there was an “outside”, the time when I came down again to every-days' reality.

As definitely, as completely the ego may appear dissolved in experiences of altered states – it did not. The ego can be hidden in these experiences in many different and more or less subtle ways. One is the identification with the experience itself. This becomes apparent when somebody says: I had this or that experiences. It can be an experience of something, but never be oneness. Experience and Experiencer alike still live on.

6 Meister Eckhart: *Mystische Schriften* 118

7 Kornfield, Jack: *The Wise Heart. (Das weise Herz, München 2008 (Arkana) p.436*

8 This term is from Stan Grof, who is one of my dear teachers

Nevertheless, altered states experiences of oneness can be of inestimable value. They give us a mood, a hint what the divine is about. And they may open the path for a further understanding. Altered states experiences are like the finger pointing at the full moon.

Should we become courageous enough to understand that the brilliant cosmic light is not far away from us; we won't find it in the depths of the universe. Should we be brave enough to look for it straight in the middle of our hearts! Then we'll understand that the realization of oneness requires a sacrifice. Most of you, dear audience, may think now – yes, I know that; it requires the sacrifice of the Ego.

But do you know what that is, the sacrifice of the Ego? Or are you identified with a certain concept of ego-loss, of ego-death?

2. Traps of oneness. The psychology of oneness.

Sado-masochism. Nazi-structures and the initial mother-child-abuse.

What is oneness?

I like romantic situations; and I'll encourage you (and also myself) not only to enjoy them; I encourage you to celebrate them: to light candles, to prepare and ornament the table for a wonderful meal, to charm your beloved one, and surprise him or her with the expressions of your open heart. And as you feel one you won't have a choice other than infinitely melting into it. For some hours or some moments, then you'll get a glimpse of the divine.

If you are fallen in love then you may be convinced to know what oneness is. Many of you will have experiences with romantic situations. For some people these moments may be the only ones who really made sense in their life.

In these moments the whole world seems to be magic. Your feelings, thoughts, worldviews, your unspoken wishes seem to be the same with your beloved one. And you include everything and everybody in your elevated mood. It seems to be a never ending heaven of oneness.

And you all will know what often happens when the honeymoon has been finished.

Andrew Cohen and Ken Wilber once said that the ideal of romantic in an intimate relationship is the main obstacle to realize love. The ideal

of the romantic relationship is the main obstacle to realize oneness.⁹

And yet the romantic ideal nowadays seems to be predominant for most intimate relations. For many people this ideal rests covered in deep unconscious and currently plays out when the life-situation is discovered as very normal. Often couples have difficulties during or after their marriage.

They blame each other for this or that "wrong" behavior; they are disappointed and sometimes (as a reaction to their disappointing lovers and as a revenge, they dream from an ideal partner, an ideal girl-friend with all desirable qualities, a terrific, a real man, unconditional acceptant like a mother and sexy like a super-hero. Some may look for a twin-soul-partner or a dual-soul while they live in disappointment and resignation with their real beloved ones.

All these people dream from oneness.

I think that main-stream couple therapy today mostly focuses on every-day-life's problems and a fair distribution of obligations and power whereas these never ending power-struggles in relationships are reactive patterns related to the deep open wound being not able to realize oneness, the natural state of their cosmic being.

There are two more or less unconscious patterns that try to realize the nature of oneness in relationships:

The first is what Sigmund Freud called the "**riddle of sado-masochism**", the second is a very profound kind of abuse which until now isn't broadly recognized:

The initial mother-child-incest.¹⁰

The riddle of sado-masochism

There is a story about two women in a sado-masochistic relationship. I took it from a German book with the title: Short and painful.¹¹

There is Eva and Gabriela, two middle-aged women, both live in a shabby skyscraper in a suburb of Frankfurt.

Eva is an attractive woman; she had run a noble restaurant together with her husband. In the course of the economic crisis they had to close the restaurant, and the husband of Eva left her with the debts and disappeared with the remaining money.

⁹ In: *What is Enlightenment?*

¹⁰ Eckstaedt Anta: *Nationalsozialismus in der zweiten Generation.*

¹¹ Singer, Kiara: *Kurz und schmerzvoll.* Norderstedt 2008. S. 19

Eva felt abandoned from the entire world; financially she was ruined, and there was only a black hole at the place of self-esteem.

