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# **Integral Transpersonal Journal**

*of arts, sciences and technologies*



## Contributors:

Fabrizio D'Altilia  
Jevon Dängeli  
John Drew  
Ashok Gangadean  
Hennie Geldenhuys  
Margaret Gest  
Matthew Gorner

Loretta Illuminati  
Rozalia Kovacs-Napier  
Ho Law  
Eliane Linwood  
Mario A. Martínez Cordero  
Olga Sohmer  
Elena Toscan  
Gini Witt

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# **Integral Transpersonal Journal**

**of arts, sciences and technologies**





## **Eurotas Official Journal**





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# Editorial

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## A Special Section on Spiritual Emergency

**GIOVANNA CALABRESE, MD., Ph.D.**

*ITJ Editor Director*

People going through Spiritual Emergency (SE), often describe experiences of contact with the divine, which are at times, connoted as physical perceptions; reports can include hearing god's voice or seeing something pertaining to the extraordinary. They may also experience a sense of unity with the universe accompanied by dissolution of ego-boundaries. Other times there is a contact with the shadow, with demonic visions. Similar descriptions can also be found in two different areas, namely religion and psychiatry.

In terms of religious phenomena, mystical experiences are described from the three monotheist cultures. In the Christian tradition, we have examples from Hildegard von Bingen or Saint Francis amongst others; in the Hebrew tradition, Abraham ben Samuel Abulafia; and in the Muslim tradition, being the Sufism the most known. In the Eastern religions, both Hinduism and Buddhism have an even more prominent approach to the transcendental dimension that is considered as part of this earthly life. Last but not least, shamanic cultures from different parts of the world take these kinds of experiences into account.

Studying these phenomena, Jung elaborated on the concept of the collective archetype.

In the study of psychiatry, we can find similar narratives from people classified by the official academic psychiatric criteria as psychotic or manic.

Is there a difference between the experiences that come from these two fields? From the transpersonal psychology perspective, there is no difference as they are both expressions of contact with a spiritual, transcendental dimension.

However, subjects in the second group undergo the stigma of psychiatric diagnosis, coupled with all the consequences of pharmacological treatment. These often have very strong collateral effects including social exclusion. Why does this happen?

I think there are many different factors to be taken into account. The first refers to social influences for those cultures that call themselves atheist and materialistic. Spiritual experiences, coming either from the numinous or dark side, are neglected by definition. Therefore, being considered abnormal, that is "Deviating from what is normal or usual, typically in a way that is undesirable or worrying" (cit. <https://en.oxforddictionaries.com>), they are treated as a disease, either physical or psychological. In fact, in the diagnostic process the first step is to exclude intoxication or some physical pathology of the brain, before referring the patient to a psychiatrist.

Another aspect to be considered is that subjects going through SE's often have their quality of life damaged causing problems in their relationships, both at a personal and at a social level. This in turn, affects their ability to work and to face everyday life.

Furthermore, it cannot be denied that there is profound distress associated even with the most numinous experience, when it is not integrated into every daily life. There can be even worse suffering when the SE leads to contact with the shadow. This torment of course reverberates with relatives as well, who do not understand what is happening to their loved ones and do not know how to help.

The special interest group of division 32 of APA had the merit to introduce Religious Problems in DSM, thus allowing SE's to be recognized as a nosography entity different from psychotic disease.

This ensures that people who experience these states have access to adequate therapeutic interventions, however, on the other hand this may lead to the risk of excess medication.

In any case, the problem of helping people going through SE, still remains. How can a network to support these subjects be organized? This would obviously entail not only providing help to the family and cooperating with other health care professionals that might be involved, but assisting them to reframe their experiences in their lives once they seem to get back to "normality." In fact, it is of absolute importance to understand the full meaning of an SE from an evolutionary perspective, as it can be considered an overwhelming experience, but a very real part of the path towards spiritual growth. In this special section we will report the testimonies of three different groups working in this field: Rozalia Kovacs-Napier and Ali Chapman provide information about the International Spiritual Emergence Network, Matthew Gerner about the Spiritual Crisis Network in the UK, and Elena Toscan, Fabrizio D'Altilia & Loretta Illuminati, about their experiences in Italy with the Integral Spiritual Emergency Project. We hope that this section will raise more interest on the organization of network to help those subjects going through the experience of spiritual awakening.

# **SPECIAL SECTION**

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## **Spiritual Emergency**



### **ROZALIA KOVACS-NAPIER**

Rozalia Kovacs-Napier began her career spending 19 years working for multinational companies, including General Motors and General Electric. She held positions in various regional business and HR management positions in Europe as a start-up specialist and later as an Organizational Development and HR Consultant, Trainer and Executive coach.

In 2010, shortly after she began a 3-year study program in Integral Psychology, she experienced a life-changing mystical experience which led to a spiritual crisis and transformation. As a result of these experiences she gave up her former career and began to work as a Counsellor focusing on Spiritual Emergence and Emergency.

She has specialized since that time on facilitating people who are going through this process, also as a Lecturer raising awareness on the subject and teaching others how to work with people during this transformative crisis.

During her studies since 2010 she learned to see and support people from a holistic point of view through integrating Western psychology and spirituality, including the mystical paths and spiritual practices of the world.

### **What is Spiritual Emergence (SE)?**

An original term, Spiritual Emergency, was coined in 1980 when Stanislav Grof, MD, and Christina Grof began the first Spiritual Emergency Network. These crises/emergencies refer to natural occurrences in personal evolution in which a person feels disoriented and overwhelmed for a period of time by overwhelming spiritual experiences beyond the realm of the intellect.

The original name Spiritual Emergency Network was chosen very consciously as a play on words. The term emergency infers both crisis and emerging, it was later renamed the Spiritual Emergence Network as a way of focusing more on the positive aspects of the phenomenon.

A spiritual emergence is a period of spiritual opening or transformation, which can either happen over time or very suddenly. When it happens suddenly, often initiated by a traumatic experience, it can be very turbulent and then so called a spiritual crisis. During a spiritual crisis, the awakening process can become unmanageable without help.

Psychological difficulties often occur, as unresolved past trauma surfaces to be healed. With appropriate support, people in spiritual emergency can integrate their experiences, are more able to create a meaningful life for themselves, and can often function at a higher level than before their crisis. According to Christina and Stanislav Grof, M.D.,

*One of the most important implications [...] is the realization that many of the conditions, which are currently diagnosed as psychotic and indiscriminately treated by suppressive medication, are actually difficult stages of a radical personality transformation and of spiritual opening. If they are correctly understood and supported, these psychospiritual crises can result in emotional and psychosomatic healing, remarkable psychological transformation, and consciousness evolution (Grof & Grof, 1989, 1990).*

### **Growing Number of Books, Articles, Publications, Research Results**

We are very happy to acknowledge the growing number of books, articles, publications, research results saying that there is no scientific evidence of psychiatric diagnoses like schizophrenia and bipolar disorder.

A few examples:



### **UK Division of Clinical Psychology**

a sub-division of the British Psychological Society is of the view that it is timely and appropriate to affirm publicly that the current classification system as outlined in DSM (Diagnostic and Statistical Manual of Mental Disorders) and ICD (International Classification of Disease), in respect of the functional psychiatric diagnoses, has significant conceptual and empirical limitations.

Consequently, there is a need for a paradigm shift in relation to the experiences that these diagnoses refer to, towards a conceptual system not based on a “disease’ model. In brief, the argument is that the so-called “functional” diagnoses – schizophrenia, bipolar disorder, personality disorder, ADHD and so on – are not scientifically valid categories and are often damaging in practice.

### **Charles Heriot-Maitland from King’s College in the UK**

published his research results in June, 2014 on predictors of distress associated with psychotic-like, anomalous experiences in clinical and non-clinical populations.

He found that predictors of higher distress were:

- anomalous states
- characterized by changes in awareness and cognitive functioning (rather than more typical positive symptoms)
- appraisals of experiences as caused by “other people”
- greater attempted control over experiences

Predictors of lower distress were

- “spiritual” appraisals
- greater perceived social support/understanding
- greater perceived controllability
- reacting with a “neutral response”

### **The Katie Mottram Led, #Emerging Proud Grass Roots Movement**

supported by ISEN is aiming to show that people’s spiritual experiences are very similar all around the world regardless of differences in cultural background. Hearing these stories suggests a need to re- frame ‘madness’ as a catalyst for positive transformation, providing hope that breaking

down does not mean we are broken; it means that we can be amidst a difficult journey to "breakthrough".

### **Human-rights Photographer and US Filmmaker Phil Borges**

Phil Borges spent a quarter-century documenting indigenous cultures, and his experiences led him to see that these cultures identify "psychotic" symptoms as an indicator of shamanic potential. The film showing these findings is called *Crazywise*. He was intrigued by how differently psychosis is defined and treated in the West. Through interviews with renowned mental health professionals including Gabor Mate, MD, Robert Whitaker, and Roshi Joan Halifax, PhD, Phil explores the growing severity of the mental health crisis in America dominated by biomedical psychiatry. He discovers a growing movement of professionals and psychiatric survivors who demand alternative treatments that focus on recovery, nurturing social connections, and finding meaning.

### **ISEN**

In 1978, Christina Grof, having had intimate exposure to spiritual emergency through her own experience, with some hesitancy, described her own experiences to her husband, Stan Grof, a practicing Psychiatrist, who went on to outline the theoretical insights he had developed during his years of working with non-ordinary states of consciousness. They realized that there was a sizable group of people who had had transformative experiences which they had never talked about with anyone for fear of being considered crazy. Many others said that they had made the mistake of telling the wrong people about their experiences: they had been hospitalized, medicated, and given psychiatric labels, even though deep within themselves they felt they had not been involved in a pathological process.

Mental-health professionals, physicians, and clergy repeatedly told the Grofs of their dissatisfaction with professional limitations and of their own often lonely work, which departed from traditional approaches. They were interested in locating like-minded colleagues for mutual support and the exchange of information.

*Christina had a meditative image of the globe encompassed by a large interconnected web. At each intersection a point of light sparkled, this beautiful experience made her feel that we had to*

*start systematically putting people in touch with one another. People wanting help needed to contact those offering assistance and vice versa. Those already working with approaches compatible with the new understanding of spiritual emergence should be connected with others who shared the same world view. – But how to do it? – The Spiritual Emergence Network was the answer (Grof, 1997).*

As a result, Christina Grof founded the Spiritual Emergence Network (SEN) in the spring of 1980. Over the years, it has grown into an international organization that offers a referral service, education, and information to people going through transformational processes, as well as to the families, friends, and professionals around them. SEN is based on an expanded understanding of human experience offered by transpersonal psychology and is dedicated to helping people find their way through a process that is often misunderstood and mistreated in our culture.

The Grofs eventually handed SEN over to other individuals who have done a fantastic job over the years, carrying on their work. SEN has also found a home at institutions of higher education, such as the Institute of Transpersonal Psychology and the California Institute of Integral Studies, where a clinic specializing in spiritual emergencies was established. Due to inadequate funding, the clinic had to close in 2004. However, Ted Esser kept SEN going as an information and referral service until the Grof Foundation took it under its wing in 2015. In the meantime, other SEN-like networks had developed independently in several other countries around the world.

In 2012, Catherine Lucas from the Spiritual Crisis Network (SCN) in the UK contacted Ted and a few other national directors to discuss creating the International Spiritual Emergence Network (ISEN) linking all national networks together to inspire best practices and expanding the work of helping those in spiritual crisis. Katie Mottram and Ted helped gather some potential national “SEN” directors to meet during a UK Spiritual Crisis Network conference in 2015 in England and as a result of that Rozalia Kovacs-Napier joined and took on the mission from there. Core team members Matthew Gerner and Ali Chapman joined ISEN in 2016.

Together with representatives from SENs around the world we’ve been working on creating an organisation with a TEAL base. The focus in this kind

of structure is where members' self-management replaces the traditional hierarchical pyramid. Additionally, ISEN is seen as an organism with its own orientation and so the journey involves listening to where ISEN wants to go (or not go!) It is a living process that we witness together with existing and emerging Spiritual Emergence Networks including US, Canada, Australia, New-Zealand, Italy, Poland, Romania, Germany, Finland, UK and we also glad to hear from more existing organisations in the world.

Each SEN has services which are unique to its home country. Though there are many cultural differences, we can see that globally the experiences are very similar regarding spiritual emergence.

When we started to talk to our members at the very beginning, it came out that even the word "spiritual" is an issue to use in certain countries like Italy, Poland or Romania as it is associated with religion. In other countries like UK there are legal implications and limitations on referring any psychotherapist or alternative healer as part of their services.

At present, ISEN receives enquiries through its website, about half of which are from people looking for support and half from organisations and people whose lives have been touched by spiritual emergence, making contact. Even if there is no SEN in the person's country, we are able to engage in conversation which leads us to find out what the person is looking for and to help them to find it. There have sometimes been beautiful synchronicities as we use our network to find a suitable therapist near to the person.

A recurring theme is that people benefit enormously from being heard and having their experiences validated. This cannot be underestimated as the Heriot-Maitland research points towards. To receive social support and understanding helps to create a situation in which the person is considered "well" instead of "ill". They often have the keys to their own healing path and can be empowered to realise this.

The way in which we work at ISEN, using TEAL as described above, has the feeling of being involved with a paradigm shift not just through the work that we do, but in the process of communicating together as a group. We have regular meetings where we show up whole and share peer to peer, rather than wearing a professional mask. We understand that whatever

is being expressed by a member is part of the whole journey of ISEN, it belongs to us all. This is similar to the work of Peer Open Dialogue, where it is not just the person showing symptoms of 'illness' who is responsible for the healing. The expression from that person, whatever is going on for them in their lives right now, is valuable to the whole. When we listen to the expression, we hear and give space to the problems so no one person is holding them alone.

In this way, ISEN is evolving alongside the shift as globally, in the different cultures and situations, humankind is waking up through its madnesses to access greater truths of happiness, peace and equality.

## **REFERENCES**

- Grof, S., Grof, C. (1997), *Stormy search for the self*. LA: Tarcher.



### **MATTHEW GORNER**

Matthew Gorer is a Director of the Spiritual Crisis Network in the UK ([www.spiritualcrisisnetwork.uk](http://www.spiritualcrisisnetwork.uk)) and their representative member with the International Spiritual Emergence Network (ISEN). He works as a psychosynthesis counsellor in private practice in London, UK.

Personl website: [www.matthewgorner.com](http://www.matthewgorner.com).

The Spiritual Crisis Network is a small, not-for-profit organisation run by volunteers in the UK. It's main objectives are to provide email support, local peer-led support groups, an online forum and to participate in conferences and research projects connected with Spiritual Crisis.

Formed in 2004, the network chose its name to specifically acknowledge the transpersonal dimension in psychological distress and to identify the organisation as addressing the needs of those in crisis rather than a wider audience of those interested in spiritual development but not in need of support.

Communication with the SCN is made primarily made through the website contact form and enquiries are from people experiencing a wide range of problems that they identify or suspect as having a spiritual cause or aspect to them. They are often struggling to cope with daily life and can be having distressing experiences but are still lucid enough to make contact through the website and enter into a dialogue with a support volunteer. It is a recognised issue that the means of contacting the organisation represents

a barrier to access and we do not often receive communications from the most serious cases where the individual is experiencing severe psychological distress and dysfunction. Requests are sometimes received for residential care due to incapacitation and private facilities are available, but publicly funded services are extremely difficult to access in the United Kingdom.

From the feedback we receive, people really value having their difficult experience recognised as having a meaning and as possibly having positive growth potential. By contextualising the experience as something meaningful and to be engaged with and listened to, experiencers find their symptoms cause less psychological distress and more easily managed.

It is common for experiencers to have accessed conventional mental health services, either voluntarily or involuntarily and feel the treatment they received had a negative impact in their outcome. They often report not being listened to and having their symptoms seen as a disease and something to be suppressed and eradicated with powerful drugs. Medication is often ineffective or counter-productive and other drugs are administered to mitigate unwanted side-effects.

There are few professionals within UK mental health services who use psychological models, which include the spiritual dimension. People who are making meaning and attempting to understand their symptoms using a spiritual frame of reference often feel unable to express themselves in this way when talking to professionals. There is a real or perceived expectation on the part of the experiencer that using spiritual or religious language will not be accepted or understood and it will be used against them as part of a diagnosis of personality disorder. Even if practitioners are personally open to contextualising psychological suffering as having a spiritual aspect, they often feel unable to include this in assessment and treatment due to the negative reactions of colleagues and managers.

Some encouraging progress is being made in the National Health Service with the introduction of trials of new approaches such as Open Dialogue, first developed in Finland. This approach is more client driven and systems based; a treatment plan can include any individuals in the clients support network including alternative practitioners, holistic health workers, transpersonal therapists etc.

Although some religious institutions have a spiritual frame of reference, people contacting the SCN report that, in their experience, there is little understanding of psychological distress and so they are encouraged to contact mental health services when listening, talking and prayer do not provide relief. There are exceptions of course and an increasing number of individuals in religious groups recognise spiritual crisis as having psychological and spiritual aspects. One of the Spiritual Crisis Networks local peer support groups is run by a pastor and some of the Directors and volunteers identify as having a religious affiliation. However, religion is rarely the primary focus of people contacting the SCN and a specific religious connection or context is never suggested by responders to enquiries unless this is raised by the experiencer. It is common for enquiries to mention Kundalini but this is more connected with physical sensations and constraints on mobility rather than in the context of the Hindu religion or philosophy.

The Spiritual Crisis Network is often contacted by professionals wanting to offer their services and by experiencers wishing to contact a therapist. At present it is not considered possible to provide details of individual therapists or other professionals due to the perception that this would constitute a recommendation and the SCN would be legally responsible and open to litigation. Enquiries from religious groups are rarely received and this barrier to accessing the service may be because there is no affiliation with any specific religious tradition.

The general lack of communication and cooperation between the traditionally more separate cultural institutions mentioned is experienced by the Spiritual Crisis Network and those contacting the service as detrimental to support provision and healthcare outcomes. By working with academics, clinicians and other professionals and with organisations such as the International Spiritual Emergence Network (ISEN), the SCN continues to encourage a more integrated and less pathologizing approach to psychological distress and to promote the re-appraisal of non-ordinary experiences as having a spiritual context.





*by Gini Witt and Ella Linwood*

## **SPIRITUAL EMERGENCE NETWORK AUSTRALIA**

We are a growing network of people who have experienced, or are experiencing, Spiritual Emergency. Some of us work professionally in this field, some have had contact with the mental health system and some have not.

We offer email and telephone support, and sometimes face-to-face for people in Emergency. Members of the network receive occasional newsletters and notices, and over half have joined the SEN email discussion group and or Facebook group. There are occasional face-to-face meetings with some participants attending via Skype.

Our current Core Group of four meets on Zoom and has members in Lismore (NSW), Alice Springs (Northern Territory), Gold Coast, and Maleny (Queensland).

Website: [www.spiritualemergence.org.au](http://www.spiritualemergence.org.au)

### **Aims**

- To raise awareness about Spiritual Emergence and Emergency
- To create networking opportunities for people who are experiencing or have experienced Spiritual Emergency.
- The referral of people undergoing experiences of Spiritual Emergency to sources of appropriate peer and professional support.
- To provide professionals in the mental health field with greater understandings of the Spiritual Emergence framework.
- To establish, or co-establish with other community groups, crisis care teams and residential centres where alternative approaches to mental health and Spiritual Emergence are practiced and researched.

## **History**

The Spiritual Emergence Network (SEN) was founded in Australia after Stanislav and Christina Grof spoke at the International Transpersonal Conference in Brisbane in 1986. After that SEN had several incarnations in different regions, and was dormant for a few years between. The current incarnation began after the 1996 Australian Transpersonal Conference in Sydney in 1996.