It was at this place where the story between Eva and Gabriela started. Gabriela asked Eva in her apartment; she behaved charmingly.

After short time she tenderly kissed her sexually, she penetrated her; and simultaneously, she caused her incredible pains to her breasts; Gabriela overstimulated Eva's sexuality, she made fiery her vulva, ignited her clitoris. And as Eva cried out to unload herself orgasmic, Gabriela dominated and inhibited her orgasm.

Eva in this process didn't have any choice but to surrender, to give up control; and Eva not only agreed to it, she started to enjoy her painful submission. She gave away all will, all her wishing, and completely surrendered to Gabriela's sadistic desire. After they had sex Eva felt completely satisfied, and she deeply fell asleep. For her this process was a healing one; and she came to peace with all her wounds of her previous life.

It was Gabriela's desire to get absolute power on a woman who appeared to her for men sexually more attractive than herself. The power to have absolute control about this attractive woman freed her from her anxiety to be abandoned. She felt absolutely one with Eva, with herself, with the entire world. Also for Gabriela it was an intense healing process, healing from her deep female insufficiency.

Both women started a relationship; and they said that they had become inseparable and connected for ever. Their lack of self-esteem disappeared.

Both women had been able to resolve their economic problems and became well-functioning in daily life. Gabriela and Eva felt leading an extraordinary relationship; and they felt deep sense in their life – a sense of service and closeness to God. They felt like living in oneness.

This is the portrayal of an explicit sado-masochistic relationship which describes a sexual and relational pattern of a relatively small subcultural group. But there are billions of couples in the West living this pattern in a covert or more or less compromised form.

A frequent symptom for this pattern is the attempt to maintain symbiotic oneness in couples' relationship; in conflicts the dualities and differences in perception, emotions, thoughts are sacrificed. One person perceives, feels, thinks, acts from a place of power, different views of the other person and his or her needs to express have to be held back – it is **oneness by control from the one side, oneness by submission from**

the other one.

The sado-masochistic pattern serves as a seal covering anxieties of separation, a lack of self-esteem, and death anxiety. The experience of Oneness in a sado-maso-pattern is more or less unconsciously connected to arrogance, superiority and inferiority. The use of violence facilitates and maintains the experience of oneness again and again.

Statistically, couples of this pattern, almost never separate. They think that their relationship is beyond time, very exceptional, maybe spiritual. They experience "oneness", and try to satisfy their spiritual desire.

The experience of oneness can have many faces. Sado-masochism is one of it. Sometimes I hear stories from Westerners subjecting rigidly to very traditional rules of eastern spiritual teachers – **then sometimes I doubt if they are on a spiritual path or rather they fulfill their masochistic needs** of oneness by overtaking power and oneness by submission.

Eva and Gabriela in their sado-masochistic relationship, Westerners subduing to rigid social rules in authoritarian Ashrams, and many others who live these patterns in a covert form, may feel very exceptional and spiritual; but what kind of spirituality is that?

The individual experience of "oneness" can be connected to the ego with its desire for manipulation and power, and, what is connected to that, with violence and totalitarianism.

The past German Nazi-personality

The experience of national oneness was the energy which empowered the Nazi society in Germany's past history. The German Nazis had been very esoteric, their powers had been transpersonal. I think this only can explain the unfathomable energy of their actions.

"Oneness with God" for most Germans was an understandable talk; it gave hope alone for the soldiers in the trenches. A lieutenant of WW I writes:

"It appears to me as if much more calmness enters my life. It feels as if the war doesn't touch me anymore although I am in the center of the fights. It feels like – it cannot be different how you say: Oneness with God became naturalness for me. ... It feels like an invisible hand would clear up all obstacles from my life-path

and grit flower there".¹²

In the 1970th the left-oriented subculture in Germany engaged a hard public discussion on the social psychology of the past Nazi culture. The typical Nazi personality had been described as an authoritarian character: obedient, submissive; always in time etc.

At that time I often attacked my parents; I was accusing them arrogantly of this authoritarian character, I attacked them as cowards and submissive people.