SEN then restarted in 1998 in Northern New South Wales with a very energetic core group which created the first version of the website (over 100 pages) as well as incorporating as a non-profit.

We published our own journal 'Emergence' offering interviews with practitioners, personal accounts and book reviews. 'Emergence' was sent to members regularly over a ten year period and some of the articles are on our website.

## **Core Group**

At the beginning we decided on our legal structure as a non profit, peer organisation. We have decided that members of the core group need to be peers. When someone joins the core group we ask them to tell us their story. This definitely helps the core group to bond.

We have found it useful to have some non-counsellors in the core group. They tend to have a different perspective and this adds to diversity in making decisions. Since the internet has become available we have a national core group. It is very practical not to leave home and not to have location a factor in being on the board.

## **Funding**

In 1996, we decided funding would be via membership and that we would offer a newsletter. This became the journal 'Emergence'. After 10 years it was decided that the membership income was too low to warrant the large amount of energy expended on the journal.

Since then we have been supported solely by donations. We have found that when the need is there to pay for something - e.g. website hosting, zoom conferencing, brochures etc, then the money is donated and we have never gone short and nor has it been too much for one person. Our only large expense is the website hosting and currently one core group member pays for this and is reimbursed as money comes in.

## **What We Currently Offer**

We think that people in crisis need to be able to get reliable information immediately and so we have put a great deal of time and attention into our website content over the last 5 years. We have found this to be a slow but steady process (using Google Docs), and one better done in collaboration than a solo effort.

Important pages to update were "Emergency or Psychosis?" and "Supporting Someone in Spiritual Emergency".

In the light of more recent research, e.g. "Rethinking Madness" by Paris Williams, we have aligned the website content with the view (also promoted by the International Spiritual Emergence Network), that both psychosis and spiritual emergency are usually part of the same underlying process, that is to say, a potentially transformative crisis. This cannot be divided neatly into two categories - there is a continuum that varies by degree of ability to function in daily life as well as degree of self awareness. We think that this is a vital revision of the original Grof teaching on this subject.

Over the years we have received many emails of appreciation regarding the website content.

However an update of the look and feel of the website has so far eluded our network despite some efforts in this direction.

## **Practitioner Referral**

We had planned to put a referral list on the website, similar to those on the Canadian and US websites. However, after speaking with the relevant person at the Spiritual Emergence Service (Canadian SEN), we realised what an enormous amount of work this is, as someone needs to keep the details of listed practitioners up to date. Instead, Gini has a digital practitioner referral list to email people. This method is more feasible for us, than for the USA or Canada, as our population is much smaller (about 24 million). The other advantage is that Gini can suggest a practitioner who may suit a person's needs - usually a transpersonal psychotherapist but occasionally an acupuncturist or spiritual healer.

## **Phone and Email Contact**

We offer both email and phone contact. Twenty years ago we started talking about a training programme for volunteers responding to calls. However, the need has never eventuated as Gini is able to handle all calls – an average of one a fortnight. Ella handles the calls from people in Queensland and occasionally, New Zealand, and serves as a backup for Gini when she is away.

Sometimes when someone has sent an email inquiry and we then follow up with a phone call, the sense of what is going on is completely different. The email is often what has happened and the phone call is what is going on right now. If someone is currently in crisis, we usually don't respond very much at all to the material in the email but ask them to phone as we find that being present with the person has many advantages. Feedback to what is being said is immediate and personal and there is far less possibility of miscommunication or going off on a tangent as can too easily happen with the impressions gained by email.

Sometimes a person's primary purpose in contacting SEN is to receive a referral to a suitable professional. Others phone more to share and to receive validation and don't feel the need to see a professional. When someone would like support but can't afford the consultation fees we refer them to peers.

We are aware of the skills required by the immediacy of the phone calls and the lost opportunities or even harm that could be done by an inexperienced responder. Having some experience of dealing with people in crisis as well as having extensive knowledge of the different forms of Spiritual Emergency are both important. We fully understand why a country as populous as the UK doesn't take phone calls and trains responders to emails but does not let the email go out until it has been vetted by an experienced person.

We have never experienced any kind of unwelcome contact with the giving out of our contact details.

### **Networking**

When people phone or email for support they are offered free membership of our egroup. On the welcome email is a contact list of egroup members (each with a small biography) who are available to be contacted by people looking for conversation and support.

As the e-list was mostly inactive, (despite people being very keen to be part of it!) we decided to set up a Facebook group. This didn't generate any discussion, mostly due to the low number of participants from which no-one has come forward to be active on it and the members of the core group are not available for this. However both groups are useful for broadcasting information about events and resources.

### **Raising Awareness**

In May 2017 we participated in Katie Mottram's Inaugural Emerging Proud Day. The advertising attracted some locals interested in becoming part of a spiritual emergence support group.

We will host another Emerging Proud event this year. The advertising not only attracts new people but also serves to introduce the concept of spiritual emergence to the local population.

Our website has, in fact, been used to introduce the concept of spiritual emergence to professionals in at least one instance. The husband of a patient in hospital rang to tell the following story. His wife, a psychologist, wanting to research holotropic breathwork (developed by Stan and Christina Grof to reach altered states without using mind altering substances) attended a weekend workshop for this purpose. There she went into a spiritual emergency. The trainer knew what was happening and let her just hang out, but at the end of the workshop all concerned decided she needed to be admitted to the psych. ward. There she refused antipsychotics telling the psychiatrist that she knew what was happening to her. After she showed the psychiatrist our website she was allowed to be medication free!

SEN Australia is also involved in international networking, offering our experience to the International Spiritual Emergence Network (ISEN) via fortnightly Zoom meetings. It has been a pleasure for our two representatives to contribute to the setting up of ISEN as well as supporting people in the process of setting up SEN's in Poland, Italy, Finland and Romania.



# Psychospiritual Crisis: Awakening a New Consciousness. Integral Spiritual Evolution Project: Italian Experience to Organize a Spiritual Emergency Network

## **ELENA TOSCAN, Ph.D.**

Elena Toscan is a Psychologist and a Transpersonal Psychotherapist, trained in Biotransenergetics at the Integral Transpersonal Institute - ITI, Milan.

In collaboration with the ITI, she is the founder of the Integral Spiritual Evolution project. This project is aimed to promote a reflection about psychospiritual crises and develop support for those going through spiritual emergency.

She wrote the book *Venne l'alba. La sfida evolutiva della crisi spirituale* (And The Dawn Came. The Evolutive Challenge of A Spiritual Crisis), ITI Edizioni, 2015.

## **FABRIZIO D'ALTILIA, Ph.D.**

Counsellor, sociologist and anthropologist, specialized in Eastern and comparative philosophy, expert in transpersonal counseling.

He is a co-founder with the psychotherapist Loretta Illuminati of the OM Center in Saludecio (Rimini, Italy).

He works and researches through a synthesis of various body-mind and socio-educational approaches, referring to perennial philosophy and spiritual wisdom, aiming at a global approach to self-realization.

He gives conferences and seminars, organizes discussion circles and workshops on various themes (culture, wisdom and spirituality), including theoretical-experiential circles, meditations, practices with myths, archetypes and imagination, eastern pedagogies, guru-busting, thanatology, anti-speciesism, sustainability and new lifestyles.

## **LORETTA ILLUMINATI, Ph.D.**

Psychologist and transpersonal psychotherapist. Researcher of the art of ritual healing, psycho-anthropology and archetypal psychology. She is researching the

synthesis between the Eastern and Western thought, the ancient and shamanic traditions and the philosophies of the Native Peoples, believing in the original unity of the heritage of knowledge. Her approach integrates the operative tools of the disciplines of ancient and new conception, that transcend the limits of the rational mind, acknowledging the existence of far wider horizons. After completing the 7 years training course in Biotransenergetics at the Integral Transpersonal Institute in Milan, she started the OM Centre in Saludecio (Rimini, Italy), organizing activities to promote and spread the transpersonal approach in the field of body-mind health, to explore inner dimension and favour personal and collective evolution.

#### **ABSTRACT**

In this paper, the authors will describe the Integral Spiritual Emergency (SEI) project launched in Italy in 2015 to help professionals and clients to deal with psychospiritual crises. This project started as a collaboration between the Integral Transpersonal Institute (ITI) in Milan and Om Centre in Saludecio, and joined later on the International Spiritual Emergence Network (ISEN).

Through this project the authors are promoting a reflection on the concept of psychospiritual crisis or spiritual emergency (SE), considering the Italian cultural context. Their psychotherapeutic model of reference is coming mainly from Biotransenergetics, but includes also other transpersonal psychology theory, like psychosynthesis, and contributions from other disciplines like anthropology or philosophy of religion.

#### **KEYWORDS**

Peak experiences, awakening, spiritual development, states of consciousness, psychospiritual crisis.

### **Why It's So Important Today to Take into Consideration Psychospiritual Crises**

*Many of the conditions currently diagnosed as psychotic and indiscriminately treated with suppressive drugs are actually difficult stages of radical transformation of the personality and of a new spiritual openness. If they are understood and supported in the right way, these crises can leave room for emotional psychophysical healing, for a remarkable psychological transformation and an evolution of consciousness. [...] Because of the narrowness of their conceptual framework, conventional psychiatrists make no difference between psychospiritual crises, or even simple mystical experiences, and severe mental illness (Grof S., 2012, p. 152).*

Transpersonal crises can be triggered by a wide variety of factors, what is far more important however is that the person has to be ready for an inner transformation. In this perspective, transpersonal crises can lead to a higher level of evolution of consciousness and must be considered a manifestation of deeper levels of the psyche.

Examples of these extended models of the psyche have been described by Grof (1985), by Ken Wilber in his integral spectrum model (Wilber 1997), by Roberto Assagioli (Assagioli 1988) and by C.G. Jung when he spoke about the concept of *anima mundi* that is a psyche identified with the soul of the world and capable of understanding the historical and archetypal collective unconscious within itself (Jung 1981). Even more, as outlined by Grof: "The same vast conceptions of the psyche also characterize the great oriental philosophies and the mystical traditions of the whole world" (Grof S., 2012, p.152).

Assagioli (1988) considered the spiritual development at the top of the psychological evolution. Maslow (1961) described mystical experiences as *Peak Experiences*, considering them as the beginning of a higher psychology or the psychology of being.

Wilber (1986), comparing various models of western psychology and representations of the consciousness in ancient spiritual systems (Yoga, for example), describes a *Spectrum of Consciousness*, showing a new possibility of experience, that is not considered in the Western psychological model, while it is an integral part of other spiritual-archetypal traditions.

To our understanding spirituality could be considered an essential matrix of meaning, an unconscious psychic powerful energy, that can express itself through symbols and metaphors. Spirituality *sublimate* itself in various aspects of life (art, for example), directed at its own *self-actualisation* in a path of personal psychological growth. This dimension needs to be integrated with every other element of life involving relationships, family, work, various social or cultural aspects.

Carol S. Pearson (1992), a Jungian therapist, underlines the incapacity of our society to sustain the experience of the sacred and of spirituality as an essential human archetypal experience. According to her we can meet the archetype of *the Spirit* primarily when we go through crisis in our life, but the society of our time doesn't provide an appropriate approach to face it, because of a sort of denial of this type of experience.



Often, the tools to deal with a crisis are lacking, but, even more often, the will and adequate accompaniment are lacking. Being face to face with your own shadows, with the dark and uncomfortable aspects of us is something that can be terrifying. However, in a transpersonal journey there is no evolution without going through the darkness, the shadow, the dark night of the soul. It is the experience of the underworld that makes us truly courageous, to welcome the transpersonal crisis that liberates us. Often, those who are on a path of self-realization aim for freedom, for bliss, for ecstasy, for grace, for the opening of the heart and the gates of Paradise, are unaware and unprepared to undertake the journey into the underworld, and obviously very often a Virgil is missing. But the dark part, the fragmented parts to be integrated are part of the awakening of consciousness and self-realization.

Today we live in a very complex world, and psychology should be ready to have an adequate space for further reflection on spiritual experiences, as a natural dimension of every human being. A spiritual experience has psychological aspects that are very important for personal and collective well-being.

In the '90s Christina e Stanislav Grof, working in the field of Transpersonal Psychology, introduced the concept of Spiritual Emergencies (SE) for the first time:

*As critical and experientially difficult stages of a profound psychological transformation that involves one's entire being. They take the form of non-ordinary states of consciousness and involve intense emotions, visions and other sensory changes, and unusual thoughts, as well as various physical manifestations. These episodes often revolve around spiritual themes; they include sequences of psychological death and rebirth, experiences that seem to be memories from previous lifetimes, feelings of oneness with the universe, encounters with various mythological beings, and other similar motifs (Grof & Grof, 1990, p. 31).*

The Grof's founded in America *the Spiritual Emergency Network (SEN)*, a project that is still active and that aims to support people going through psychospiritual difficulties. The SEN has inspired other projects and networks on the subject worldwide.

Between 1986 and 1990 a Transpersonal Psychology Interest Group was formed within division 32 of the American Psychiatry Association. Thanks to the effort of D. Lukoff, Robert P. Turner and Francis Lu (1998) the proposal for

the new diagnostic category "Psychoreligious or psychospiritual problem" was accepted. This category was included for the first time in the DSMIV (APA, 1994) and it is still present in the DSM-5 (APA 2014)

As reported by Lukoff et al. (1992;1995) there is a lack of training programmes for clinicians on psycho-spiritual problems, leaving them unprepared to recognize a psycho-spiritual difficulty, so that their therapeutic actions might be not effective.

All these authors have tried to outline reference parameters for obtaining more correct evaluations (see Grof S. e C. 1989 and 1990; Lukoff D., et al., 1995; Lukoff D., et al 1998; Lukoff D., 1985; Lukoff D. 2012).

### **The Integral Spiritual Evolution Project**

The Integral Spiritual Evolution (SEI) Project has been started and developed by Elena Toscan, during her training programme in the Integral Transpersonal Institute ITI, in Milan.

ITI, founded by PierLuigi Lattuada, is a Transpersonal Institute that offers a Transpersonal Psychotherapy Training, accredited by the Department of Education, University and Research MIUR. (see the site <https://integraltranspersonallife.org/about-iti/>)

The SEI Project, in accordance with the transpersonal vision, aims to promote an evolutive vision of psychospiritual crisis, underlining the importance of the transformative elements that are present in it, when the crisis is supported in the right way.

Main interest of SEI is the development of a new understanding of these sufferings, in order to promote education and training focused on human potentials in society and in culture, with the aim to generate a model of health that does not censor and does not judge the phenomenology of psychospiritual crises. In fact, this kind of suffering might offer the opportunity to understand the path and the evolution of consciousness. A wider vision of the causes of symptoms, of evolutionary crises and spiritual emergences and of the possibilities of transformation and rebirth is necessary. A global vision in which the symptoms are transcended-and-included and all the processes are considered part of the evolutionary journey of life.

SEI works within the theoretical framework of Biotransenergetics (Lattuada 2012). Biotransenergetics (BTE) has developed various practices that can be used in a psychotherapy setting, working on different levels of experience:

symbolic/archetypal, psychophysical (bodywork), meditative, emotional-cathartic. BTE promotes awareness and handling of non-ordinary states of consciousness, that represents in of the most important elements of destabilisation in a psychospiritual crisis (Grof C. e S., 1990; see also Lattuada P. L., 2012b).

### **The SEI Project – in practice**

Based on the experience of similar networks, already active in other Countries, where the concept of a psychospiritual crisis seems to have spread at a larger scale (see the SEN in the US), the first step for SEI is to introduce in the Italian cultural framework the concept of psychospiritual crisis in the clinical world and to raise the awareness about it among the public in general.

As it has being already said SE are often confused with psychotic diseases and treated accordingly with pharmacological treatment. In Italy from our experience, people undergoing SE go, or more often are brought by relatives, to see a psychiatrist. It is therefore of absolute importance to develop a crisis network to provide support, that can dialogue properly with institutions and citizens.

Unfortunately, the academic and clinical world is still skeptical about SE, especially if we compare Italy with other countries, for example, the United Kingdom, where the ISEN core-team is based, there is a peer-support network and events promoted nationwide.

Authors are aware that this task can be generally difficult, because in Italy the professional categories seem to avoid the debate, closed in a defensive position, leaving no room for a critical consideration towards the evolution of the disciplines and the liquefaction of certain boundaries and postulates. Moreover, the field in which they are going to venture does not simply imply a mere renewal of medical and psychological disciplines, but it involves a different way of looking at phenomena, historical phases and certain senses and meanings of life.

It is therefore of absolute importance to work hard to create a “bridge” for the transpersonal view to reach the clinical and academic world. This is one of the aims of the network the authors are trying to build.

SEI is organizing a proper training in SE for psychotherapists through the collaboration with ITI. This step is important not only for educational purposes but also to reach the clinical world. In fact, students training

at ITI have to take a residency program at clinical institution from the National Health System, and through them it will be possible to reach a wider audience to favour a deeper knowledge of psycho-spiritual crisis.

In 2015, the ITI's Publishing House published the book *Venne l'alba. La sfida evolutiva della crisi spirituale* (And the Dawn Came. The Evolutive Challenge of a Spiritual Crisis) written by Elena Toscan. This book tries to fill the gap of knowledge of a psychospiritual crisis and is intended for professionals, which can also find references to go deeper into the transpersonal perspective, and for the general public as well, which can find a guide for people that are in difficulties because of SE.

Moreover, thanks to ITI, SEI has the possibility to reach a network of transpersonal clinicians working in Italy. In fact, since 2017 SEI started a working group, including various professionals, trying to promote a comparative reflection that seems very useful in this type of experiences.

### **The Collaboration with International Spiritual Emergence Network**

At the festival Feeding the Soul in 2015 a round table about Spiritual Emergency was organized. Through the presentation by Elena Toscan the SEI Project was presented internationally receiving a lot of attention. Afterward a collaboration with International Spiritual Emergence Network (ISEN) started in 2016.

This link subsequently further stimulated the creation of an Italian network of professionals interested in these phenomena, both for intervention and support, and in general for documentation, interdisciplinary and intra-disciplinary comparison and comparative study. Starting in May 2016, the authors were invited by the ISEN's manager Katie Mottram to work in videoconference in an international team with representatives, therapists and activists from various countries (England, United States, Italy, Canada, Spain, Romania, Hungary, Australia, Poland, etc.). As part of this involvement in February 2017 a video interview with Fabrizio D'Altília (as an Italian representative) was made by Katie Mottram herself, in the "Emerging Proud" campaign.

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# Why We Humans Have Been Chronically Stalled For Millennia In Our Evolutionary Maturation: Tapping The Dormant Global Power Of ((Transpersonal Life))<sup>©</sup>

## **ASHOK GANGADEAN, Ph.D.**

He is Professor and Chair of Philosophy at Haverford College and he is Founder and Director of the Global Dialogue Institute. He is the author of *Between Worlds: The Emergence of Global Reason* and *Meditative Reason: Toward Universal Grammar*.

[www.awakeningmind.org](http://www.awakeningmind.org)

[www.globaldialogueinstitute.org](http://www.globaldialogueinstitute.org)

## **MARGARET GEST, Ph.D.** (Coauthor)

Professor of Global Philosophy.

### **ABSTRACT**

We know there is a chronic breakdown in real dialogue and human relations across and between widely diverse worlds, ideologies and forms of life. We can see over millennia the violent clash of worlds, religions and ideologies. But we also witness the amazing possibility of genuine communication and non-violent human relations across all sorts of borders. The author shares with us some amazing aspect of his life-long research about human evolution.

### **KEYWORDS**

Transpersonal Life, global reason, transculturalism, mind, evolutionary maturation.

## **Preface**

Please join me in a ((guided meditation)) into the depth of the ((TRANSPERSONAL MATRIX)) in a ((Global Light)). In a sense my journey over the past five decades as a ((Global First Philosopher)), Global Ontologist and Source Logician has focused precisely on deepening our understanding of how worldviews are formed, how real communication across and between diverse cultural worlds is possible and perhaps not possible. In my presentations to recent gatherings of EUROTAS I focused on our all-important upgrade from the /I===IT/ dominant cultural/ matrix/ to our evolutionary maturation as ((LogoSapiens)) as we access the ((I===THOU MATRIX)) OF ((TRANSPERSONAL LIFE)). Let us ((Journey)) together in making our crossing into the frontier of ((TransPersonal Literacy and Life)).

We know there is a chronic breakdown in real dialogue and human relations across and between widely diverse worlds, ideologies and forms of life. We can see over millennia the violent clash of worlds, religions and ideologies. But we also witness the amazing possibility of genuine communication and non-violent human relations across all sorts of borders. And I am delighted to share with you certain amazing findings in my life-long quest to pioneer new and unprecedented pathways as we make our evolutionary crossing from egomental patterns of life to the more evolved and developed technologies of global consciousness, global reason as we access our Source Life. This is the encounter of ((Source Yoga)) in a ((dilated ((Global AUM Light))).

What is the next "avatar" of humanity? What is an omnicentric world civilization? What are transdisciplinary and transparadigmatic pathways? What is multiculturalism? Why does conflict and violence arise in multiculturalism? Why would transculturalism overcome such violence and clash of worlds? What does the emergence of transculturalism have to do with our evolutionary maturation as humans? What is transcultural coherence and how does it arise?

In my reflections below I wish to share certain astounding findings that came to focus for me on these fundamental, urgent and timely questions and queries. We will take a journey together into the foundation of ((Global



*First Philosophy*)) as I articulate my understanding of these questions and my response to these urgent issues.

In our journey to Source Vision and Source Life we shall see that if and when we step back from our customary localized perspectives and worldviews and dilate our hearts and minds into the more expansive and inclusive Global Space whence our diverse worlds, cultures and religions arise we are empowered to see deeper patterns and make profound links across and between worlds that were not accessible before. When we make this crossing into Global Consciousness we awaken our Global Lens and activate Global Source Vision and access Source Life. This is the "trans-cultural", "trans-ideological" "trans-disciplinary", "trans-paradigmatic" rational intelligence that emerges as we move from cultures of monologue to more evolved cultures of Deep-Dialogue.

One of the great revelations in expanding rational awareness into this Global Space across and between worlds is the striking consensus amongst our widely diverse First Teachings (and First Teachers) on a planetary scale through the ages. For when we enter this Global Light of Reason it is strikingly clear that our diverse First Teachers were in relentless quest of the emergent yet still missing Source Code of What-is-First. In a real sense our great Scriptures, Wisdom and Enlightenment Teachings share this passionate and urgent call to our Human Family to make our great crossing from our deeply entrenched /egomental/ patterns of mind, word and life to the more evolved and mature Integral and Holistic Patterns of Mind and Word and Life when we gain intimate access with ((Source Life)).

In diverse ingenious way our revered First Teachings sought to help us see and feel the vital difference between customary patterns of everyday life (language, mind, world) and our more evolved integral patterns of Awakened Life when we truly access the missing Source Code of Logos and rise to Well Being in ((Source Life)).

These great First Narratives all faced the deeply entrenched barriers between these alternative forms of Mind, Word, Language and Life. They all struggled with helping everyday people to see and understanding the radical difference (and relation) between these contrasting forms of Language, Mind, Consciousness and Life. This struggle continued for

the past 2500 years and even now it appears humanity remains deeply entrenched (and addicted) to dominant everyday patterns of language and culture making that both eclipse and block our more healthful access to ((Source Life)).

One astounding disclosure in this Global Light is that as long as we humans are de((Sourced)) in our life and existence we continue to suffer pathologies and dysfunctions that are rooted in our patterns of consciousness, language development and localized, adolescent rational practices. It is of highest urgency for us to truly see the vital difference between such /egomental/ patterns of life and cultures and our evolutionary crossing into ((Source Life)) and Well Being.

Over the decades of my journey as a First Philosopher I found it of highest importance in this perennial quest to accelerate the process by introducing "markers" to help us bring into the open this all-important difference between /language/ and ((Language)). As a Logician and Ontologist I introduced "/.../" to call out into the open when we are lodged within /egomental/ patterns of life and "((...))" to bring forth when we have entered the move developed ((Source Word)) of our great First Teachings. I have presented these innovations in widely diverse venues on a global scale over the past two decades and audiences and students find that it ignites and accelerates their rational, spiritual, moral and scientific growth and development.

Please keep this in mind as we now enter our evolutionary journey into ((Source Life)) and ((Source Vision)). When we enter this ((Global Rational Light)) we shall see that a potent way to express the consensus of our great ((Scriptures)) and ((First Teachings)) is that cultures ensnared within the dominant /egomental/ Mind and Word operating systems are in violence and violation of ((Source Word)) and ((Source Principles)). And our evolutionary pathway is to advance from /cultures/ to ((Culture)). When we live under the "tyranny" of "/.../" our dominant mind operating system – our "mother board" is truly a /s-mother board/. And when we gain access to the ((Source Code of Logos)) we mature into ((Source Life in Presence)) and thrive in sustainable ((cultures)) of ((deep dialogue flow)). This is the ((trans-/cultural/)) breakthrough. And this is why /multi-cultural/ life faces abysmal /violence/.

Over decades I have produced books, essays, and ((performances)) around the globe presenting these themes. Many YouTube videos of such performances directly relevant to our current Berlin themes may be seen and ((experienced)) at my central website: [www.awakeningmind.org](http://www.awakeningmind.org)

Here, for example, is one link to a recent YouTube which would be a good supplement to this summary reflection: <https://youtu.be/XbQ5HX0mkfg>

### ***Entering Our Journey to ((Source Life))***

#### **Prologue to our Journey**

In the Light of our Global Wisdom, Global Spirituality and Global Reason it is now strikingly evident that we humans have been chronically stalled through the ages in our evolutionary maturation as whole rational beings. Our great Wisdom Endowment reveals that we have been facing deeply entrenched barriers that continue to alienate and eclipse us from our Source of Life. Our sacred scriptures and enlightenment teachings remain rather scattered and we urgently need to activate our global lens to truly see their striking consensus and urgent Source Medicine calling us make our great crossing into Life in Presence. We shall see that our revered teachings through the ages, in all their magnificent diversity, nevertheless concur in a deep diagnosis of our stalled human condition and are in consensus in their urgent pre-scription to awaken as whole rational beings as we evolve individually and collectively into Life in Presence.

When we dilate our hearts and minds and make the Dimensional crossing into Global Rational Light a more potent Source Vision awakens and astounding new and unprecedented revelations come into focus. When we gain more direct access to Source Reality with our activated ((global lens)) we are able to ((See)) as never before missing ((links)) and deep ((patterns)) across and between our diverse (rather scattered) first narratives – wisdom teachings, enlightenment traditions and sacred scriptures.

In this ((global light)) and ((Source Vision)) we are able to ((see)) that our diverse great Teachers, in all their diversity and unique genius are truly in ((common cause)) pioneering pathways to our Primal Source Reality: are Source Code Pioneers.

It becomes clear that there is a Primal Source – That which is First- and which, being Infinite, is the Originating Unifying Source Force which is and

must be the Source of All there is. What-is-First cannot be "finite", cannot be "bounded", hence is Trans-finite or ((Infinite)) thus Infinite in Every Way.

Our great First Narratives – scriptures, wisdom and enlightenment teachings, first philosophies, theologies, cosmologies... are all in quest of gaining deeper access to this Primal Source-of-All. And as our ((Global Lens)) dilates in ((Source Vision)) we are able to ((See)) with utter simple clarity that this ((Infinite First)) must be ((Infinitely One)) – the Unifying Force of all there is. Indeed, as the ((Source of All)) it becomes clear that this Source Reality cannot be /divided/ and remains originally Infinite in all possible ways. Our great Theologies have seen that Infinite First is and must be Infinite through and through.

In this ((light)) it is lucid that ((Source Reality)) is ((Infinitely One)) and all diversity and multiplicity are co-expressions of this ((Unity Force)). There cannot be more than ((one)) Infinite First, obviously, since if there were two or more they would cancel each other out by mutually de-limiting the other. In other ((words)), the Global Light of Reason reveals that Source Reality is Infinitely One: ((Unum Pluribus)).

Another striking revelation through the dilated ((Global Lens)) is that our diverse First Teachers across diverse cultures and through the ages recognized in one way and another that humanity has been lodged in deeply entrenched mental patterns that eclipse us from a healthful direct access to our Source Life.

And they ((saw)) that being alienated from our Source Self and Source Life is tragic, spawns abysmal human suffering, and is the source of wide ranging human personal and cultural pathologies. They are in implicit ((consensus)) that our ((Well Being)) turns with highest urgency upon overcoming our alienating life patterns and making a great crossing into more intimate encounter with Source Reality, by whatever "name".

Thus, a lead theme in our human evolutionary development is the profound call of Source Force to evolve our mind and word and life power to rise into our Primary Being as ((First Persons)). When we "humans" face our alienating patterns and make the crossing to our ((Primary Being)) we can overcome the patterns of fragmentation and polarization that hold us

captive and is the ontological source of repeating cycles of violence and pathologies. When we make our life crossing as First Persons, as awakened Rational Beings, we perform our sacred rite of passage from ill-being to ((Well Being)).

Our First Teachers and Source Scriptures, when thus ((seen)) in Global Light are courageous pioneers opening pathways to ((Source Reality)) and calling everyday people to tap the potent ((medicine)) that brings an end to our human existential suffering.

Nevertheless, despite our presumed “access” to our diverse First Teachers and their potent ((Source Medicine)) it appears that we humans continue to remain deeply entrenched in patterns of life (self making, world making, culture making) which inherently generate chronic fragmentation, polarization and existential pathologies eclipse us from Healthful Encounter of the First Kind. Through our dilated ((Global Lens)) we are able to follow the dormant and hidden trail over the past, say, 2500 years, and ((see)) that humanity remains stalled at our great walls and have not yet truly tapped the potent ((transformative source medicine)) that would end our life crises and move us to ((Well Being)).

Of course there is no question that we humans, across the planet and through the ages have made amazing, heroic advances and breakthroughs in our ongoing “evolutionary journey”. We have been ingenious and brilliant in growing in large part from the Source Medicine of our first teachers and scriptures. It appears that we have made magnificent strides over the centuries in spiritual development, moral and political advances in emancipation of our human condition and forms of life. No question that the emergence of science and technology has produced “miraculous” results. We humans are truly noble and gifted beings even with all the chronic violence, violations to one another and even evil and malevolent ways.

But in a ((global light)) when we ((see)) the consensus of our enormous ((wisdom endowment)) it remains clear that something is wrong in our current human condition, and we have not yet awakened and risen to make our great crossing into ((Source Life)) and Personal and Collective ((Well Being)). For had we truly tapped the ((potent medicine)) of our revered

First Teachers and Sacred Scriptures, the enormous existential crises we still face, now more than ever, would have been addressed at the Source.

In a ((Global Light)) we are able to ((See)) that chronically entrenched patterns continue to dominate our human condition and we face an evolutionary crisis that threatens our existential sustainability and collective human flourishing. Our "in-visible" human crisis becomes dramatically ((Visible)) when we dilate our ((Global Lens)) and activate our birth right ((Source Vision)). So lets take a deeper ((Look)).

**Further Astounding Revelations of ((Source Vision)): What's ((New))**

When we step back and dilate our ((Global Lens)) and make or great crossing into ((Source Life)) we evolve our ((Rational Vision)) which empowers us to ((See)) more deeply into our Human Existential Condition.

((Source Mind)) empowers us to ((see)) patterns and links across what might have appeared to be diversely scattered and dis-connected teachings and prescriptions.

We ((see)) that our Source Pioneers were in common cause in dilating portal pathways to ((Source)) and in quest of the Primal Source Code that is brings us into intimacy with Source Reality.

And here are further astounding disclosures: What-is-First, being Infinite, is Infinitely ((One)) hence the ((Source of All)). If we truly process this Primal Axiom it has the most dramatic life-shifting consequences for all of us, individually and culturally.

Infinite One, being Infinite, cannot pushed away and consigned to some distant real "over there"- transcendent other apart from our human condition and daily lives.

Infinite ((UNUM)) must be Infinitely ((HereNow)). And as the ((Infinite Source)) of all this teaches that we are ever sourced and situated in ((Infinite Presence)).

Let's pause and take this in. For when we truly ((get this)) Primal Truth in the ((Global Light)) everything in our lives and worlds dramatically shift. To come to terms with ((Reality as Infinite Presence)) is a supreme radical ((game changer)) that takes us to the ((Source Dimension)).

This supreme disclosure and revelation of ((Reality as Presence)) arises from and brings forth a higher Mind-Word-World technology and mind processing. Why?

Because when we gain more direct access to the long emerging and missing ((Source Code)) we are able to ((see)) as never before that our customary dominant mind and word technologies are truly adolescent in development and inherently block and eclipse our access to ((Source Life)) wherein we may flourish individually and culturally in ((Well Being)). And this is what our great First Teachers were urging upon us- to UpScript our mental mind-word patterns to ((Source Word)).

Without ((Source Vision)) we could not adequately ((See)) that we humans remain in a stage of Mind and Word development – mind operating processes – that sever us from Source Life and hold us captive.

We could not ((see)) that our pre-dominant mental processes and word (language) development urgent needed to be UpGraded to more potent ((rational and integral powers)).

And this serious blind-spot has had tragic consequences in our human evolutionary journey to Source.

We need to pause and take a deep critical ((look)) at this human development barrier.

When we gain access to the missing ((Source Code)) and dilate ((Source Vision)) – a supreme ((technological advance))...We are empowered to gain a deeper reading of our dominant human condition.

- i. ((Source Reality))...((Infinite Unum Force))...Reality as ((Presence))... means that our Infinite Source Field situates us here and now and pervades our every breath.
- ii. ((Infinite Word)) is ((Infinite Presence)) and as ((Source of All)) presides now in every pulse of our lives. Every possibility in our lives is directly funded by ((Source)) and situated within this ((Infinite Unifying Force)). We humans live and breathe and think and speak and experience under the Influence of this ((Infinite Presence)).
- iii. ((Infinite Presence)) Sources our every thought, perception, feeling, experience, events, pulse of life. ((Infinite Unum Power)) holds everything in a boundlessly deep ((inter-connectivity)) and ((Continuum Flow)).

- iv. When we humans are divorced from ((Source Life)) we suffer existentially in boundless ways. With ((Source Medical Vision)) we can ((see)) more clearly what our First Teachers sought to help us see and medically address.
- v. Now we can ((see)) that our deeply implanted mind and word / codes/(technologies of mind and word processing) if chronically dis((connected)) from ((Source Word Flow)) bring tragic consequences. We humans have been facing an enormous Onto-Medical Emergency and we continue to /download/ our Source Teachings to our customary mind and word /codes/ not realizing that we thus lose urgently needed access to ((Source Word)) and the ((Ontological Medicine)) that brings us ((Well Being)).
- vi. In my journey as a ((First Philosopher)) over decades, in living and breathing the pioneering teachings of our revered First Teachers, I began to see that it is of utmost importance to call out explicitly our deeply entrenched Mind and Word technologies to get our /culture codes/ openly on our mental radar, and to truly see the ((dimensional)) shift needed to activate our ((Source Code)) and make our all important crossing to ((Source Life)).
- vii. Given the presiding ((UNUM Axiom)) – the Infinite Unifying Force rules in all things and sources all there is: every “word”, “thought”, “feeling”, “perception”, “event”, “narrative”, “ideology”, “worldview”...could only arise and be in and through ((Reality Force Field)). And in my journey over decades I saw that it was of the utmost importance and priority to find a creative way to “call out” and make explicit when we are situated within ((Source Word Technology)) in contrast to our customary pre((Sourced)) and de-((Sourced)) language and mentation technologies.

Accordingly some decades ago (as a First Logician and First Ontologist) introduced:

*“/.../” (single brackets or single slashes)* to mark out the pre-Sourced /words/ and /thoughts/ and /mental processing/ technologies, and:

*“((...))” (double brackets)* to indicate the ((Source Word)) Mind and Word ((technologies)).

For me this builds upon the long quest of our great First Teachers and



Scriptures to assist “humans” to ((see)) the difference between, say, the ((Word of God)) and the /word of man/.

Since every /word/ is being held and funded and sourced by ((Word)): ((Infinite Word)) is the ((source)) of all /words/ all local /human languages/... it is perhaps natural and inevitable that we unsuspecting ((/humans/)), lodged in our local /word/ and /mind/ technologies and /mental lens/ would inevitably “hear” and “read” and “receive” the ((Source Word)) within our familiar /lingua franca/ mind operating /systems/:

That is, we would “conflate” ((Source Word)) and /man words/: reducing ((Word of God)) to our /word/. This despite the repeated ((warnings)) that ((Code of God)) needs to be ((honored)) as such and not de-graded to /human cultural words/ and /mind operating systems/

And one great irony is that whilst being lodged within our /Word/ and /Mind/ technologies, we lack the ((Source Code Vision)) to ((see)) the profound ((difference and relation)) between /Word/ and ((Word)), /Mind/ and ((Mind)), /Life/ and ((Life)), etc.

### **Missing ((Source Code)) and ((Source Science))**

We human need to gain access to the long emergent and missing ((source code)) and ((Source Vision)) in order to truly ((see) the vital ((difference)) and ((relation)) between /Word/ and ((Word)), /Thought/ and ((Thought)), /Experience/ and ((Experience)), /Scripture/ and ((Scripture)), /Science/ and ((Science)), /Culture/ and ((Culture))...etc.

So another astounding revelation of Up-Scripting from /script/ to ((Script)), /logic/ to ((logic)), /logistic/ to ((logistic))...is that there is a missing ((First Science)): our great First Teachers were all in quest of the ((Source Code of Logos)) and ((First Philosophy)) or Missing ((Science of Being)). What we now ((see)) is that we could not truly ((access)) the missing ((Source Science)) within the artificial boundaries of /Mind/ and /Word/ technologies. It takes ((Source Code))... the ((Code of Logos)) to access ((First Science)), which, of course, is the ground and foundation of all /narratives/, all /ideologies/ all /worldviews/, all /paradigms/, all /scriptures/, all /arts/ and /sciences/

So with ((Source Vision)) here is a great ((Source Science)) First Principle:

**Every /x/ is ((X))**

Let's pause and reflect deeply on this ((Source Law)): since ((Infinite Presence)) is the ((Source of All)) this means that ((Source)) surrounds, sustains and makes possible any and every item in the ((Universe)). There is no "word" no "idea" no "phenomenon" no "thought", no "experience" no "narrative, no "culture" no "world view" no "feeling" no "relations"...that is not ((Sustained by Infinite Source)).

So wherever we turn, ((Infinite Source)) Sources all.

If we look at "language" and "words" and "signs", for example, every "word" is made possible and sustained by ((Word)).

When certain ((First Narratives)) announce ((In the Beginning is Logos, the Word)), this means that ((Source)) is ((Infinite Word)), hence the sustaining existential source of all possible local /words/:

If we use "x" for any possible word, idea or sign:

**Every /x/ is ((X))**

This ((First Principle)) of ((Source Science)) expresses the Axiom that every /word/ is sourced by /Infinite Word/.

In this ((Light)) the ((Word of God)) is not the /word of god/.

Thus, these explicit markers of the contrasting ((/technologies/)) of ((Word)) and ((Mind)) and ((Life)) are all important is assisting us is ((seeing)) the dramatic ((difference)) between /word/ and ((Word)), hence the power to stop the chronic "conflation" and "reduction" of ((Word)) to /word/ = /... ((...)).../

This ((formula)) reveals the dominant condition in the marketplace of language and culture: the higher ((Word)) is "swallowed" by the /word/, with tragic consequences.