Mostly then my mother answered very calm. She said that we didn't understand what happened in Nazi-Germany. At that time in history, people in their normal life didn't act very submissive. There was a huge engagement to support others; there was a lot of sociability, happiness and personal responsibility. These people often celebrated the power of pure nature, and esoteric views had been very popular. Then my mother said: We had been happy, we had been one – that's all.

The initial mother-child-incest

I'm born 1943. It was the worst time of the Second World War. At that time my mother was 24-years young, my father was as a soldier and absent from home. My mother and I lived in Wroclaw, Poland, which at that time was Breslau and German. The Nazis had declared Breslau a fortress, and it was besieged by the allies against Nazi-Germany. Burning houses, fear, panic, air-raids, death-anxiety in shelters belonged to our normal daily life.

My mother was my mother; I was a little boy, about one year old. And both of us had been exposed to the terror of war, to existential losses, to overwhelming anxiety. We did not have any normal mother-child-relationship. My mother did everything to protect me from death. Sometimes she protected me but forgot about herself, and I tried to help her by not moving my body, not making noises, not having to pee and to shit in the wrong moment. I had to forget about myself. She loved me, and I loved her, and we existentially needed each other.

We lived as one; and together we had been a shield against anxiety.

If it was possible to get some food for me, or something my mother believed it would make me happy, she immediately brought it, and I had to eat and to drink, and to enjoy the odd toys of a war country. In certain ways my mother tried to coddle me. I was her gift of life; my life and my happiness were what she longed for herself.

We had been one. Her desire to live was within me.

¹² *Sünner, Rüdiger: Schwarze Sonne ... S. 20*

Then, sometimes, in clear and calm nights we went outside, and we looked at the dark blue sky; one of the first words my mother taught me had been “the moon”, “the stars”. My mother said these words to me, and I learned them; and both of us looked into the heaven with its twinkling stars. And we felt safe and protected by God.

We had been one in cosmic harmony.

There is some truth in it but also a lot of illusion.

The illusion is apparent: The noises of the war and its disaster came back very fast. Later on the post-war depression lasted very long. My mother felt separated from herself and she was narcissistically wounded her life-long; not even was she able to find peace and connectedness as she died.

Then shortly after her death a psychic woman, whom I didn't know before, spontaneously, without asking, told me that my mother had difficulties to find oneness after her death; but finally after around a month it happened in the subtle areas of Bardo.

My mother died very lonely, separated from herself and others. I had given a workshop at that time; and after finished somebody called me about her death. An hour later I had a full mystical experience of universal oneness. There was a sense of holy joy, happiness and peace. – In a way it was my mother's last gift for me.

Digression.

Ronald L. Mann¹³, I think he is a psychiatrist in the United States, introduces the process of spiritual activation in relationships, and he relates and distinguishes it from psychological transference.

Spiritual activation means that a person can be “loaded” with strong transpersonal energies that are highly infectious. In a close relationship the other person can be set on fire by these energies which may activate a highly energetic process, a process towards spiritual awakening.

The emergence of high energies often triggers anxiety which is manifested more or less consciously. As a reaction the activated person may personalize the process and develop a strong attachment to the activator reaching out for sexual fulfillment which is seen more or less impersonal as spiritual fulfillment, oneness with God.

In each case if the activator personally fulfills the desire of the activated person or if

¹³ Mann: Ronald: *Activation: A Process of Spiritual Awakening*. 2007

he doesn't – both choices will include huge amounts of suffering leading us to what some traditions call "ego-death" which is the necessary prerequisite, the sacrifice we have to bring for Self-realization, for the realization of oneness.

Spiritual Activation as a process has to be distinguished from psychological transference because it is not related to a past key person, e.g. father or mother. The process of spiritual activation may prepare us for becoming awakened. Transference is a fantasy, an energetic pattern of past relations with key persons, which is imposed to, unconsciously projected to a present relationship. Transference blurs the perceptions of both, of oneself and of other persons. To facilitate truth transference has to be withdrawn. This is a highly effective psychological process; Charles Tart who is one of the fathers of Transpersonal Psychology, says that the discovery of transference **is the essential gift which Western psychology has to give to Eastern spirituality.**

Sometimes spiritual activation appears mixed with transference and vice versa. This for example is well known from sexual relationships between Gurus and their devotees. Mostly these relationships are a very difficult blend of sexual abuse and spiritual activation.