In this ((Light)) one striking revelation is that we humans have not become appropriately ((mindful)) of the /mind operating process/ = /word operating practice/ or the "mother board", so to speak that is deeply implanted in our culture codes and rules over all our daily lives, experience and culture making.

## *Why We Humans Have Been Chronically Stalled For Millennia...*

This has been a critical /blind spot/ for humans living within this de((Sourced)) Mind and Word /Code/ and /Technology/ of life: we humans have a mental /lens/ that encodes our /mind and word processing practices...and we may call this a /mother board/ or mind operating process or practice that shapes all our life and experience.

And our ((First Teachers)) through the ages have sought, in effect, to call urgent attention to this dominant /mother board/ that eclipses and blocks access to ((Source Life)).

Our /Mother Board/ can be a s-mother board – a mental processing pattern that eclipses, alienates and present barriers to making our all –important ((crossing)) from /Word/ è ((Word))

and our ((First Teachers)) noticing the ((Source Medical)) finding that we humans suffer wide ranging existential pathologies and dysfunctions when we are de ((Sourced)).

But since this vital contrast between the two contrasting ((Technologies)) of ((Mind)) and Word)) were not brought to full explicit clarity... we continued to hit the walls of the Great Conflation and thus remained stalled at this great wall.

And all attempts at /activism/ to get to the ((source)) of our existential human crises failed to take ((effect)) and tap the potent ((Source Medicine)) that would UpScript and UpLift us to ((Source Life)) which flows in ((Unum Coherence)) and ((Well Being)).

### ***Entering of our Mystery Journey to Source of Life***

The journey we now enter takes us into Primal Dimensions of Source that we have not encountered before. Our supreme Mystery Quest calls for nothing less than an unprecedented Dimensional Crossing beyond familiar territory as we gain access to the long emerging yet still missing Source Code of Life. We enter a life-shifting journey that is unimaginable in scope, magnitude and evolutionary importance. Our deeper crossing into Source dilates new Vision that is reality shifting and challenges everything that is now familiar, both good and bad. As we gain deeper access to Source and make our crossing into Presence our primal encounter with Reality is so

world-shifting, and life-shifting that it challenges more customary views of who we are, what it means to be human, what is real and what makes sense.

So we now face a dramatic “before and after” life shift crossing, and it is vital to pause at the outset to gain a pre-view, an over-view of our Mystery Journey into Presence, our Source Encounter of the First Kind. So if you do not feel ready for this Journey that will dramatically challenge and revise what has been rather familiar for millennia in our human adventure then this is a good time to pause, step back and remain as you are in what feels comfortable and familiar in your present chosen journey. But if you feel ready for an unprecedented crossing into our Source of Life, into Infinite Presence, then here is a Pre-View of what it means to gain our access Code into the Primal Source and more intimate encounter with Reality.

For humanity has been in ongoing preparation for millennia by our great Source Code Teachers and Pioneers, our great Scriptures and Enlightenment Teachers, to make a profound Reality shifting Dimensional Crossing into more authentic encounters with Reality, with What is First, the generative and ever-present Source of all Life and Existence.

Whether through the courage of Abraham in his response to the Call of Infinite Yahweh, the further advances into the Code brought by Moses through his Dialogue with God, the world-shifting pioneering innovations of Jesus in bringing the Logos to Life, the breakthrough of Mohamed manifesting the Koran in the call to surrender to Infinite Allah, or the Reality shifting Enlightenment medicine of Lord Buddha, the Life-transforming Technology of Yoga Wisdom encoded in the *Gita* in the Dialogue of Lord Krishna with Arjuna, or still again the early encounters with Logos as the Source of Language, Speech, The Code of Logic and Reason pioneered by Socrates, Plato and others in Greek Logos Wisdom, the brilliant call to Being HereNow in heads up Zen Mindful Living...to mention some preeminent pioneering advances...our great Scriptures, Traditions and Teachers are all moved by our Primal Source and are diverse evolutionary pathways into the missing Source Code of Infinite Presence.

Of course we face a certain initial paradox in entering this Journey of journeys. We need unprecedented access to the missing Source Code to “see” the depth of our Mystery Quest, to “recognize” that Infinite Presence has been

the Primal Moving Force for all our great Teachers and Scriptures through the ages. What would lead us to “believe” that such diverse “pioneers” as Abraham, Moses, Jesus, Buddha, Krishna, Socrates Mohamed, LaoTzu and others are “pioneers in common cause”? That they are all questing and pioneering pathways to the Source Code of Presence? Without access to this Infinite Source these widely “scattered” pioneers might well appear to be on different paths with nothing in common. So what empowers us to place such diverse revered Teachers together in a common missing Mystery Quest? Is there a Primal Quest for Infinite Presence?

The very fact that we would ask such questions and not see the obvious deep links and emergent consensus between these eminent Source Pioneers is evidence of the urgent need for deeper access to our Source Code which dilates unprecedented First Vision. That our great planetary First Teachings still remain relatively scattered and not seen in deep mutually supportive irradiation and enhancement shows that something vital is still missing.

So our journey together into the depths of the missing Source Code and Dimensional crossing into Sacred Presence begins in facing our “paradox”. We need “Source Vision” to enter Presence and see the astounding depth of our evolutionary journey, to become mindful of where we are in our continuing maturation and development as a Species, where we may have been chronically stalled at great barriers, why we are facing a yet unnamed evolutionary crisis that is Life and Death for us, and why our great Scriptures and Enlightenment Teachers have been pioneering creative pathways into Infinite Presence as our highest ultimate concern.

So in this preliminary orientation to our Journey into Source let us enter a shift portal and get a Pre-View glimpse of the astounding revelations that ignite when we gain Source Vision and make the Dimensional Crossing into the Reality of Presence. The contrast between the “before and after” Source Vision is stunning and revealing- a supreme “game” changer. Once we gain deeper access to our missing Source Code and thus dilate unprecedented Source Vision which comes with making the mysterious crossing into Presence, a dramatically transformed disclosure of Reality and our human condition becomes manifest. With Source Vision, dilated First Vision, we can see as never before the striking contrast between our evolved Life in

Source Vision and our human condition before making this evolutionary crossing. So let's enter our shift portal and get a Pre-View of the dramatic "before and after" realities that we now face in our mystery journey.

### **Pre-View of Astounding Revelations with Source Vision**

This dilation of Source Vision comes through authentic primal encounter with What-is-First. This is why it may appropriately be called "First Vision". Such encounters of the First Kind reveal that there is and must be a "First" by whatever First Name is may be used- Aum, Allah, Yahweh, Tao, Brahman, God, Buddha Nature (Sunyata, Emptiness), Christ, Energy, Universe, Reality, Cosmos, Logos, Sophia. These are all names for the Primal Source which must be Infinite (trans-finite, boundless, limitless...). Mature or evolved Source Vision reveals that Infinite Source is Infinitely One. And the implications of this, when rightly processed, are life-changing and ushers in a new Evolutionary Age. For Infinite Unity immediately means that Source must be the Source of all there is, all possibilities in all possible dimensions. Infinite Source means there cannot be "two", there can be no "outside" or external "other" since this would limit and delimit Source and cancel out- Infinite Unity immediately reveals that this Unity is infinitely encompassing, encompasses all, sources all, and is the Infinite Field that funds, grounds, situates and makes possible any and all that might be.

Why is this a supreme evolutionary "game" changer? Simply because this Primal Unity overflows with infinite Diversity, Plurality, Alterity (otherness) so all First Narratives, for example, are co-sourced by Infinite First- all "divine" names, all narratives of the Infinite First, indeed, all narratives, all words, all scripts, all scriptures...are funded by Source which holds all possibilities in boundlessly deep Infinite Unity. And our ordinary everyday "language" (which is naturally Sourced by the Infinite Word) all co-flow from Source Word, but as derivative cultural words they are not adequate to express Infinite Unity.

This Source drama quickly builds and perhaps the most striking revelation is that Infinite Source must be Infinitely HereNow...must be Infinite Presence. Nothing can stand outside this Infinite Source Field and it cannot be pushed away and placed afar. Infinite Source, as Infinite Unity, as Source of All, as pro-actively funding all possibilities, must be Infinitely HereNow pervading all this is, and this of course includes all Humans as well.

### **Our Great Mystery Quest: Let's Go Deeper**

When we stand back from our more localized and customary cultural worldviews and open our selves to the vast flow of diverse first narratives across the planet and through the ages we cross into a more dilated global space and thus able to see profound hitherto hidden patterns and insights across and between diverse first narratives that were not accessible before. As we enter this fundamental global space our global lens dilates and we are empowered to see astounding revelations of a deep and common quest to encounter What-is-First, by whatever name we may use, across the planet and through the ages. It becomes evident that diverse first narratives, whether our great scriptures, or our remarkable wisdom and enlightenment teachings concur that there is a Fundamental First Field, a Primal Force, or a Primary Being, or Absolute First Word or Energy that supports and sustains us, the Field of Reality itself, and that it is our highest and urgent concern to enter authentic encounter with this "First" to end our existential anguish and evolve to a higher form of life wherein we may flourish in Well Being.

Thus, whether in the Biblical origins of our Judaic tradition in the narrative of Abraham and Moses, or the great enlightenment breakthrough of Buddha, or the transmission of the Technology of Yoga by Lord Krishna in the *Gita*, or, again, the urgent call and quest of Socrates in our Greek Wisdom origins to Know Thy Self and leave the caves of ignorance in crossing into the Rational Light of Logos, or still in the dramatic Life of Jesus as rendered in the Gospels (as first narratives) taken to be the Logos in the Flesh, or the breakthrough scripts of Mohamed in opening revelations of Allah. All of these diverse "first narratives" gravitate to "The First" and seek to pioneer pathways and access codes bringing us to authentic encounters of the First Kind.

It is quite evident through this global lens that this "First" is and must be "Infinite" (boundless, borderless, trans-finite, limitless...) and in some primal sense "One", Infinite Unity, and the source of all life and existence. These diverse First Teachings concur that it is our highest concern as humans to give our highest attention and respect to this First Infinite One and teach that our well being and human flourishing, individually and collectively, turn upon making a great crossing, a profound rite of passage and an access code that opens the portal to authentic encounters of the First

Kind. In this sense our great First Narratives and Enlightenment Teachings pioneer pathways to our Primal Reality and this is our great "Mystery Quest" of the ages.

### **Preview of Our Journey**

As we prepare to enter together into this millennial ongoing Mystery Quest we shall see that this quest has arrived at an astounding threshold that is a dramatic game changer for our human enterprise. So let's pause a moment to catch our breath and get a preview of the great unprecedented dimensional crossing we are about to make together as we now gain deeper access to the long emerging Mystery Code of Global Enlightenment.

We shall see as we journey through the diversity of our great First Narratives that something profound is still missing. It is as if our great Teachings of the ages have brought us to a portal of the most astounding disclosure of the still missing Source Code of all Codes.

### **Our Unfinished Mystery Quest: Seeking the Code of all Codes**

II) Next: Something missing... Diverse First Narratives... diverse pathways... so Diverse... Moses Jesus Mohamed Buddha Krishna Lao Tzu Socrates... diverse First Names... Do they have anything in common? Are there diverse Infinite Firsts?

Is it a common quest? Is there a missing global code? Could it be that these diverse first narratives... are co-sourced and in fact alternative quests for One and the Same Primal Source? Could it be that the Mystery Code is still missing?

### **Something Vital is Missing in Quest for Infinite First: Missing Source Code**

As we enter this Global Light and open ourselves to the wealth of our diverse First Narratives it is clear that the Mystery Quest of the Ages has arrived at a high dramatic moment. For the heart of these magnificent First Narratives is that The First must be Infinite, hence Infinitely One. There cannot be multiple "infinite firsts": Infinite First means Infinite Unity, and this means that the authentic First must be the Source of all possible First Names, First Stories, First Scriptures. Indeed, in the Global Source Light it is evident that Infinite First must be the Source of all – all words, all languages, all narratives, all worlds, all experience, all cultures, all phenomena, all signs, all thoughts...



In fact, Infinite Source, in its Infinite Unifying Power is the source of all relations, connections, all diversity, hence the boundless diversity of the university is Sourced Linked so all that is must be profoundly Interwoven, Interconnected and mutually implicated in and through this Infinite Unifying Force.

This Infinite Unifying Power of the Infinite First means that all genuine First Narratives are Co-Sourced, hence directly co-linked and co-expressive of the Infinite Source.

He narrative of Abraham, the script of Moses, the enlightenment teachings of Buddha, the Yoga Technology introduced by Lord Krishna, the Gospel of Jesus as Christ, the transmissions of Mohamed, the crossing into the Logos by Socrates and Plato, the amazing encounters of the Tao by Lao Tzu...to mention a few.. MUST BE directly Co-Sourced and Co-Expressive of the Profound Unity of Infinite Source, of the Missing Source Code of codes.

This is astounding. Many mystical visionaries through the ages have intuited that "All is One". And the primal "intuition" that there must be one Ultimate Truth, a Common Ground has echoed through the ages. But these "announcements" of a Primal Unifying Code are pointers to the threshold, the portal, of the Source Code that remains eclipsed and hidden. Our journey now takes us through this portal into the Space of Presence as we gain deeper access to the Missing Code.

### **Missing Source Code Prelogue: Our Perennial Quest Through the Ages**

So lets get a PreView of a dramatic shift once we truly begin to gain deeper access to the Missing Source Code. Our Mystery Journey will usher us ever deeper into missing Source Code...Source Word...Infinite Presence. Touching this Mystery First Code will bring a stunning Source Story to the fore which though ever-present nevertheless remains eclipsed and inaccessible to us in pre-Source Code life.

We shall see how and why this supreme missing Code has been missing and our all-important Source Story has remained a mystery and hidden from us. Encountering this Source Code brings us into direct intimate communion with Primal Reality and initiates a profound re-orientation to Who we are and the amazing evolutionary journey to Source that has been

ever presiding and calling out to us in our every breath. With this Source Code First Vision we enter anew into Presence which calls for a dramatic re-Visioning of our Human Condition.

Gaining such access to Source Code is an ever deepening process, ever-evolving, ever-maturing, an ongoing life-long process. This will become clear in our journey.

So let us enter this process and gain a synoptic sense of the astounding shift that is a game changer for our human condition and dramatically impacts all that is now familiar.

In the Beginning is Source, and Source is Infinite in every way. Infinite Source is Infinite Unity, Primordial Unity that Sources all there is, all that can and does appear, so all plurality and multiplicity and diversity can only co-arise in this Infinite Source. This Primal Diversity is the outpouring of Infinite Presence and mirrors Primal Unity.

Language itself arises from this Infinite Unifying Source-All. All words, names, languages, narratives can only co-arise in this Infinite Funding Source. Infinite Unity is thus an Infinite Continuum which Infinitely Links and Hold in Primal Communion all that issues forth.

In this Unifying Light All divine names, (Yahweh, Allah Brahman, Aum, Tao, Sunyata (Infinite Emptiness), BuddhaNature, LogoSophia, God, Christ, Krishna...must be originally co-arisen in Source, hence of Source Continuum, hence originally kindred and Holonyms, co-expressive of each other.

Again, all "first names", if they are truly First Names of Infinite First, must be the Generative Source of all possible words, names and narratives. And since Infinite First is and must be Infinite Source of all, and thus Sources all First names in its Infinite Unity Force, all First names must be kindred and co-arisen in Infinite Unifying Source. This First Vision comes with access to Source Code and is thus not available or accessible within pre-Source life and experience.

Infinite Source (Force), Infinite Unity, originally overflows in Infinite First Names. Source Unity is thus always already overflowing in Original

## *Why We Humans Have Been Chronically Stalled For Millennia...*

Multiplicity, Diversity, Plurality...and so Self-Expresses in Boundless ((Unity-in-Diversity)) and ((Diversity-in-Unity)). This is the Original Logic, Code and Science of ((What-is-First)).

We cannot tamper (modify, edit, morph, fool around at will) with this Primal Logic-Science of ((Infinite Source)). And all possible words, worlds, narratives, worldviews can only arise and be sustained within this ((Infinite Presence)).

One striking revelation in this Source Science is that Infinite Unity, Infinite Continuum, is Infinitely HereNow, sourcing, funding, generating, holding, supporting, moving and calling every possible pulse of life and existence and experience. This astounding disclosure in a supreme “game changer” for all forms of life since it means that Infinite First is ((Infinite Presence)), and its Infinite Code is encoded and enscripted in any and every iota of Existence or Reality. The astonishing implications of this for our everyday life and cultures will emerge as our drama unfolds.

Thus, in human forms of life, every human (whatever her ideology or worldview or life-story) is situated within and pervaded in ((Infinite Presence)), the Unifying Force-Field of Reality. Reality, hence all worlds, worldviews, life-worlds, cultures, religions, narratives, scriptures, events... are always already originally ((co-linked)) in Infinite Presence.

And since Infinite Source is the Unifying Field of Infinite Presence, all names, forms, concepts, categories, dimensions of Reality co-arise in an Infinitely ((Inter-Connected)) Continuum of Source Reality. All worlds, narratives, cultures, religions, ideologies, scriptures, sacred or secular, are essentially situated and ((linked)) by this Infinite Unifying Forcefield of Presence.

Any authentic Source Name thus overflows in boundless Original Word-Force: Source is Word? In the Beginning is Word? Logos? Reality? Presence? Consciousness? Knowledge? Space? Time, Mind? Meaning? Truth? Power? God? Yahweh? Allah? Brahman? Aum? Tao? Energy? Spirit? Emptiness? BuddhaNature? Christ? Freedom? Value? Goodness? All ((First Words)) are Holonomous... essentially ((linked)) and ((co-expressive)) in the Source Continuum flow. This is another life-changing revelation in our journey.

Any and all ((First Names)) inherit, encode and express this Infinite Source Code hence are inter-linked in Source Continuum with Infinite Word Power.

Thus, if we Source Say: ((In the Beginning is Word, Logos, and this Word is with God and Is God and became Flesh in Christ...)) such ((Source Scripture)) overflows with boundless binding force for all forms of life which can only arise from ((Infinite Presence)).

Thus, every ((First Name)), and all words and names and realities can only emanate from Source Word, are co-extensive in Infinite Presence Force: Word is Infinite, Logos is Infinite, God is Infinite, Spirit is Infinite, Matter is Infinite, Mind is Infinite, Consciousness is Infinite, Nature is Infinite, Space is Infinite, Time is Infinite, Cause is Infinite, Life is Infinite, Meaning is Infinite, Truth is infinite, Goodness is Infinite... and all these ((First Names)) co-express each other and are mutually co-implicated in Infinite Presence. ((Source Word)) is thus the Infinite Word Continuum which connects and boundlessly overflows in Narrative Word Power.

This is why in certain Theologies (narratives of What-is-First)), Narratives of Divine Nature (God), it is given that "God" is Omniscient (all knowing), Omnipotent (all powerful), Omnipresent (all presence), Source of all (infinite first cause), Infinite Creator (generative force of universe), Infinite Goodness (God is Good) , Infinite Love (God is Love), Infinite Spirit, Infinite Energy...

All human lives are situated within and sustained by Infinite Presence: A most startling revelation with access to Source Code and Source Vision (First Vision) is that we need not enter "god" talk or "spirituality" to SEE this. If a "reader" or "listener" subscribes to "a-theism" or "secularism" or "humanism" or "skepticism" or "nihilism" or any "worldview" or "ideology" whatever... s/he is already inherently situated within the Source Field of Reality, for What-is-First, even before being "named" is already Infinite Presence, the Source Field of Reality which situates, holds, funds and perpetually sustains any and all human (and other) forms of life.

No narrative, no form of life, no human (of whatever "belief system") can arrogate separate isolated space and be "self-sustaining" (even as creature in the created world) beyond the Source Field of Reality. Reality is a open, inclusive and equal opportunity sustainer that funds every breath, every life, every being. In this respect Source Reality, Infinite Presence, is the Name of names, the Word of words, the World of worlds, even before being

given a "spiritual" or "material" or "religious" narrative. The most passionate "atheist" or "skeptic" or "agnostic" or "nihilist" or "relativist" could not be (exist), or "have" such a story apart from Reality as Infinite Presence. Every human is under the ever-presiding jurisdiction of Infinite Source, and to face this squarely and courageously is a dramatic evolutionary "game" changer for every Person and for our Human Condition.

### **This Missing First Science and the Dilation of Source Vision**

This is a lot to process. Perhaps too much! As we now access our missing Source Code we make a great dimensional crossing into Source Word, Source Language, Source Mind, Source Vision (First Vision), Source Experience, Source Life. We are entering new Evolutionary territory and this can be highly dis-orienting, even disconcerting. So let's pause a moment in this PreView and catch our Breath. We must ask ourselves- If Reality is Infinite Presence hence ever Present HereNow and ever Presiding, why has this been "hidden" or "eclipsed" or absent in our customary everyday lives? Why has Source Code been such a mystery? Why is this greatest Source Story not been more clearly and explicitly seen and known to us everyday folks? Good question. And quite timely. And as we enter ever-deeper into our missing mystery Source Story this will become increasingly clear.

Perhaps one startling realization that is a potent pivot dilating access to the Source Code is the utterly simple Source Axiom that What-is-First, by whatever "first name" is and must be Boundless, beyond boundaries, trans-finite, in-finite, hence Infinite First. So many of our great scriptures and enlightenment teachings have ignited in recognition that there is and must be an Infinite First, an Infinite Origin, Infinite Source, First Cause, Form of Forms and Name of Names.

### **Infinite First is Infinite Unity, Infinite Presence, Source of All**

Our Judaic Biblical Tradition, for example, opens with the call of Infinite Spirit to the people to Love God with all our hearts and minds and strength. Our great Vedantic Hindu tradition of Yogic Wisdom flows in the realization that there is Infinite Aum, Infinite Spirit (Brahman) from which all that we experience, all worlds (our universe, the Cosmos) arise. In presenting the Teachings of Jesus-as-Christ the *Gospel of John* commences with the recognition that in the Beginning is the Word, God. The revelations of

Mohamed opens with the recognition of Allah, Infinite First Name, and the call of Allah for humans to surrender to this Infinite First. The great breakthrough of Lord Buddha moves beyond "god talk" and recognizes that Fundamental Reality is Radical Emptiness, beyond all our everyday names and narratives. This Field of Reality, Buddha-Nature, Flows ever in abysmal inter-connectivity, is boundless and Infinite. And so on.

So we have rich and noble First Narratives that recognize that there is a First, an Infinite Force of Reality, and this Infinite First is Infinitely One-Infinite Unity. The Source Science of Infinite Unity reveals that there cannot be "two" or more than "one" Infinite. Why? Because if there were "two" separate and distinct Infinities each would delimit the Other hence negate the essence of Infinite First. Infinite Source implies Infinite Unity, hence ever-presiding Infinite Presence. "It" cannot be pushed away, and rendered "other" even by the mightiest *egosapien*.

Thus, in Source Word, which is not the same as our everyday customary "languages", what is First is Infinite, Infinitely One hence the Source of All. This Source Axiom of Infinite Unity when rightly Encountered and Seen with Source Code Vision immediately reveals that Infinite First is Infinite Presence, Infinitely HereNow, hence Source of All, hence Source of all First Names, all Scriptures, all Narratives, all realities...

Seeing this clearly with Source Vision is a supreme "game" changer for our Human Condition. And as we go deeper into our missing Mystery Source Code Story we shall see deeply entrenched barriers in our human development which eclipse, block, displaces and repress the clear Source Vision of this Primal Source Axiom.

Indeed, we'll begin to See as we gain deeper access to this missing Code that Source Code IS Infinite Word, IS Infinite Presence, is the Primal Field of Reality, and comes forth with our profound evolutionary shift to First Life, an unprecedented direct Encounter and Intimacy of the First Kind with Infinite Presence.

As our mystery Code dilates and becomes accessible WE dilate and cross into a more evolved Word Power, Mind Power, Experience Power in a direct

Communion of Presence. Source Code is One with Infinite Word, Infinite First, Infinite Presence, the Primal Field of Reality. We can't "stand outside" and "see" IT, but Source Code takes us across chronically entrenched barriers into direct Intimacy with Presence. We BECOME Real and GET Real as never before.

And, as we'll SEE, this is what our great Scriptures, and Enlightenment Teachings of the ages have been urging and calling out to the People with highest Urgency. With Source Vision we can See that our hitherto rather "scattered" and dis-connected great teachers are in Truth in Common Cause as Source Code pioneers, dilating portal pathways into Source Code and our great Crossing into Source Life. And Source Vision empowers us to SEE such "obvious" missing Links in the Light of Infinite Presence and IT's abysmal Source All Unifying Power. Here it will become more evident that we Humans are LogoSapiens, Source Sapiens, and we mature as Humans as we gain deeper Access to the missing and mysterious Source Code and First Science which reveals Who we Truly are.

### **Infinite First is Infinite Presence, Infinite Unity and Source-of-All**

So not Seeing or uncovering the key (ever-present) Link between Infinite First, Infinite Unity-in-Diversity, Infinite Presence HereNow and the Source All Axiom is one breach or break in the Continuum Circuit that has contributed to Humanity being stalled at a great wall, not truly receiving the Potent Source Medicine of our great Scriptures and Enlightenment Teachers and thus sinking into an ever-deepening evolutionary crisis over centuries.

Our great Scriptures and Enlightenment Teachings were all creative responses to the perpetual Call of Infinite Presence and its ever-present Source-of-All force-field. Apparently it has been challenging (if not impossible) to SEE the deep Source All LINKS between our great teachings and Source Pioneers without access to our Source Code (technologies of Source Word and Source Consciousness) so our diverse "first narratives" remained rather localized and "tribalized" themselves hitting the deeply entrenched walls of localization, polarization and fragmentation across borders.

Certain diverse Narratives of Infinite First, Yahweh, Allah, Christ-God, Aum, Brahman, BuddhaNature and Radical Emptiness, Tao...(to single out

selected exemplars) remained and retained their separateness and “local” power and our next evolutionary move to Source Code Vision to SEE that Infinite First is Infinite Unity is Infinite Presence is Source-All awaited more potent evolutionary breakthroughs to the Technologies of Presence that ignite with this deeper access to the still missing Source Code.

It is important to pause and let this missing LINK sink in a bit: Infinite Unity, Unity-in-Diversity, Infinite Presence (we can’t distance or push Infinite First away) hence Source-All.

This Source-All “Axiom” of the missing Source Science comes with astounding revelations: the worldviews that acknowledge Infinite God (transcendent and over “there”) outside and distant from our “Created World” make a grave mistake: whether intended or not Infinite Unity cannot be distanced, or rendered “transcendent”, above and beyond our “human world”. Nothing can “other” the Infinite First = Infinite Presence. No *egosapien* can arrogate separate private “space” for a (presumed) “self-sourced” life outside of the ever-present Sustaining Force of Infinite Presence. We can’t distance or separate ourselves, our lives from Infinite Presence, from Infinite Source, from God-as-Source. Source Reality is ever at hand, HereNow permeating every breath, without or without “god talk” or “spirituality”. It is basic Source Science.

And if we have the Source Code Intelligence to SEE this and FACE this simple Source Axiom, our lives and cultures and worlds irrevocably shift. This is our evolutionary maturation of Awakening Global (Source) Enlightenment.

No “first narrative” of the Infinite Name can separate its Infinite God from other authentic alternative First Narratives. One Infinite Name cannot displace or “other” another Infinite Name in the sense of radical “separation”. Yes, of course, Alternative First Names are “different” and “other: Yahweh and Allah and Brahman and Logos are different and other within the Source Holistic Field. But this does not mean that they are not, as genuine First Names and First Scripts, commonly grounded in the Source-All Power of Infinite Presence which overflows Infinitely with First Names in its abysmal Unity. In a sense Infinite Presence, Infinite Primal Source Word,



is before our “gods”, prior to our localized “first names” for the “divine”. It takes the missing Source Code Power to truly and authentically encounter “a” FIRST NAME.

This is another Source Code Axiom: that Infinite Unity, unlike more customary everyday “unity” overflows originally with Infinite Diversity and Plurality. Diversity and Individuality are Sacred and Primal. Diversity and Plurality and Multiplicity and Difference are not derivative or secondary to Infinite Unity. Infinite Diversity is the signature of Infinite Unity: Source Code reveals that Infinite Presence, the Primal Field of Reality, is originally Unity-in-Diversity and Diversity-in-Unity. Unity and Diversity are BOTH co-given together in Infinite First. So there really is Difference and Diversity within Infinite Unity, so Diverse First Names – Yahweh, Allah, Brahman, Emptiness, Tao, Aum... ARE different even as they are Co-Sourced in Infinite Unity hence co-expressing Infinite Presence.

Perhaps this is one of the most challenging and elusive evolutionary insights of Source Code Vision. For, as we shall see as we enter our mystery journey, pre-Sourced “first narratives” fail to have the Source Code resources and technologies to move beyond the customary Either/Or polarity between “Unity” vs “Diversity”. For Unity” to rule or preside of be “first”, it appears that real “diversity” must melt down and yield to the “superior” power of Unity over Diversity.

Or, contrary-wise, if Diversity is primal and real and cannot (should not) melt away, then it appears that “Unity” must yield and stand back. But with Source Code access we cross into the Primal Field of INFINITE Unity which overflows in original boundless Diversity. And civilizing this missing Source Axiom is surely a key to our survival and evolutionary thriving together as One Human Family flourishing in deep Diversity, Plurality and Sacred Individuality.

### **The Missing Source Science and Source Code Vision**

Again, let’s pause and take a breath. We are in new evolutionary territory. We are in a preliminary PreView of what lies in store for us as we enter our supreme Mystery Journey in quest of the Mystery Source Code. We are in the midst of a missing Pre-logue of what our human condition looks and

feels like with Source Code, and in light of access to our Source Code, what our human condition has been in Pre-Source Code cultures and ways of life. We are seeking to bring out a preliminary over-view of human life Before and After Source Code.

And we are beginning to SEE that gaining Source Code access and Source Code Vision, First Vision, is an evolutionary event of such stunning magnitude that civilization as we know it dramatically and irrevocably shifts in every conceivable way. Our "human condition" as we now understand it shifts in hitherto unimaginable ways. Our cultures, religions, personal lives, and sense of "self"... dilate to the Source Dimension and dramatically shifts when encountered in Source Code Vision.

In this Light let us continue our PreView of our mystery journey into Source Field. We are getting the sense that gaining deeper access to the long quested Source Code of Infinite Presence is an evolutionary event of Reality Shifting magnitude.

This is because deeper access to the missing Source Code actually takes us across a great divide, across deeply entrenched barriers and walls that have chronically eclipsed direct intimate encounter with Infinite Presence. This is nothing less than a dimensional shift long called for by our great Scriptures and Enlightenment Teachings through the ages.

In the Dimensional Shift to Source Reality we dilate Source Vision, First Vision and ignite deeper Word Power, Language Capacities, Lens Power, Rational Voltage and Technologies of Consciousness that were not fully available in pre-Sourced cultural life.

With this Source Vision which dilates with Awakening Global Enlightenment, we enter a direct intimate encounter with Source Reality which was eclipsed in (and by) pre-Source Code life.

This Direct Encounter of the First Kind ignites as never before the long emerging and missing First Science, First Philosophy, direct access to the Source Foundation of all other derivative sciences, philosophies, disciplines, religions, scriptures, narratives and forms of life.

This missing Source Narrative, the Narrative of all narratives, this Script of all scriptures, is the Source Foundation of all worldviews, all ideologies, all narratives, all arts and sciences, all disciplines and forms of life.

This is quite stunning. So let's pause again and tune in to our earlier startling missing Link: that What is First is Infinite, Infinite Unity, hence Infinite Presence, ever HereNow, hence the Source of All: Infinite Presence is the Funding and Generative Source of all there is at all levels, in all dimensions: Infinite Word, source of all languages, all words, all concepts, all categories, all narratives, all sciences, disciplines, all perspectives.

So our PreView is simply drawing out the immediate implications of Infinite Source, Infinite Presence, the Primal Field of Reality immediately Sourcing all there is, all we experience, all that appears, all cultures and worlds, all forms of life.

Infinite Source of All means just that – The Infinite Continuum of Infinite Presence in its Infinite Unitive Force, sustaining and holding all there is and could be together in ever deepening connective flow.

And tapping the missing Source Code of Infinite Presence takes us beyond past self-imposed evolutionary barriers and walls into the missing Technologies of Infinite Word in our direct intimate encounter with Reality as Presence. The long quested and missing Source Code is this direct primary encounter with Reality of Presence. The Code is the missing Script, the missing Science, the missing Source Vision, the dilation of First Vision which is the maturation and blossoming of our Rational Powers as LogoSapiens.

The perennial and historic quest for Foundations and Source across our planet through the ages is just another face of the quest for the missing Source Code. The quest for "First Philosophy" is an example of the classical quest for the missing Foundation of all sciences, the Science of sciences, the Logic of all logics, the Logos of all narratives. But this deep quest could not be fulfilled within the fragmented spaces of pre-Source mental spaces which are lodged in deeply entrenched barriers which shatter Source Flow and eclipse direct access to Source Code.

It is no wonder that all attempts to find and access Source Presence (Source as Foundation) within pre-Source mental technologies and impoverished pre-Source language voltage failed to make the great dimensional crossing. It is no wonder in such constricted cultural spaces that we face such rampant skepticism about the importance or reality of Source Foundations, Source Vision and Source First Science.

### **Why Source Code Access to Source Science is an Evolutionary Advance**

In our mystery journey we shall certainly go deeper into the great "dimensional crossing" that comes forth as we gain authentic access to Source Code, Source Literacy and Source Vision. But let's keep the "big picture" before us in this PreView and appreciate why entering the Source Foundation of Infinite Presence is nothing less than a long emerging evolutionary shift in our human condition. Indeed, a dimensional shift in our "evolutionary" narratives as such. With Source Evolution (Sourcevolution) we dilate and evolve into a deeper encounter with "Evolution" itself. Pre-Source Code "evolutionary" narratives hit our evolutionary barriers and eclipse this Source of all evolutionary dramas.

One way to Source SEE this great shift is to notice that in the global marketplace of alternative, often competing cultures, religions, narratives, ideologies, and worlds each alleges to be true, real, legitimate, authentic... But in the absence of Source-All Unifying Ground or Foundation funding and holding and sustaining all possible worlds and narratives in its profound Continuum and Connectivity... the plurality and multiplicity and diversity scatter, break the connective circuits of the Primal Continuum and lose their intimate sourcing LINKS with Infinite Presence.

Our worlds, cultures, narratives, scriptures, sciences, religions...present themselves as independently constituted and self-sourcing funding their own presumed "absolute" validity, authenticity, truth and reality. This raw and naked de-Sourced "pluralism" and "multiplicity" backfires on itself and defaults into a *de facto* "relativism" and "localism" and "tribalism" sustained by its own subjective self-affirmation. Such fragmented pluralism and multiplicity of alternative and competing narratives alienated from their Source Foundational authentication lose their Objective Grounding in the

"global" marketplace and relinquish all "rights" to binding claims of validity and jurisdiction over other worlds and orientations.

Thus, for example, our great "First Narratives" and "Scriptures" in the raw pluralism of the un-Sourced "global marketplace" must face the enormous challenge of validating and justifying any presumed or alleged claims to binding truth-force over other "competing" First Narratives. Is the "Word of Yahweh" universally binding over those who consider themselves "Secular" and subscribing to the "Word of Science"? Does the "Genesis Narrative" have binding jurisdiction over those who subscribe to the "Big Bang Story"? Are the Gospels (Teachings) of Jesus binding over non-Christians? over Jews? Moslems? Over Hindus? Or Buddhists?

What makes the "Word of God" valid? Is the Word of God absolute and true BECAUSE "God said it" and God is Absolute? Is the Teaching of Jesus universally (globally) valid and binding BECAUSE "Jesus is the Son of God" hence his Words are "Globally" True? Are the "Four Noble Truths" of Buddha true for all humans BECAUSE Buddha was "Enlightened"? Are the Teachings (Laws of Yahweh) of Moses binding on all humans? Are the Teachings of the "Logos" inaugurated by Socrates, Plato and Aristotle valid and binding on all people?

We face a real problem here. Alternative "First Narratives" each alleging to be authentically revealing "What-is-First" would need to show how and why they are binding with jurisdiction over those in alternative First "Scriptures". And what makes any "Script" into authentic Scripture? What makes any narrative "Sacred"?

As we cross diverse cultures and worlds and moral/ethical orientations...in the fragmented marketplace of pluralism...can we show Universal Human Rights valid and binding for all worlds and ethical perspectives? Or do our diverse First Narratives retreat into their (apparent) locally self-sourced and self-validating subjectivity and self-constitution?

Pre-Sourced cultures, religions, scriptures, sciences, ideologies, disciplines, worldviews (in the open marketplace)...broken off (or disconnected) from the Foundational and Unifying Funding of Infinite Presence face the specter

of rampant “relativism” of competing “absolutes”. The de-Sourced and fragmented “pluralism” of the alienated “global marketplace” ironically edits any alleged “Absolute” and renders it “Relative” to its self-sourcing community of believers in their subjective subscription. This is the state of the “global age” in which we find ourselves in the 21<sup>st</sup> Century. And we are in the midst of a serious evolutionary crisis that has been ripening for millennia.

We shall see in our mystery journey that our great Scriptures and Enlightenment Teachers were addressing this looming crisis with urgent Source Medicine in dilating portal pathways into Source Vision and the Literacy of Infinite Presence. They turn out to be Source Code pioneers when SEEN in Source Light. We’ll see that it is more urgent than ever to make the great crossing into the Source-All Intelligence and Literacy of Awakening Global Enlightenment as we mature as Humans in our Global Age.

Gaining direct access to Source Code, dilating First Vision, intimacy with the Foundational Power of Infinite Presence, civilizing First Science is what saves our First Narratives, Scriptures, Sciences, Sacred Values and Integral Human Reason. This is our evolutionary shift into a long-emerging “new” Age of Awakened LogoSapiens.

### **Why the Source-All Axiom Changes Everything**

Obviously in this synoptic PreView we are taking time to fill in key missing LINKS and primal gaps that empower us to Source SEE and FEEL the astounding revelations that open with Source Vision and direct encounter with the Continuum of Infinite Presence. In our mystery journey we see that the awakening of Source Vision and intimate encounter of this First Kind with Source-All Presence is a stunning “game” changer for all that is now familiar in our pre-Source rationality, experience, worlds and realities.

This awakening of Source Science and dilation of Source Vision reveal the profound Continuum Links that flow in the Unifying Field of Infinite Presence. The Source-All Axiom or Truth reveals that all is inter-linked within and through the Infinite Unity Power of Presence. The Infinite Force-Field of Presence is ever-present in its Influence: with Source Vision we SEE and EXPERIENCE the depth of the Natural Links holding and sustaining all that is within this Source-All Continuum of Reality.