I don't want to get deeper in this now (even if it might be very interesting) and only remain with the statement how important it is to explore the field where spirituality meets personality, **where personal growth and spiritual emergence get connected.** The term of "spiritual activation" here appears to me of big importance, and in a similar way the connectedness and differentiation to transference.

A therapist of mine once said that my mother had abused me. And of course – if you look at it through the glasses of a personal oriented psychotherapy – there had been many hints and symptoms pointing to it.

For decades I was causing many severe dysfunctions in close relationships; there had been many separations with lots of suffering, there was an indescribable dependency from the yes or no of women, there was this unquenchable thirst for freedom, and at the same time I never was, and I never got free. For a long time I mixed up my desire for spiritual liberation with the need to become independent from my mother.

My mother and I - **we had been one, but our oneness sometimes seemed to suffocate my life.**

Anita Eckstaedt¹⁴ is a German psychoanalyst who dealt with the psychological structures of the German second generation after Nazi-time. This is my generation. In her book *Nazism of the Second Generation* she coined the term "initial mother-child-incest". This initial incest structure has to be seen as an archaic form of child abuse and a predecessor and facilitator of other kinds of sexual and emotional abuses.

Eckstaedt found out that a majority of war children and post-Nazi-time children in Germany are inflicted by this structure which very often coined their life.

Until now this theory is not very known in psychology and psychotherapy; but its reception appears to me worthwhile in Germany and somewhere else.

The relationship I had to my mother can be partly understood under this perspective. We did not have a normal mother-child-relationship.

I never was supported to get a strong and mature ego; and I think what keeps me alive today, connected to others and creative, is something different. Certainly it is not this mature ego what a psychological perspective tells me I should have. I don't think that my mother had abused me. I think she loved me very much; otherwise I wouldn't have stayed alive during the extreme times of my early childhood. What also is true that I had to face the abuse energy in my therapies to work on these transferences; otherwise I wouldn't have had the opportunity to leave the Nazi energy behind me and become authentic in my life.

But there is some other thing which is important to mention:

During war time, in the first years of my life, my mother taught me how precious life is, and how important it is to engage for life – even in worst periods when everything seems to speak against life. And this engagement for life refers to everyone and each being on this planet.

In the war during calm nights my mother and I went outside into the fresh air to look at the clear sky, to see the moon and the stars; then we melted into the infinite universe –we became one with each other and with everything, and there was only love.

When I think back at these moments as an adult I know that this was the beginning of my spiritual journey. My mother, as little she was able to mother me on a psychological level, was the activator for a strong spiritual desire; she ig-

¹⁴ Eckstaedt Anita: *Nationalsozialismus in der zweiten Generation. Psychoanalyse von Hörigkeitsverhältnissen.*

nited what Buddhists call the bodhi chitta.

Somebody said that the post Nazi generation in Germany and the post-war-generation in other parts of the West is a tied generation, a generation which is tied in splits, which is not free. I think to overcome these splits today it is necessary that spirituality and psychology merge together. Spiritual activation (as described above) and psychological transference have to be worked out hand in hand.

From my own story I know that liberation for us war-children (and probably for one or two post-war generations in Germany and other Western countries) is only possible by realizing one's bodhi-chitta. Simultaneously, this is of same importance, personal transferences have to be worked out; otherwise the realization of bodhi-chitta may lead to narcissistic structures and to an inflated ego.

Personally, the relationship between my mother and me was the field where psychology and spirituality met. The war and its all-embracing anxiety had been a tool of our spiritual activation. My mother was my spiritual activator during this time as she went outside with me during calm and clear nights, looking at the stars and the moon – and our thoughts and emotions at these moments had become transparent for unconditional and universal love.

There was no mother, no son. There was only one. And there was a promise within me: The promise that the divine light never would abandon me, throughout my whole life. And there was an unconditional task for me I had to fulfill: To work on my psychological transferences – then freedom, oneness, love may happen simply so.

3. Why it is so difficult to realize oneness today?

In the West, the spiritual path is very different from the eastern traditional one. In Eastern traditions in the first half of their lives people are used to fulfill their personal life responsibilities like schooling, fulfilling a good job and earning money, getting married, bringing up their children. If everything has been done, then they may decide to walk a spiritual path, meditate and find enlightenment.