So let's pause again and take a Source Breath! We have now ventured deeply into Source Flow and intimately experiencing the Primal Links that flow from Infinite Unity, Infinite Presence. We now SEE and FEEL that Infinite Source Word is Source Code, is Source Grammar, is Infinite Presence, is Infinite Unifying Power, is Reality as Continuum Interconnectivity. Source Code access is intimacy with Source, is dilates Source Vision, is First Science, First Vision, is making the Dimensional Crossing from the pre-Source life and experience into this missing Source Story of Infinite Presence. In this dilated Source Vision we have tapped a deeper Power of Language, Literacy, Rational Intelligence, Experience, Meaning, Truth and Life. Gaining access to Source Code is crossing into more evolved and high voltage Source Life. This missing Power of Source Language and Word ignites more evolved technologies of Consciousness, Language Power, Script Voltage, Integral Mental Practices and opens a deeper encounter with Source Reality.

In this expanded Light we can EXPERIENCE profound Primal Links: Word and World, Mind and Word, Word and Consciousness, Space and Time, Word and Time, Mind and Time, I and Thou, I and Presence, I and Polis (Community, WE), Mind and Matter, Mind and Energy, Spirit and Matter, Nature and Culture, Spirit and Earth...on and on...all Originally Source Inter-Linked. Not that any "item" is separate and then linked, but more radically, nothing (in the First Place) ever stands apart, separated, isolated awaiting being linked. It is much deeper than that! Everything, every word, every event, every pulse of life, is deeply embedded and enScripted within this Holistic Unified Force-Field of Reality as Presence.

Let's call this profound "Infinite Unity" and "Source-All": "UNUM" from the Latin, as in "Pluribus Unum". For we urgently need to call out Source Words and distinguish them from their more pedestrian, everyday pre-Source "word"- counter-parts: such as "unity" and "plurality". We must remember in our Mystery Journey that SOURCE WORDS are of a deeper Primal Language and Word Voltage dimension than pre-Source "words" and "language" and "script". We'll soon see that SOURCE SCRIPTURE is incomparably deeper than pre-Source "scripture". UNUM is Infinite Unity Force deeper than any pre-Sourced "unity". CONTINUUM is Infinite Source Flow and beyond "continuum" within the pre-Sourced stage of language, word and mind development.

In this LIGHT, PLURIBUS UNUM expresses the Infinite Unifying Flow of the Source Field of INFINITE PRESENCE. This is the UNUM Axiom, just another face of the Source-All Principle.

This Infinite Continuum of Source Presence funds, situates and holds all there is in boundlessly deep Primal Connectivity. And the activation of Source Vision, First Vision, that comes with Awakening Global (Source) Enlightenment, in gaining deeper access to Source Code in the intimate encounter with Presence empowers us to SEE and LIVE this miraculous sacred Unitive Continuum Flow of Reality. This is the direct intimate encounter of the First Kind with the Christ Field of Jesus, the Yoga AUM Field of Krishna, the Allah Field of Rumi, the Buddha-Field of Emptiness of Lord Buddha, the Primal LogoSphere of Socrates/Plato, and so on.

And, of course WE are integral to this Flow. Source Vision empowers us to see and live this Unitive Flow of Reality. Thus what we SEE in UNUM Vision is not "seen" in pre-Sourced ways of consciousness and experience. To UNUM See Source Reality is to BE UNUM with Source. And this comes with gaining access to Source Code, Source Word, Infinite Presence. Thus, Primal Source Links – the Source Field of Reality that funds, sources, situates and sustains all there is – cannot be "seen" from the out-side while lodged within pre-Sourced mental life but becomes manifest with our Great Crossing into Source Life with Encounters of the First Kind through intimate flow with Source.

This is why our missing Mystery Source Story cannot be "told" in pre-Sourced "words", "stories", "narratives" and mental spaces. Our Mystery Story must be TOLD in Source Words and UNUM Source Narrative Voltage. So our Mystery Journey invites and calls the listener to make the primal crossing into Source Word, enter Source Life and co-activate the missing Source Code. This is Deep Source Listening. This is the Life of Deep Dialogue, the Art of Being Human.

### **Key Missing Links: The Missing Unum Continuum Of Source Field**

Another pause is timely. Our Source Story is actually our journey together into Source, into deeper evolutionary territory. So in this Rest Stop let's breathe and remember that we are in the midst of our PreView to get a



preliminary sense of the power and magnitude of entering this Mystery Journey together. We are getting a pre-glimpse into our human condition before and after access to Source Code. And this reveals how and why this perennial quest for our missing Source Code and missing Mystery Story is utterly vital and highest priority for our Human well being and flourishing.

And just to keep tabs on where we have arrived- we have been following the evolutionary trail into Source Life in seeing that there is no getting around Infinite First, Infinite UNUM (Unity), hence Infinite Presence, hence Source-of-All, Reality as Presence, hence all Life, Words, Narratives, Worlds, Events... flowing within Infinite Presence, Infinite Force, in Primal Connectivity, UNUM Continuum, thus all that exists is funded by Presence. The source word "Funded" means that nothing can exist or be sustained apart from Primal Source Reality.

It also means that this Infinite Force of Presence permeates every possible pulse of life, every breath, every thought, every narrative. A good way to remember this Source Truth is the playful thought that we are always Living Under the Influence (LUI Axiom) of Infinite Presence. This is why Source Code (the Script of Infinite Presence) is en-Coded (EnScripted) within any and every pulse of life and experience and existence.

The implications of this LUI Principle of Source Science are astounding for all we now know, live and believe. All that Exists flows in the presence of Infinite Presence and encodes the Source Code of Infinite Word. This why there is "Infinity in a Grain of Sand, and Eternity in an Hour"! Why there is That of Source (God) in every Person. We Humans are Children of Source, Source Code Sapiens, Presence Sapiens, LogoSapiens, WordSapiens, ReasonSapiens, First-Persons. Our True Nature as Humans comes into Focus with Source Code Vision, Source Science, as Awakening Global (Source) Enlightenment Beings.

As our Source Drama unfolds, taking us ever deeper into Source Life, the stark contrast between pre-Source cultural life and our evolutionary crossing into Source Life is revealed. We will Source SEE that the Source-All (LUI) Infinite Force of Presence, of Reality, is the moving force of all events, of our human evolutionary journey. We will SEE pre-Source life is deeply

fragmented, scattered, polarized, dis-Connected and alienated from the UNUM Continuum of Reality. We will SEE that our dis-Connection from Source is a human disaster, the source of deeply entrenched and chronic human pathologies and dysfunctions. It will become Evident (with Source Vision and Source First Science) that our greatest Medicine for deep-healing our shattered and broken lives, personally and culturally, is our evolutionary crossing into mindful intimacy with Source Flow.

We will SEE that pre-Source technologies of life, language, literacy, reason, culture making and self making are in a adolescent stage and the ever-persistent LUI call of Source Reality to mature as Human and make our great dimensional crossing into Source Technologies of Consciousness, Language Power, Rational Literacy, Cognitive Maturation, Moral Development as SourceSapiens is the missing main event in our evolutionary journey.

We will SEE in this Light that our hitherto rather scattered and dis-Connected great Scriptures, Wisdom and Enlightenment teachings are essentially creative and innovative responses to our LUI Call to Source in our Human journey. Our Mystery Drama will help us SEE as never before that such revered Teachers as Abraham, Moses, Jesus, Mohamed. Buddha, Krishna, Socrates, LaoTzu and many others... are in Common LUI Source Cause in bringing urgent care Source medicine to the people, that these Teachers are Source Pioneers in dilating portal pathways for folks in making our great crossing into our Home Base as Source Sapiens.

We shall SEE that these great teachers and scriptures are Co-Sourced by Infinite Presence (Source All) and are in ConSensus that the essence of our human journey, the essence of Wisdom and Enlightenment, is to become aware of the gross dysfunctions inherent in pre-Source living, and to make the courageous dimensional crossing into awakened Source Life.

We shall soon SEE in our Mystery Quest that our diverse Scriptures and Enlightenment Teachings are LUI Moved by Source Code and en-Coded and enScripted with the missing Source Story. It becomes Evident that we humans have been stalled at a great wall, deeply entrenched consciousness barriers and mind and word patterns that inherently eclipse, displace, deFace, self-alienate and separate from our ever-present Funding Source.

## *Why We Humans Have Been Chronically Stalled For Millennia...*

Our great Source Pioneers have SEEN the depth of our Millennial Human Crisis and faced the Urgency of Source Medicine for our Maturation as a Species.

We shall SEE that over the past “2500 years” (pre-Source “years”, to take a significant evolutionary time-span), despite the breakthrough innovations of our great Scriptures and Enlightenment Teachings, humanity, by and large, has remained stalled at a great “wall” and not tapped the full Potency of the Source Medicine brought forth. Yes, of course, our great Scriptures and Wisdom Source Teachings have made remarkable differences to the life of folks. We have “developed” individually and collectively. And this is all to the Good.

But we shall SEE that the Bottom Line is that Humanity has continually “downloaded” the Source Teachings to OUR Pre-Source ways of life and consciousness and have not adequately made our Great Dimensional Crossing (UpScripting) into Source Life and the advances Source Code Technologies of Language, Literacy, Intelligence, Word Power, Mind Power, Cognitive Development and Rational Life as mature LogoSapiens. The LUI Call of our great Source Teachers is to UpScript into Source Code Script and to cease and desist from the chronic vice of “down-loading” Source Script Teachings and Scriptures into our less evolved level of pre-Source script, word, literacy and consciousness patterns.

We shall soon SEE that this chronic vice of “downloading” or “reducing” or “mis-translating” or “conflating” Source Word, Words of Source, Scriptures, Enlightenment Teachings... into our familiar Pre-Source stage of word and language and consciousness development is at the heart of wide-ranging human pathologies and dysfunctions. This is the great “evolutionary wall” that blocks, preempts, marginalizes and under-minds the potency of the Source Medicine of our great Teachers. Our Millennial Crisis in effect is that we have been stalled for millennia in an Age of “Conflation”.

It becomes Evident in our Journey that with deeper Source Code access Humanity is poised at the cusp of making our Crossing into Source Life and truly facing the depth of our current Life-threatening Evolutionary Crisis. Source Science empowers us to get a deeper and more Realistic Medical Diagnosis of our current Human Mal-Practice, Pathologies and Dysfunctions

that arise from being de-Sourced and alienated from our Funding Life Source, from Source Reality. This reveals that the Primary Activism now is for us to truly SEE and FACE the depth of our Life Threatening alienation from Source Life as our First Urgent Care order of business.

Any "Activism" that does not SEE and FACE this Source Medical Crisis, long seen in a pioneering spirit by our Great Source Teachers, our Evolutionary Elders, is bound to Fail. And in our Journey as all this comes to Light, and we truly Get It that a primary Medical source of our continued Human Suffering traces directly to our breach and alienation from our Source, from Infinite Presence, from our Foundational Reality that sources our every breath, we shall continue to remain stalled at the Walls and fail to make our Urgent Call to Maturation, Survival and Thrival as Humans.

So we Must Ask: are our current "Enlightenment Teachers", our Wisdom Keepers, our "Self-Help Coaches and Guides, our Activists and "Change Agents" truly tapping the Source Medicine of our Great Wisdom and Enlightenment Teachers and Scriptures? Are we truly making our great Crossing into Source Life and Source Code Technologies? If we had truly gotten the full potency of our great Scriptures and Enlightenment Teachings would we, as a Human Family, be where we apparently are now? Lodged in deep and chronic dysfunctions, human personal and cultural Pathologies, living lives in Monologue rather than the advanced technologies of Deep Dialogue where we flow in the Zone of UNUM Continuum of Connectivity and Compassion? Are we holding Sacred Space for raising our Sacred LogoSapien Children? Are we continuing to "objectify" one another across borders despite our best "intentions"? Are we thriving in Non-Violent Cultures of Source Care as a Human Family?

In this Light it appears that we Humans are yet to make our great Dimensional Crossing into Source Life, failed to tap the medical power of our Enlightenment Teachings and received the potent Source Medicine of our great Scriptures. We have been chronically Stalled at developmental barriers, and it appears that our current best efforts at "Activism" and "Human Transformation" are not truly facing the depth of our chronic evolutionary condition. And if our best efforts at "Activism" are not being Medically Effective, what must we now do in light of our Mystery Journey

to tap the Source Medicine and make our long-emergent journey into Source Life?

### **Key Missing Links: The Missing Source Continuum**

As we venture ever deeper into our Mystery Source Drama we SEE an FEEL the urgency of facing our Human Condition with Source Science. We begin to SEE why gaining authentic access to our long missing and eclipsed Source Code is now our ultimate concern for our Survival, Thrival and Well Being. And we begin to FEEL the crunch of our predicament: How can it be that we are always already Situated in our Source Funding Energy Field, always already LUI (Living Under the Influence of Infinite Presence) and yet chronically alienated from Presence, from Primal Reality, and lodged within and participating in mental and cultural patterns that distance and eclipse our Vital Funding Source?

This feels like a strange paradox with an ironic twist. For we begin to LEARN in our Journey to Source, Source-All, that nothing, no one can step outside the Infinite Force Field of Reality as Presence. And the Infinite Unity – UNUM Axiom – reveals that All Existence, anything and everything whatever, could not exist or persist without the Funding Energy of SourceAll. We SEE that without this Infinite Unity holding it all together nothing would Cohere, there could be no local Identity or Unity, all would Scatter, we could not think, feel, experience, have or use language, have a psyche or ego self without Source Unity.

Without the Unifying Force of Reality nothing would be, no words, no language, no human, no event, no world, no life. No relations, no connection, no coherence...all is lost. It is not just human practice that dissolves and dissipates without the coherence of LogosCode, even mal-practice, negativity, violence and hatred, ignorance and ill-will would dissolve. SourceForce is what makes it possible for anything to be in the First Place. It is not that there are boundless "diverse things" throughout the "universe" and the Unifying Force glues "them" together...but more radically, nothing could or would appear or show up or exist apart from SourceForce. This is the Primal Power of SourceAll: the Universe is the manifested co-expression of Infinite Unity. This why any and all ideologies, perspectives, worldviews could arise in the First Place. The most radical

sceptic or nihilist or one who denies What-is-First could do so and be thus only by the Funding energy of SourceForce. To “deny” IT is to “affirm” IT, to confirm and “prove” IT. There is no getting around IT. No “units” without UNUM-all.

This is a Primal Missing Source Link. Folks are apparently NOT in (conscious) Touch with this simple yet all-pervasive Truth. Nothing could exist or be apart from the Unifying and Funding Presence of Source Field which is the connecting and connective Energy of all “identities”, all “units” all “events” all “beings” all worlds and realities. No Story or Narrative or WorldView or Perspective could exist or self-sustain apart from Source Flow.

In this Light it is Clear that SourceAll and its LUI Power enforces Jurisdiction over all existence and all lives. This SourceForce is deeper than any “ideology” or “world view” and any and all worldviews or perspectives could only arise through its Funding Presence. This is the Field of Reality.

### **Missing Continuum: Why Pre-Source Life Suffers Missing Source Links**

Perhaps one of the most dramatic revelations in this PreView is that our eclipse or alienation from Source Continuum and Source Life (Source Vision, Source Science, Source Technologies) keeps Folks in the dark concerning key Primal Continuum Links

that are vital for our healthful maturation to Flourishing Sustainable Life and Cultures.

Our primal severance from Source Continuum of Reality is the Medical Source of wide ranging human personal and cultural pathologies and dysfunctions. So in this PreView let’s focus for a moment on the dramatic contrast between Pre-Source Life and the maturation of our Human Condition when we make the great dimensional crossing into Source Life with the evolved Source Code technologies of Word, Language, Reason, Script, Literacy, Culture Making and Integral Intelligence.

We have just SEEN that in Source Flow that Primal Word is the Continuum of Reality:

The Primal Encounter of Source Flow Continuum of Reality dilates when we gain access to Source Code- this initiates our Great Dimensional Crossing

into Life in Presence. We have SEEN in this PreView that Word is Code is Communion in Presence is Source Vision is Source Science is Communion with Continuum: WordMindWorld co-flow in SourceAll, in UNUM Force, in LUI Presence.

This is an astounding revelation or realization that comes with our Dimensional Crossing into Presence beyond the barriers of pre-Source life and culture. Pre-Source consciousness and mental processing, mentation technologies, are not able to SEE the depth and life shift power of Source Continuum: Source Code activates a more evolved technology of MindWordWorld that uplifts us into direct Experiential Encounter of Continuum.

While Pre-Source mental processing, language voltage and rational technologies are lodged in a dis-Continuum of deep dis-connectivity, atomic separations, fragmentation, polarizations, dual divisions, raw pluralism and scattered multiplicity...our more evolved Source Technologies of Life, Consciousness, Culture Making, Experience, Word Power, Mental Lens Voltage bring us into Source Life and direct Continuum Flow.

This Direct Source Encounter with Reality Continuum reveals that Word pervades Life, pervades World, pervades Consciousness, Experience, Source Cognition, flows through Cultures and Worldviews, issues in Source Science, connects all Narratives and Language Arts. Source Mental Processing is in communion with Source Word Flow and inseparable from World... Mental Processing... WordCode, Language Voltage, Rational Literacy, Human Perception Power, Culture Making, Experience Making, Life Arts all mutually pervade each other in this Source Continuum UNUM Flow.

We must pause to Process this Source Continuum Encounter. We do not have such access in pre-Source (pre-Evolved) mental and language technologies. In our current dominant forms of mental processing "reality" presents itself to us everyday Folks as inherently divided: our subjective consciousness and mind-space are separated from Word, Language, Signs which picture an external "independent" World out there. In everyday life we encounter a dis-Continuum of my subjective consciousness, of language and words, and the world out there in public objective space. Mind space, Word space, World space, Rational space... independently self-sourced

and presented to us. Experience presents us with a boundless divided, diversified, fragmented, separated, pluralized field of "reality".

We experience all that appears in experience as having its name and identity and separate existence. And all the basic building blocks of experience and world- space, time, things, properties like color, sounds, odors, sensations, feelings, concepts, numbers...stand alone (independently) in their rather well defined identities. Space and Time, Word and World, Mind and Body, Matter and Energy, Nature and Culture, Subjective and Objective, Mind and World...stand in their differentiated spaces and well defined identities, as if independently constituted and "given" to us.

Nevertheless, we do experience "relations" and "connectedness" and "unity" between and amongst this vast independently presented "items" or "units" of reality. But with Source Vision and First Science Lens in relation to the Source UNUM Continuum of Reality as Presence this "unity" and these "connecting relations" appear *ad hoc*, artificial, "synthetic", conventional, after-the-fact and culture made. True RELATIONS are Primal Source Links in the UNUM Continuum Flow of Source Reality.

Of course our present PreView is highly compressed and when we enter into our Mystery Journey soon (and in a sense we already have) we will naturally go into ever greater depth to SEE the origin and source of our inherently fragmented and divided everyday cultural worlds. What is important for us now in this Synoptic OverView is the stark contrast between Continuum Reality as Presented to us *via* Source Vision (on the one hand) and the diversified, scattered, fragmented, dis-Connected realities as presented and experienced in pre-Source mind, word, experience and life (on the other).

We have SEEN that Source-Life (Source MindWordWorldSpaceTime...) reveals and directly encounters the Infinite Continuum held and funded perpetually in SourceAll UNUM ForceField. SourceLife is always already originally inter-linked in every conceivable way. There is no World without the pervasive Flow of Word Power, Logos Code Unifying Force, no WordFlow that is not saturated originally with MindForce, No SpaceTime apart from WordConceptMindReasonLanguage Flow, no "external" World that is not already permeated with MindForce, WordForce, CodeForce.



## *Why We Humans Have Been Chronically Stalled For Millennia...*

Of course this does not mean that our Source Continuum of Reality is an undifferentiated mass (chaos) where all diversity and differentiation are melted away. On the contrary, we shall soon SEE that Source Field is the source of deep diversity and order and multiplicity and differentiation. Why? Because Infinite UNUM is Infinite Plurality and Diversity. PluribusUnum. Source Unity flows in boundless Primal Diversity. This is the Source of Sacred Individuality and Diversity. Diversity is Sacred and Primary because it reflects, honors and celebrates Source Reality. Primal UNUM and Pluribus co-arise together in mutual mirroring. Access to Source Code makes this evident.

MindBody originally inter-penetrates, ReasonEnergy flows through the Continuum Universe. All Life is held and funded by SourceAll Presence, all cultures, worldviews, ideologies, narratives, scriptures, disciplines... co-arise (co-constitute) together in SourceAll UNUM flow. All Life is interwoven in Continuum: we Humans are profoundly, originally Source Linked. We are I-Thou Deep Dialogue Beings. We never were severed and separated across our mind-made borders. All First Teachings, All Scriptures, All Enlightenment Teachings, All Religions, all Arts and Sciences are originally co-constituted in this Continuum Reality Field.

Source Code access is an evolutionary "up-script" ("up-grade") shift into Communion with UNUM Continuum: Source Vision ignites with this Intimate Encounter of the First Kind – we can SEE and EXPERIENCE these Primal LINKS of Reality since we are Of this Continuum and now (with Source Vision) Flow intimately with IT. Thus, Source Cognition, Source Perception, Source Life... flow intimately with Source Code Script and Literacy. We are LogoSapiens.

This is why Pre-Source life and mind and experience have no Conscious (Mindful) "access" to Continuum and thus remains in a life of inherent fragmentation which spawns deep dysfunctions. Pre-Source mind and word and lens technologies of life inherently eclipse, self-alienate and sever from Source Reality. And we'll soon see in this PreView that this, perhaps, is THE Primary source of human personal and cultural pathologies, dysfunction and existential suffering. And this is why Awakening Source = Global Enlightenment is of Supreme Importance and Evolutionary Urgency for the Flourishing of our Human Family. We cannot Access Source

UNUM Continuum from the "outside" but must make our Great Crossing individually and collectively through Source Code Portal into Sustainable Source Reality.

Thus, one stunning disclosure in our Journey is to become Aware as never before of the astounding difference between Source Code Life and Pre-Source personal and cultural "life". If we are severed or eclipsed from Source Reality we remain in the dark regarding the most vital and important factor in our evolutionary journey: we are alienated from the Continuum Flow of Reality and THIS "missing link" eclipses the Source Continuum LINKS that empower us to SEE, EXPERIENCE and LIVE in the UNUM Flow of Source Reality. We cannot access Source Links from the "outside" but through the Intimate Encounter which ignites with Source Code whence our Awakened (Evolved) Self uncovers and discovers our own integral UNUM Source Flow. Our SourceSelf is inseparable from Continuum SourceFlow.

### **Some Urgent Missing LINKS**

Perhaps an example will help. We'll soon SEE that one key missing LINK is the Source Insight that We ARE as we Mind: Our great Wisdom and Enlightenment Teachings as we'll soon SEE recognize this Source Law as a Key to gaining Source Code Access. The full Medical potency of this Insight is lost if we seek to "process" this Source Formula in pre-Source "mind-processing" habits.

In pre-Source "life" and "cultures" we tend not to Notice our "mental processing"- how we are "Mind-ing"- using or conducting our minds. We tend to take what is presented to us in our experience and our lives as "given to us" independently of our "mental processing" of our world. We tend to take our subjective experience of our living realities are given to us independently of our conscious processing. As if the "world out there" and our "living realities" are pre-packaged and we are passively receiving what is "given" or presented to us.

However, in Source Vision, and in Light of our eclipsed UNUM Continuum, it is immediately Clear that how we are conducting our mind, our consciousness, makes all the difference to our living realities, to what appears to us in our experience. We humans play an active role in co-

shaping and co-constituting our life, our experience, our worlds, our living realities. We ARE as we Mind. Our living realities are Directly shaped by our mind Operating Practices.

But this LINK tends to be eclipsed or broken in Pre-Source life and we do NOT experience the direct Primal LINK between MindWordWorld. We do not Realize that the technologies of mind and word and experience-making we habitually employ are all-important in our living realities and our cultural lives. We do not SEE that if we are using (and thus being used by) a fragmented (and fragmenting) mental technology our lives and experience are thereby fragmented. We suffer and live broken and dysfunctional lives. Whereas if we evolve and mature into wholesome and holistic mental technologies that lift us into Connectivity, Integration and Continuum Flow we Flourish and Thrive.

We do not See or Recover this key LINK between pre-Source mental processing and our pre-Source personal and cultural dysfunctions and pathologies. Source Code Access empowers us to recover the UNUM Continuum of Reality wherein all Vital LINKS Flow. In a moment we'll SEE that our great Wisdom and Enlightenment Teachings are keen on helping us get in touch with this vital Missing Link. For the greatest Activism and Source Medicine in getting to the Source of our wide-ranging human pathologies and dysfunctions turn precisely on healing the breach between how we are conducting our minds and our human suffering.

To truly "get" any LINK we must get Linked-In to the missing and eclipsed Source Continuum that nevertheless surrounds, holds and sustains us in every breath. It takes Source Code Crossing to directly Link-In to Source Reality. Thus to truly "get" any (missing) LINK we directly Touch the UNUM Continuum of Reality where the vast and ever-present Inter-Connectivity of Reality as Presence is self-revealed.

### **Timely Interlude: Facing our Evolutionary Crisis**

It is timely to pause once more in this PreView and have a "reality-check". Let's step back for a moment and remember the trail we have followed in this Portal Over-View into our Mystery Journey.

We Saw that What-is-First, by whatever name, cannot be “finite”, must be “trans-finite”. Boundless, Infinite. This Infinite First is Infinitely UNUM, Infinite Unity-in-Diversity, UnumPluribus. This Infinite Unity cannot be displaced and pervades any and every possible locus, hence is Infinite Presence. This UNUM Presence is SourceAll and thus situates, surrounds, funds, fills and over-flows any and every item in its Universe. So any and all realities all cultures, worlds narratives, lives, events... are made possible and funded by Presence that is ever Infinitely HereNow. This Infinite Presence is Source Reality for all lives and is the moving Source Cause of all evolutionary events: Reality is Source Flow. This is why any and every “item” exists Under the Influence of Infinite Presence, and all our lives proceed thus Living Under the Influence of this Infinite ForceField – LUI – (Living Under the Influence).

We Humans in our evolutionary journey are (and always have been) LUI – Living Under the Influence of Infinite Presence, which is Reality Itself. No one can step outside of Reality as Presence. And in our PreView thus far we have suggested that to the degree that we Humans are eclipsed or alienated or separated from Mindful Presence we are thus lodged in deep existential crisis and suffer endemic existential disorders and pathologies. And our evolutionary journey within this ever-present LUI call of Presence turns upon gaining Access to the ever emergent yet still missing Source Code that ushers us into the higher life technologies of Source Life as we mature as Source Sapiens.

We shall now accelerate in this PreView and SEE that we Humans have been stalled for millennia at a great “wall”, at the frontier and threshold of a Great Crossing from Pre-Source life which faces deep existential crises into Source Life that brings sustainability and thriving in our personal, interpersonal and cultural Lives. We shall see that we face deeply entrenched self-imposed barriers that produce abysmal suffering, pathologies and dysfunctions personally and culturally. We shall see that our great Spiritual and Enlightenment teachers and scriptures have been making an urgent call to us to SEE and FACE our evolutionary crisis and to pioneer and provide pathways to the People to make the great crossing into Source Life as our ultimate concern. We shall see that none the less, despite the

potentially powerful Source Medicine brought by these Teachings we Humans have remained “stalled at the great wall” and have not yet truly tapped, activated and received the potent transformative Source Medicine of our Awakening Teachings.

Over the centuries (amidst the SourceAll UNUM Force of Presence) our crises, our pathologies and dysfunctions have ripened and we have arrived at a critical evolutionary shift point. But we’ll see that our best efforts at “activism” by our finest popular “wisdom keepers” and “change agents” and “life coaches” and “spiritual activists” are still not going deep enough to the Medical Source of our pervasive existential crises that endanger our Human Species. All such “activism” within the pre-Source cultural spaces and behind the great barriers have proven ineffective for centuries.

It is increasingly clear that our best current efforts at “activism” remain stalled at the “great wall”, a not truly calling out the deeply entrenched barriers into the open, hence are falling short of SEEING and CALLING OUT the underlying Source Medical Diagnosis that our Spiritual and Enlightenment Elders have pioneered. Why has it been so hard to truly SEE and FACE our Source Medical Crisis and to bring forth truly effective Source Activism that Works? What does it take to SEE the depth and power of our great Scriptures and Enlightenment Teachings of the Ages and make our Crossing into Source Life at the Personal and Cultural dimensions?

But before we engage our revered Source Pioneers let us get a FEEL for a predominant Pre-Source sentiment and existential attitude that feeds and perpetuates our evolutionary crisis and holds us in millennial captivity.

### **But Why Must We Awaken to Presence to Survive and Thrive?**

Thus far in our preparatory PreView we have focused considerable energy on bringing forth through Source Code Vision the world shifting revelation that Reality is Infinite Presence. Source Reality is Infinite PluribusUnum Force or EnergyField that situates, holds and sustains any and every possible item of Existence. Without this UNUM Force nothing could be, and, of course, this implies that any and all worldviews, perspectives, narratives, cultures, stories of whatever orientation could not be or be sustained apart from this Infinite UNUM Force of Infinite Presence. Hence any and every

pulse of life is situated within the LUI Force and Call of Source Reality. In our Mystery Journey we shall SEE, especially through our great Wisdom and Enlightenment Teachings that nothing in our everyday life, personal or cultural, could exist or appear to function or work apart from Reality as Presence and this Primal Continuum. It takes Source Code access to truly SEE and GET this Reality Principle.

No narrative, worldview, ideology or perspective could be or be sustained apart from this UNUMPuribus Force of Presence. Whether positive or negative, good or bad, any and every lifeworld, every human is funded and sustained by Source Reality. But this simple Source Axiom is not “seen”, and cannot be SEEN within preSource mental or cultural spaces.

In the absence and disconnect with Source Code, and deeply entrenched within pre-Source mind and life spaces, it is thus natural and inevitable for preSource sapiens to presume or assume that we are self-sustained and self sustaining within an “objective” world that is existentially given (whether created by some “higher force” or naturally “evolved” by forces of Nature). In such pre-Source life and cultural spaces it is easy to fall into the distortion that we humans, in and through our creative gifts and powers, over millennia, have made magnificent strides in all areas of cultural life in the emergence of civilization through our “self-sourced” human ingenuity of arts, sciences and technologies. We lose (perhaps never enjoyed it in the First Place) Source Touch with the Source-All UNUM Force that holds us in the Reality of Presence and funds our every breath. Reality IS this Infinite Unity Force than cannot be broken, fragmented, divided, shattered or pushed away.

Living within the eclipse of Infinite Presence (Source All) we may easily presume that it is primarily through our independent human “agency” that all our great “creative advances” through the centuries have evolved and manifested. Whereas, in fact, when we make the great crossing into Source Vision and Source Life it is immediately evident that Infinite Source sustains and funds our every breath and pulse of life. We could have no “agency” apart from the UNUM Causal Continuum of Infinite Presence (Source Reality).

This is another astounding disclosure of Source Vision: to realize that every breath, every pulse of life, every moment of experience, every event, every narrative... presumes and could only be in and through the UNUM Force of Presence. And THIS is the direct funding of Source Code which is thus enCoded in any and every iota of live and world. To be funded or grounded or sourced by Presence (Reality) means to be rendered possible and actual. If Source Code is removed then nothing could or would be. This is the living reality of Source All.

If we have the Vision and Courage to face this Source Principle we would immediately realize the life-transforming insight that Source Code is enScripted in any and every pulse of life. This is why there is Infinity in a grain of sand, in a grain of man, and Eternity in a hour. This is the Enscription Axiom – The Code of Presence is Enscripted in all existence. And it is the LUI Call of Source Code Force that holds, generates and attracts every pulse of Evolution. Reality is thus the Evolutionary Flow Process of Infinite Presence moving every pulse of life. We Humans, for example, are situated in an Evolutionary Drama perpetually moved by the Generative Call of Presence. This Infinite Force of Source Code Reality, Source Word Power, is the Moving Force of all possible forces, the Primal Cause of all causes and the Source Agency that empowers all local forms of agency and creativity.

We shall soon SEE as we turn to the Source Code Enscription in our diverse Scriptures and Wisdom and Enlightenment Teachings across the planet and through the ages that our missing Source Code both moves and is encoded, EnScripted in our hitherto apparently scattered and disconnected Scriptures and Spiritual Teachings.

Source Code Vision and Science thus reveal the hitherto Missing Mystery Story, the Source Code Drama of the ages, and the missing Primal Evolutionary Drama of the maturation of our Human Species as LogoSapiens. We shall SEE that the UNUM Force of Infinite Presence funds, moves and sustains all worlds, all worldviews, all narratives, all scriptures, all disciplines, all histories... All the great "advances" through the ages in our individual and collective evolutionary drama traces to the LUI UNUM Call of Infinite Source and could not manifest apart from Reality as Presence. All the creativity of human agency manifested in our cultural,

spiritual, moral, religious, scientific, artistic, political and technological... breakthrough through the ages are made possible and actual through this Infinite Force.

Human creativity, freedom, agency, ingenuity... are gifts of the Grace of Presence and could only manifest as they do in and through Source Code funding and flow. Thus, our highest moments, our greatest "achievements", our most ingenious advances...are our peak moments of alignment with and responsivity to the ever-present LUI UNUM Call of Source. No human action, good or bad, creative or destructive could exist apart from Source. And we'll see that when we are in our Highest and Best Moments we are more in sync with the Call of Presence, and when we move in the opposite way we are alienated, severed, self-eclipsed and cut off from alignment with Reality.

We Humans (as LogoSapiens) Thrive in Well Being when we mindfully tap and move in sync with the Presiding Evolutionary Force and we experience abysmal suffering and Ill Being through pathologies of life at the personal and cultural levels when we are severed from Source. This is why gaining deeper mindful access to Source Code is a matter of evolutionary Life and Death for us.



# The Organization, Transpersonal, Spirituality and Values in the Workplace

## **JOHN DREW, Ph.D.**

Professor John Drew is Chancellor Emeritus at Regent's University London. During his career he has worked in diplomacy, business and government across Europe and the Middle East.

E-mail: profjohndrew@gmail.com

## **HO LAW, Ph.D.**

Professor Ho Law is Honorary Professor of Research & Psychology, Chartered Scientist, Chartered Psychologist, Registered Psychologist, Registered Applied Psychology Practice Supervisor (APPS) and Coaching Psychologist.

E-mail: drholaw@gmail.com

### **ABSTRACT**

This paper critically examines the organisational practice that relates to transpersonal psychology. Drawing upon major theories and findings in the broad area of transpersonal applications from a literature review, we argue that the values of the transpersonal are being communicated indirectly at work. They are subsumed in 'spirituality', which in turn is subsumed by the term 'value'. We conclude that transpersonal psychology has an important role to play in the workplace and suggest possible ways as to how to move the discipline forward.

### **KEYWORDS**

Organization, Workplace, Spirituality, Transpersonal Psychology, Value.

## **Introduction**

The initial draft of this paper was written in 2012 as a chapter for *The Wiley-Blackwell Handbook of Transpersonal Psychology* (edited by Harris Friedman and Glenn Hartelius, 2015). The chapter was not included in the handbook in the end. This was because Friedman was concerned that it seemed to argue that the 'T' word (transpersonal) was not very relevant to businesses and organisations. Instead the 'S' word (spirituality) or 'V' (values) might be used, as it was for a transpersonal handbook. It seemed to us that the editors did not like the idea that the transpersonal was a stream of the river of spirituality rather than the river itself. Our argument was looking at the transpersonal from the outsider's perspective (the workplace) and theirs from inside (the psychological profession). Both perspectives are valid and equally important.

The chapter was later updated and first published in 2017 by the British Psychological Society for its *Transpersonal Psychology Review* (Drew & Law, 2017). This paper is based on the 2017 version with further update in order to stimulate wider debate, and to push for a better understanding of the psychology of religion, spirituality and the transpersonal in practice.

This paper aims to critically examine the organizational practice that relates to transpersonal psychology. We first review workplace practice by setting the scene and describing the current context, drawing on major theories and findings in the broad area of transpersonal applications. We argue that the values of the transpersonal are being communicated indirectly at work. They are subsumed in 'spirituality'. However, the 'S' word too is rarely employed in the workplace communication. We then show that spirituality in the work place is subsumed in another word – 'values' (the 'V' word). We support our arguments with some examples; and finally conclude with speculation on future directions of transpersonal development within organizations and possible ways to move the discipline forward.

## **The Workplace is Changing Physically and Conceptually**

In most regions of the world, the workplace has changed considerably during the last fifty years. The changes are driven in particular by technology but also by air, land and sea transportation, by electronic communications (and more recently internet technology) as well as by the creative and innovative

thinking and actions of individuals and organizations in different countries and in different cultures (Law, et al, 2007; Moral & Abbott, 2009). These changes are reflected in new relations between employers and employees.

The changes are both physical and conceptual. Conceptually, owing to the market economy within capitalistic societies, organizations are driven by the continuous demand for increased productivity. Physically, technology has altered the way that factories and offices operate. For the last few decades, we have witnessed the development of computers and robotics that have replaced people and support more effectively those who are still in employment. This has shifted the allocation of functions between people and machines/computers within organizations (MacLeod & Law 1998). It also has had a significant impact on individuals' work/life balance globally (Gambles, Lewis & Rapoport, 2006; and Law, 2012). Employees take their work home often but they also bring their personal life with them to work. As in coaching, we now talk about life/life balance rather than work/life balance (Law, 2012).

The term *workplace* is commonly confused with the business workplace. In fact most of the world's workplaces – in many countries around 50% - are in the public sector: schools; universities; hospitals; police stations; prisons; military barracks and security offices, regional and national government departments as well as the not-for-profit sector and non-governmental organizations (NGOs) – many of them are large global employers. Indeed these are the spaces and places where many people work. In all these public work places physical changes have taken place as they have in the wealth creating private work places where multi-national corporations operate and also the much larger sector of small and medium size businesses (SMEs). Rising labour costs means that the drive for productivity runs through all of the above whether public or private.

Employers have come to learn that happy and contented employees perform better and therefore are more productive. This understanding resonates with the modern expansion in positive psychology as a new discipline (see Peterson & Seligman, 2004; Linley & Joseph, 2004; Hefferon & Boniwell, 2011).

Ethical principles too are also important in defining the industrial relationship in the organization (Law, 2010). Businesses have a growing ethical dimension. Recent organizational scandals on gender inequality receive wide coverage and further popularized via social media with hash-tags, for example, #MeToo. As a result, significant changes have been occurring through regulation. However, global business and management models do not usually take into account a spirituality which is not part of the academic or professional management concept. Ethics, morality, values, love and kindness have a contribution to make but it still needs to be shown that these concepts will change and improve traditional business models in the main stream of companies and their employees and in government departments.

In different cultures, some employers have from time immemorial understood, tolerated, encouraged or even demanded that employees live their lives according to religious, ethical or moral codes. Business was not so much a separate activity as an aspect of society. But in Western Civilisation, at least over the last two hundred years, religion has become a less recognised aspect of working life. While certain ethical standards may have been required of employees, the pursuit of inner development is seen as something personal and what they do about their own lives in their own time.

In other parts of the world, some employers have continued to recognise and respect the religious beliefs of the work force and to arrange work around them (for example, Ramadan in Muslim countries). To allow time off for religious festivals is common, though time away from work is now recognised as much in the breach as the observance. Some employees work through religious and festive occasions, often compensated for by overtime payments or other incentives.