There are lower and higher levels of consciousness; the higher levels have to be build upon the lower ones. Ken Wilber says that this happens in perspective of four quadrants in a holarchic mode.

Frequently the spiritual path in the West differs from that. Most people in the

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West see a synergy between personal and spiritual growth. They decide to do spiritual work even if they have many personal and relational problems. People in the West sometimes start their spiritual journey while they are children, sometimes they use family crises, divorces etc. to jump on the spiritual path.

As I can see, people in the West do psychotherapy and spiritual work at the same time. And sometimes they use psychotherapy for their spiritual longings; sometimes they do therapy while they meditate.

I know a lot of psychotherapists and spiritual teachers feeling overtaxed with this situation. The psycho-therapeutical understanding of the spiritual often is very limited, spiritual teachers often emphasize that their work is not a therapeutical one.

I think there is a trap within some models of Transpersonal Psychology's understanding. Transpersonal Psychology today knows a lot of eastern and western theories but it appears to me that our scientific discipline often mixes up the menu with the dinner.

As we have a look: how healing psychologically as spiritually works in our societies, then we may discover its paradoxical character. It is not very often that people in western countries first heal on a personal than later on a transpersonal level.

In their majority they do it at once.

Spiritual energies sometimes strengthen; sometimes weaken the individual ego-structure. Sometimes biographical work supports the person more to open up spiritually, than the most secret spiritual rituals may happen.

We have to answer the question at which level of consciousness we are able to find the space where the personal and the transpersonal meets.

Apparently this happens in war-times. But another world war will have to sacrifice the human race; I don't know what that means in terms of oneness of the universe.

There is an inner war within most human beings, an existential fight between hate and love, between the evil and the good, between death and birth. People experienced in enhanced states of consciousness will know this place as the perinatal level of consciousness.

The perinatal level of consciousness inevitably opens up in our life journey as we start to become existential.

That means to look at the world and its nature – to look at relations, persons, experiences, to look at ourselves, from a perspective of death and birth. Around death and birth the spiritual meets the personal, at the moment of birth the spirit and the body had become one.

A lot of emotions, body-experiences, transpersonal phenomena may happen at the perinatal level. Finally, this process leads to a complete letting go of all expectations, of all identifications, a letting go of all power-struggles and fights. Many persons experience this process as dying.

This is a very personal experience; but at the same time the whole process is very impersonal, it is a spiritual process without an ego-intent.

The perinatal process is engaged and kept in motion by the energy of emptiness which is the fullness of compassion.

We have to die to overcome the split of duality. This is the sacrifice we have to bring to realize oneness.

The perinatal level of consciousness is a discovery of Stan Grof, one of my dear teachers. Unfortunately, until now this level of consciousness is bypassed in many theories of transpersonal psychology.

To confront this level requires courage because there we have to face madness and death. Experiencing the perinatal level confronts us with an unbelievable suffering which both individuals and the world have to bear.

The natural answer people give to this suffering is pure compassion. Compassion is an expression of oneness.

Sometimes our biggest losses are our greatest win. **Considering that warfare in the world will be overcome and the holy land of peace will open up as a second birth of the universe.**

Then we'll be one with the becoming. We'll become conscious of being the evolutionary process ourselves. And there is the empty place of the individual self. And the emptiness is fulfilled with compassion, with love and the infinite possibilities of life.

The challenge of transformation

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ABSTRACT: Focusing on taking charge of individually attaining the Self in these times of far-reaching change is one of the purposes of this speech by Weidinger at the 11th Eurotas Conference in Milan, October 2009. Going beyond the mind and reaching out to the Self, being one with the One, does seem rather easy when one speaks about it at transpersonal conferences and spiritual retreats. Yet the author suggests that this can only be done if we allow ourselves to die and be born again, to sacrifice our ego. Transformation lies beyond the death of the ego.

To suffer one's death and to be reborn is not easy (Fritz Perls). These words from the founder of the Gestalt-therapy are more up to date than ever. The world is in a heavy crisis and a transformation of the human consciousness seems inevitable. How can transpersonal psychology and spirituality help us to deal with the challenges of individual and global processes of "dying" - letting go of destructive patterns, rigid beliefs and the illusion of separateness - and being "reborn" to a consciousness of unity, respect and love?

As I studied the conference's schedule a few weeks ago and looked at the slot for my presentation, I realized I was supposed to speak at the round table discussion regarding „science“. My first thought was that my topic I wanted to speak about has nothing to do with "science" in its traditional meaning, and I got somewhat scared when I imagined myself in front of the audience. I could already see conference participants shaking their heads telling me I had misunderstood my

assignment. So what should I do? Cancel? Contact Pier Luigi and ask for a different slot for my presentation? As always in situations like this I sat down on my meditation place, turned my attention inwards and started to repeat a mantra. Once I let go of all my concerns, ideas and concepts about my presentation and liberated my mind, I had a relieving thought: the German term for "science" is "Wissenschaft", which literally comes from the terms "to create knowledge". I was very happy about this link appearing in the meditation.

And that's exactly what I would like to point out in my statement: how can we, in times of crisis and change, "create knowledge", which in turn will enable us to meet the challenges we face personally and globally. Where do the ideas and solutions originate, that advance and support both our personal life as well as our life as a global community? What have Transpersonal Psychology and Spirituality to say about it? What advice do they provide to help us master our transformation-processes which are inevitable necessary from time to time?

The answer lies already in this conference's theme: "Beyond the mind". "Immerse into silence, step behind your thoughts, your imaginations, your concepts, and you will find true knowledge!" This is the advice that spiritual traditions provide for us - and what I considered solving my problem with the topic of my presentation.

In Transpersonal Psychology we assume that there is a universal, intrinsic intelligence at work in the very core of our personality. C.G. Jung describes it as follows: "This 'Something' is equally strange and familiar to us at the same time, is completely ourself but yet unrecognizable, a virtual center of mysterious structure. I call this center the 'Self'. The beginnings of our whole life seem to be rooted in this point, and all our highest and ultimate purposes seem to be striving towards it."

In the "Upanishads" we find the following description: "The Self is no less than the force behind the universe. The realizing Self is neither born, nor will it die. It is all-pervading consciousness and the inner core of all things, be they great or small. It lives in all souls and is any person's most inner core.

It revives the physical, vital and spiritual activities of all beings. The Self is ever-present and not decreasing or increasing through a human's good or bad actions. It may be hidden like the sun covered by the clouds of non-realization, and re-

vealed again when ignorance is driven away by insight.”

My esteemed teacher and mentor, Sylvester Walch, summed it up in his own way: “The Self is like a hologram, in which the whole cosmos is reflected. Everything is contained in the Self, and we gain complete knowledge about all things, if we only know the Self. Therefore we can call it also the Inner Wisdom, forming and advancing our life. The Inner Wisdom always is accessible and never obtrusive. Once you made a commitment to start your journey to the Self, it is available to us as a source for healing, guidance and knowledge, both: for ourselves, as well as for those entrusted to us, who are suffering in life.

“Beyond the mind!” - Step behind your thoughts, ideas and concepts! Let go and open to your Inner Wisdom. This is also the advice we give in transpersonal seminars to evoke the grace of the knowledge of our Self. If we manage to approach the Inner Wisdom in a tiny step and open the door a little bit towards it, it is amazing how powerfully and wisely and lovingly it is serving us. We can observe this fact in retreats, seminars or transpersonal conferences like this as an increasing synchronicity. We become aware that things aren’t just happening by chance. We realize that all that happens is for our best and supports our development, even if we often cannot understand immediately the deeper meaning.

Now we might be tempted to say: “Oh, that sounds amazing and yet simple!” We hear those words at every transpersonal conference or spiritual retreat we attend. But why can’t we just sit down and meditate and obtain deeper knowledge? Because when we cross the threshold to “knowledge” we very often have to encounter “dying”! And that’s really a hard thing!

Everyone who ever set out on his journey to find truth and knowledge, knows how difficult it is sometimes to advance only a small step, and that many barriers rise up and must be overcome in order to get any closer. And in fact it can get worse the more you proceed on your path and the challenges increase. Even after years of spiritual practice and self exploration there are times you feel so far away that you have doubts about all the efforts you did until now for your own progress. Why do we encounter these obstacles on a spiritual path? Meditation teachers put it this way: The Ego has to die to reveal the very reason for our existence and to get in touch with our divine nature. “To die and to be reborn” – is one of the essential principles in Transpersonal Psychology.

We all know, how the Ego reveals itself. Just to remind us about some everyday feelings: It shows up in tensions, in envy, greed, jealousy, resentments, claims to power and a rigid attitude to opinions of other people. We are clinging to old patterns and concepts, living a life in the waiting room of the future, preferring to deal with expectations and fears rather than with the Here and Now. External events, which could potentially enlighten us, upset us instead. The Ego hinders our potential for creativity and development. The Divine Inspiration, the Divine channel, becomes blocked and destructive forces, striving for power and approval, become dominant. Infact the Ego turns up as a deep mistrust against everything happening in the natural flow of life and in this way it sets up a barrier against the Self.

“To suffer one’s death and to be reborn is not easy” says Fritz Perls, the founder of Gestalt Therapy. „Science“ in its literal meaning, how I described in the beginning, is both a delightful and painful process. Delightful when you receive the grace of your Inner Self and painful when your Ego is fighting to survive. No matter which path we chose, may it be self exploration, psychotherapy or a spiritual practice, we won’t be spared revisiting painful experiences, overcoming narrow passages, confronting fixed patterns and letting go of familiar relations. “To die and to be reborn” means a radical ‘letting go’ and allowing anything to happen that appears in our consciousness without judging it. Of course this can rise feelings of fear, powerlessness, loneliness and having no way out. You might feel as if you’re abandoned or even being destroyed. But once we soften our rigid intellectual framework, we can see behind all this fear of loss and destruction a shining spot, which was waiting for us, full of compassion, love and tenderness. And in this moment you know what has to be done. Knowledge and wisdom arises within a second and it can change the whole situation.

What Seneca is telling us for our individual life, in my opinion is also relevant in a global perspective. For me it is evident, that the world is in a crisis of transformation, and I am sure this happened many times before. The climate is changing rapidly and the present financial crisis hit most of us unexpectedly. Many people around the world lost their material security, their jobs and their trust in a linear and steady progress. Fear is wide-spread and a lot has been, and is being done to prevent a total breakdown of our economy and other related social structures. Everyone wonders if the ones who are in responsible positions will succeed, and

I think it's too early to make any prediction. There are a lot of voices who claim that a "more of the same" (you remember – clinging to old patterns) will inhibit a structural change, and the next breakdown might be even more devastating. We can ask ourselves: what will have to die in our global system - which ideas, which outdated opinions and rigid control mechanisms - so that the world can survive the obviously imminent change without suffering too much damage? How can we keep that transformation into a new age from being primarily a destructive one? And who shall, who can watch and supervise such a process? "To die and to be reborn" - are there any politicians out there that obey that principle in their programs?

We will see what the future holds for us, and in my opinion it is extremely difficult to answer these questions professionally on a global scale. One of the things we can do is to start with ourselves, start entrusting to the river of life. If we only succeed in transforming a small part of our Ego, and in this way get closer to the universal knowledge that lies just separated by a thin veil, then we've already contributed an important part. We don't have to be enlightened or a politician in order to cause a positive effect.

Every step of our journey holds an inner beauty and wisdom, and lets us develop love and understanding for ourselves as well as for our fellow human beings. This global transformation has to take place in our hearts – like we heard already yesterday, and we have to further it ourselves. We cannot delegate this task to others - not to our partners, colleagues, nor to our bosses or politicians.

"God lives within you as You", says Muktananda, one of the great Indian masters. "Once we realize that," he continues, "we gain complete knowledge about all things."

If we just grasp a glimpse of this truth, we might probably know what has to be done. For ourselves and for the world.

Transpersonal therapy statements

DIEDERIK WOLSAK, RPC, MPCP began his journey in 1942 on the Island of Java. The first 3 plus years were spent in Japanese camps. Two years in foster homes consolidated beliefs in unworthiness, profound guilt and self hatred. These beliefs led to alcohol and drug abuse, failed relationships and businesses. At age 50 Diederik decided that there had to be a better way. He is the co-founder of the Choose Again Society, an organization dedicated to helping people remove barriers to the awareness of the Truth within.

ABSTRACT: The author of this article summarizes some basic sentences about Transpersonal therapy: this particular kind of therapy helps the patient to see himself not as a person having a problem to be solved by the therapist, but healing process is a journey involving the patient and the therapist himself, a journey through the shades of ego, dealing with the ideas of being a victim or a guilty, to the light of realization of pure Self, the core of every human being's intimate nature.

- You don't see your patient as mistreated by the world and needing to uncover just how mistreated she has been. Instead, you see that what has hurt her is her angry perception of the world, and nothing more.
- You don't see your patient as needing to take responsibility in the form of more confidently and assertively managing his external world (through taking care of himself, drawing his boundaries, stating his needs, etc.), but through letting go of his resentments.
- Whatever the patient says is causing her pain, you realize that the real source of all her suffering is her guilt (which comes from her own unforgiveness). Whenever your patient weeps, you realize that, down deep, she is weeping for her own lost innocence.

- No matter how deeply the patient believes he is a vulnerable victim, you realize that the weak self he believes in is the fantasy construct of his all-powerful mind.
- You deeply appreciate just how desperately attached the patient is to his weak and guilty self-concept, and therefore gently and lovingly help him loosen his grip on this self-concept, which is the cause of his anguish, yet which he considers his most precious possession.
- As a matter of course, you expect the patient to attack you in order to defend her cherished self-concept. You realize that the core of psychotherapy is to respond to these attacks without defense, and thus show her a way of being that is so secure it doesn't need to protect itself with attack and defense.
- Even if the patient is sure that the goal of therapy is to take charge of her life in a difficult world, you realize that the goal is to unconditionally forgive the world.
- As you listen to your patient describe his problems, you are keenly aware that the problem is never out there, that the problem is always his resentful perception that the problem is out there.
- As you communicate with your patient, you place more focus on how charitably you see her than on how understanding and therapeutic your words sound.
- No matter how confident or callous your patient is, or how clean his conscience seems, you realize that the remedy he needs is for you to tell him in your heart that all his sins have been forgiven him. You know that, even if he doesn't realize it, he has all along been praying that you will tell him this.
- You try to remember always that anything unworthy of love you see in your patient, anything that makes you recoil, anything that seems inferior, is your own song of guilt projected onto the patient.
- Rather than seeing the patient as a diseased, unworthy lesser being, you try always to remember that she is your savior. She will save you through seeing the sinlessness in you. She will absolve you through forgiving your sins. She will do these things for you as a natural response to you doing them for her.
- No matter how ugly the material your patient trots out, you see your job as telling him, "That's not who you are"--and believing it yourself.
- You realize that success depends on establishing a real collaboration with your patient, an authentic joining, in which you and the patient eventually lose all sight of separate interests.

- You realize that to be a master therapist, you must be a master at joining with other people.
- Rather than being the therapist holding yourself aloof from your patient, you realize that you both will find healing as you become simply two people who have joined. The form of your relationship will remain that of therapist and patient, but the underlying content will be the same as when any two people join.
- Though your words can be extremely helpful, you know they will not carry much power unless they are backed up by your love and by the example of your life.
- You realize that you can only give this person healing to the extent that you have accepted healing inside yourself. Thus you realize that your first responsibility is to walk your own path of healing and awakening, that the life you lead outside of the session is the basis for whatever you can give within the session.
- You recognize that, by yourself, knowing exactly what this patient needs requires an omniscience that is completely outside your range. And so you lean upon a Power beyond your limited understanding for how to deal with this particular patient.
- You listen deeply to the patient, so deeply that you are able to hear the Holy Spirit speaking through him, between his lines, telling you what he needs.
- You may interpret the symbols in the patient's dream and thereby uncover hidden personality traits, negative thought patterns or past wounds, but you realize that these reflect the patient's ego, not the patient's true identity, which is far beyond all these.
- As a matter of policy, you never turn a patient away because he cannot pay. Why? Because you trust that everyone who comes has been sent by the Holy Spirit; because you recognize your gain comes from the holy encounter between you and he, not from money; and because you know that, after a lifetime of demands, this person needs a true gift of love, not another demand.

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