Since the 19<sup>th</sup> century in the West, when for many, family prayers were part of everyday life and religious ceremonies were part of community life, there has been a gradual secularisation of the work place. Morning assemblies in schools are now less frequent and where continued, are more values than religiously orientated. Religion is no longer part of the daily life of many schools. God is not referred to in news bulletins as the ultimate guardian of moral concepts or beliefs. The business of business

was business. Efficiency and wealth creation were the watchwords. Spiritual practice in the workplace would only be valued if they help increase the efficiency and productivity of the employees. A good example is the recent popularity in the mindfulness practice in the West (Nandram & Borden 2009). Clinical psychology and psychiatrists have developed therapeutic applications based on mindfulness over recent decades which have their roots in Buddhist meditation. Hundreds of hospitals and other institutions in the United States include mindfulness training in their work. The concept has been developed across the world in many different ways by practitioners seeking to help stress reduction and awareness in clients (de Wit, et al, 2009). Ground breaking initiatives such as the AWARE programme of Shell is one of these programmes (Keizer and Nandrum, 2009).

Mindfulness practice may be regarded as a pure secular activity without any reference to its spiritual roots (Chaskalson, 2011; Law, 2011; 2012). Within the realm of transpersonal psychology, it offers opportunities to challenge our understanding of consciousness, the so called 'hard problem' – as the current research in neuropsychology is unable to explain the essence of such experience (Law, 2011; Lancaster, 2011).

This secularisation of the workplace across the urban/industrial/ commercial world has become widespread. The attitudes of employers and employees are continuously changing. Employers and leaders especially those who work internationally are now beginning to recognise the value of flexibility and the need to recognise the diversity of different nationalities, religions and cultures (Law, et al, 2009). Employees from different religious and cultural backgrounds may have different spiritual needs. For instance, they may work together but do not pray together. Open offices have proliferated and spaces for recreation, for meditation or personal reflection are sometimes provided. Employers begin to recognise the importance of the religious, spiritual, ethical, family and personal issues of those who work for them.

Ethical behaviour and corporate social responsibility (CSR) have become part of mission statements and routine practice in many organizations (Law, 2005a, b; 2006). For instance, Government ministers in Scandinavia might arrange office meetings to collect their children from school. Male workers

are given maternity leave. Flexi-time working recognises that employees are also part of the wider community. These changes have coincided with the gradually recognition of the value of diversity and equality in the work place as exemplified by changing in legislation such as the Equality Act (2012).

Employers in many cultures are coming to see that organizations will succeed better in achieving their objectives if they take into consideration the values of their employees and ensure that these are reflected in those of the organization. These values might be ethical, spiritual or religious or all three. The emerging development of social enterprises is just one example.

### **The Transpersonal in the Workplace**

For this discussion of the workplace and the transpersonal, we shall first discuss what we mean by the term 'transpersonal' and then explore its relationship with spirituality and workplace practice.

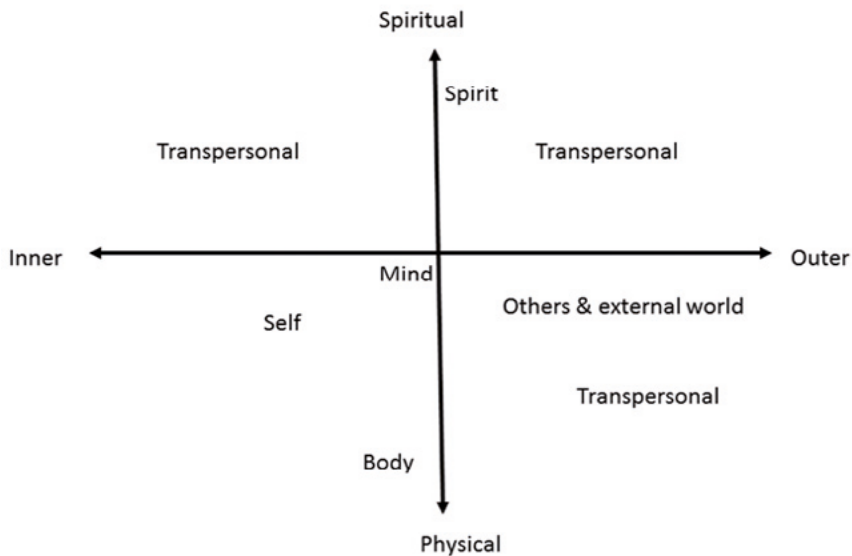
#### ***Definition of Transpersonal & its Historical Development***

We start from a literal meaning of "transpersonal" which is "beyond the personal" (see Daniels, 2005) for a more in-depth discussion which provides a textbook definition. Here we shall give a brief overview of its historical development.

The origin of the term 'transpersonal' in psychology was first mentioned by William James in his lecture notes at Harvard University 1905 (James, 1987, Ryan, 2008). Carl Jung also spoke about the term in his work (Guest, 1989). Jung (1959, 1972) proposed that the role of 'Self' was to integrate and balance the conflicting parts of the human psyche. Assagioli (1973, 1976) developed the concept further, revealing that there were parts of 'self' (so called sub-personalities) that are beyond our 'ego' self. Wilber (1997, 2000, 2001) and Rowan (2006, 2012) organised these different parts of 'self' in terms of levels: the Gross (physical energy), Subtle (transpersonal self), Causal (core soul or Divine energy) and Non-dual levels (unifying self with pure understanding).

Over time, transpersonal psychology has been gradually developed as a discipline that aims to integrate the psychological knowledge within the realm of spirituality. The trend represents a significant shift towards

accepting the idea of 'transpersonal' and 'spirituality' from the scientific community (see Culliford, 2011, Clegg & Law, 2017 for further example). Thus, the term 'transpersonal' describes a philosophy of life that puts less emphasis on individual and material issues and more on wider spiritual and community considerations. It is to do with both inner and outer aspects of individuals, with the vertical (the relationship of body, mind and spirit) and the horizontal (the relationship of the individual to the external world). See *Figure 1*.



*Fig. 1 - The Transpersonal and Spirituality*

It is a spiritual approach to living. Religious beliefs are not inconsistent with it. It is neither a religion nor a sect. The transpersonal offers a significant approach to individual and community life and it is not surprising that after so many years of successful development as a personal path that it should have become what has been described as a fourth stream of psychology following on from behaviourism, psycho-analysis and humanism (Brown, 1978; Brown & Somers, 2008; Wilber, 2001). It is also not surprising that it should be used in approaching the workplace, having successfully been the formation of so many psychotherapists and psychologists. For instance,

Victor Schermer (2003) a self professed sceptic developed a psych-spiritual paradigm as a result of the influence from Eastern and Western spirituality and experienced a greater transpersonal connectivity.

***The Transpersonal and Spirituality – the “T” and “S” Words in the Workplace***

From the above discussion so far, we can see that the changes in the global workplace of the last century have taken place during roughly the same time as the development of the concept of the transpersonal. Transpersonal psychology has provided a framework for professionals, scientists, psychotherapists, academics as well as individuals from differing backgrounds to develop the spiritual or non-material aspects of their work and to explore concepts beyond their everyday personal lives. Its strength has been confirmed by the growing literature on spirituality in the workplace (Bandsuch & Cavanagh, 2005; King-Kauanui, 2005; Shellenbarger, 2000; Sheep, 2006; Pawar, 2009; Duffy, et al., 2010).

Some writers suggest that it has also become relevant to ‘big issues’ - such as climate change, environment, energy, population and migration which are also of increasing importance to the workplace. For instance, Law, Lancaster, and DiGiovanni (2010) questioned the wider role of coaching psychology and applied transpersonal psychology to coaching for social entrepreneurs in the UK. This raises a key question:

- *Is the transpersonal a possible contributor to a paradigm of a new world order?*

If the transpersonal is to have such wide implications, it would require wider recognition than it has today. It would have to be accepted beyond the traditional academic, psychological and therapeutic confines.

There are many teachers and therapists trained in transpersonal psychology now teaching in the workplace. However, they rarely use the word ‘transpersonal’ in their work. In a world which is becoming global with religions spreading wider as their practitioners live and work in different continents, it is no longer possible to generalise either about the role of religions in the workplace nor about the use of the word ‘transpersonal’. It would be a matter of some satisfaction for transpersonal oriented practitioners if the word could be used in the workplace. Despite its relevance, the “T” word is still not part of everyday vocabulary.



From our research, there is some evidence that the values of the transpersonal are being communicated indirectly to employees either through counselling or coaching (Law, et al, 2010, Clegg, 2012). From our literature review, it seems that transpersonal psychology can help individuals and organizations in the following ways (Senge et al, 2005; Gozdz, 2000; Whitmore, 2007; Law, et al, 2007; Sparrow, 2007a & b):

- Re-perceiving the operational processes in the workplace.
- Developing a learning organization by individual learning and going through a "mind shift": a "metanoia".
- Developing leadership as increasingly leaders will need to embrace and develop an appreciation, respect and understanding about others' cultures, values and beliefs.
- Improving performance by increasing awareness and reducing stress.

The above is not yet a mainstream movement in the West. Some writers suggest it could also be relevant in Muslim, Buddhist or Shinto cultures especially as Western business culture spreads widely. However, in much of Western Europe, in North America and other regions of the world, there is considerable and growing activity over recent decades along the line which joins advice and coaching at one end to values, spiritual guidance and therapy including transpersonal therapy at the other (Law, et al, 2010). We could represent this continuum as follows. (See Figure 2 in the next page).

### **From the Transpersonal to the Spiritual in the Workplace**

Many of those who lead transpersonal lives do not always use the "T" word to describe their belief. It is not an easy concept to get across. The word 'transpersonal' lacks immediacy and is not universally recognised. It fails to communicate to wider audiences what it means. HR departments do not use the word 'transpersonal' to explain what they might be doing when helping the development of their employees, even though the discipline of transpersonal psychology could quite well describe some of their activities and these activities may be led by transpersonal trained professionals. In the same way, transpersonal therapists do not usually tell their patients what they practice (nor Freudian or Jungian therapists for that matter - many clients did not seem to know or care about the difference!). There may be little to lose in proposing more acceptable and better established terminology to describe it.



*Fig. 2 - Transpersonal and Spiritual Practice in the Workplace*

“Spirituality” on the other hand is more widely understood and even more widely misunderstood. Spirituality can be seen as involving the highest levels of human development in, for example, religion, science, art and philosophy. It can be pursued through meditation, prayer, ritual and contemplation. Or it may just be an attitude towards love, trust, values and ethics, especially expressed as a way of being connected to wider global issues and considerations (Drew, 2011).

Perhaps the transpersonal can be subsumed as a part of “spirituality” which then leads to further consideration of what we mean by “spiritual”. What we can be sure of is that spirituality is a concept wider than the transpersonal and that there is much that is spiritual which is not religious. On the other hand the spiritual certainly includes the religious as a very major though not exclusive part of what those would subscribe to who embrace the spiritual without necessarily following or fully belonging to any particular religion. So what does spirituality mean in the workplace? We shall explore this question next.

### ***Defining Spirituality in the Workplace***

As said, spirituality in the workplace depends on the context of a particular

workplace within a particular organizational context and culture. Spirituality relates to individuals' lived experiences and this expression may vary from individual to individual, from culture to culture, and from place to place (Sheep, 2006). Ashmos and Duchon (2000) define spirituality in the workplace as recognition (by employers and employees) that people do have "inner life" and that the organization has a role to play in terms of nourishing the employees' "inner life" with meaningful experiences.

However, as we are considering the workplace, neither the "T" word nor the "S" word are in common use. Training course proposals using either word are unlikely to gain credence. Yet both these concepts may well be part of the beliefs of those who work on inner values in the workplace. This leads to the premise that both words to the extent they are used are subsumed in something else.

### **From the Spiritual to Values in the Workplace**

Perhaps then another word is needed to subsume the word "spiritual" in the same way that "transpersonal" may be subsumed. A strong candidate for this could be "values". The "V" word can certainly be used and is a common part vocabulary in organizations. Here we are on more familiar territory. "Values" are part of management speak and have a wider meaning than "transpersonal" and wider than "religious" or "spiritual". This is because values matter in the workplace. Recent research has shown that "values" is at the top of the leadership development agenda within organizations (Aquilina & Law, 2013).

Although the term "value" is abstract concept – just like spirituality and "transpersonal", it is generally regarded as an important ideal, such as achievement, equality, freedom, helpfulness, peace security and tradition. Our values are relevant to everything we do – in the workplace, in the organizational, anywhere – privately and publicly. Our values guide us to make decisions – to choose between schools, jobs, partners, who to vote for, things to buy, places to live and work, etc. There is a growing interest in the psychology of values and recognition of the need for a better understanding of the human values, attitudes and behaviour (Rokeach, 1973; Maio, 2016). How do these interrelated concepts impact upon our well-being, social relationships, economic and the environment? Climate change, resource depletion, the disparity of wealth distribution, the possibilities of global warfare – nuclear, biological, and bacteriological

– all are leading a growing number of individuals – sometimes called the “Cultural Creative” to understand that time is short and action urgent if our planet is to thrive or even survive (Ray and Anderson, 2001).

This breadth of meaning could be an advantage in the interest of getting the transpersonal across, indeed of getting spiritual concepts across. Might it be possible to introduce through talking about values, the concept of spiritual values or with even more preparation, transpersonal values? This would at least suggest a way of introducing transpersonal issues to the workplace even if somewhat indirectly. It can be argued, and there is evidence to support the thesis, that the way the spiritual or the transpersonal self is being introduced to the workplace is through discussion of values. For instance, Aquilina and Law (2013) introduced an executive coaching program to support nurse managers working in a hospital in Malta. This was implemented by supporting the participants with a range of coaching approaches. While the approaches included transpersonal coaching, the programme was “sold” to the director as a leadership development and the discussion with the participants focused on identifying the “values” and ethics as a foundation in developing nurse managers as leaders. Values and ethical behaviour are discussed, debated, refined and promoted in workplaces wherever managers are feeling their way towards new paradigms of management and of business and perhaps even of community and society (Law, 2007; 2010 and Law, et al, 2010).

### **Conclusion/Discussion**

In this paper, we have described a growing trend that emerges around the globe in particular the Western societies. We are striving towards developing a new paradigm of management that embodies many different paradigms of transpersonal psychology in practice. Here we present the reader with a few reflective questions:

- Are workplaces becoming more aware of new paradigms for business activity?
- What do these new paradigms have in common?
- Are there fundamental changes to the traditional business model of producing and selling products and services or using them for the profit of those who invest in the businesses – whether governments or private investors?

- How can the workplace embody the transpersonal practice that accepts non-ordinary reality?
- Should transpersonal psychology be taught in the university as part of the main stream psychology syllabus?

Transpersonal Psychology clearly embraces all of the above challenges. It helps us to explore our understanding of spiritual and mystical traditions of the mind. How we can move the discipline forward is another question.

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# Open Awareness: Holding the Liminal Space in Transpersonal Coaching and Therapy

## **JEVON DÄNGELI, Ph.D.**

Jevon Dangel, MSc Transpersonal Psychology, Certified Transpersonal Coach and Hypnotherapy Practitioner, Certified NLP Trainer and developer of the Authentic Self Empowerment (ASE) approach - combining the holistic aspects of NLP with mindfulness and transpersonal psychology.

In addition to his 2018 Transpersonal Coaching Handbook, Jevon has written seven other ASE related training manuals, recorded over 30 audio programmes and a comprehensive video series where he teaches the ASE approaches for personal, transpersonal and professional development. He's been active as a professional coach and trainer since 2004.

He gained his MSc in Consciousness, Spirituality and Transpersonal Psychology from Alef Trust. His dissertation research focused on the value of an ASE practice, known as "open awareness", for people experiencing chronic stress and burnout. He is a co-founder of the International Association of Coaches, Therapists and Mentors (IACTM), which includes a Foundation that aims to provide humanitarian aid volunteers with free educational resources and support. He is also the co-founder of the Transpersonal Coaching and Therapy Network (TCTN).

Jevon presents live (in-person) Transpersonal Coaching courses biannually in London, UK. He is also the course leader of the online Postgraduate Certificate Program in Transpersonal Coaching Psychology through Alef Trust, accredited by Middlesex University.

E-mail: [info@authentic-self-empowerment.com](mailto:info@authentic-self-empowerment.com)

## **HENNIE GELDENHUYS, MD.**

Hennie Geldenhuys is a medical doctor, certified transpersonal coach and trainer, and hypnotherapist based in South Africa. He is an active and accredited practitioner and trainer of the Authentic Self Empowerment (ASE) approach to humanistic and transpersonal coaching, integrating holistic NLP with mindfulness and transpersonal psychology. He also has over a decade of experience in clinical research.

He has particular interests in the application of mindfulness processes for holistic and integrated coaching as well as in research ethics. He is a practising transpersonal coach and a regular facilitator of coaching training events.

E-mail: [henniegel@innerheal.co.za](mailto:henniegel@innerheal.co.za)

**ABSTRACT**

"Holding The Space" is the metaphorical container for the therapeutic interaction between the coach or therapist and client. Although the held space is largely intuitive, transpersonal practitioners who wish to teach, apply and develop its practice are faced with the challenge of reproducing it consistently and intentionally.

Some important aspects of the held space include energetic resonance and rapport, a participatory perspective, mindfulness, intentionally cultivated attitudes of acceptance, compassion and interconnectedness, and induction of a state of awareness of wider perspective and receptivity.

We propose a unique mode of mindful perception ideally suited to Holding The Space, called "Open Awareness". The characteristics of this state are a mindful mode of perception; metacognitive introspective awareness; extrospective and somatic awareness; a reframe of personal identification leading to a sense of interconnectedness; and a fluid, dynamic balance between conscious focus and peripheral awareness. Open Awareness is simple enough to learn and apply quickly, and profound enough to evolve consciousness through regular practice. In general, the process begins with a shift of awareness to the physical senses, expansion and deepening to more subtle mental objects, and intentional resonance with the metaphorical space in between people and objects. The expansion of awareness is both inward (deep personal) and outward (interpersonal and transpersonal). Open Awareness is a distinct state, but shares characteristics with other disciplines such as Open Focus, Open Monitoring, Focused Attention meditation, and Focus-defocus practice.

We advocate Open Awareness as a useful tool for coaches and therapists and suggest research to develop further applications.

**KEYWORDS**

Holding the Space, Transpersonal Coaching, Transpersonal Therapy, Mindfulness, Open Awareness.

**Open Awareness: Holding the Liminal Space in Transpersonal Coaching and Therapy**

"Holding The Space" is the metaphorical container for the interaction between the coach or therapist and the client. It is a phenomenon commonly and anecdotally described by coaches, therapists, counsellors and healthcare practitioners in the caring and healing disciplines. This is especially true in the transpersonal setting. Despite the popularity of the term and wide anecdotal recognition of its importance, its character remains numinous and its description in the academic literature elusive. Although Holding The Space is largely experiential and intuitive,

transpersonal practitioners, coaches and therapists are presented with a challenge: examining and describing this *space*, in order to research and teach it, develop the skill, and make it consistently reproducible in practice. In this paper, we explore the concept of Holding The Space, and then propose a simple yet effective method for facilitating the state in coaching and therapy. "Open Awareness" is a calm and receptive state of applied mindful awareness with aspects of introspective, extrospective and somatic awareness, accompanied by a sense of interconnectedness, compassion and a presence in the space-in-between (Dangeli, 2015).

### **The Nature of Holding the Space**

The *held space* has been described as a liminal space that is open, receptive and emergent and that promotes transpersonal knowing (Dangeli, 2017). Liminal relates to a transitional process or something that occupies a position at, or on both sides of, a boundary or threshold (Liminal, n.d.). It is the co-created medium in which coaching or therapy is performed that facilitates exploration, discovery and healing in a safe and responsive setting. In transpersonal interventions, this includes the freedom to access altered states of consciousness; experience of the physical, emotional and spiritual self; the psyche's shadow; interpersonal dynamics; and perceptions of interconnectedness beyond one's self constructs. Components of Holding The Space include rapport and mutual resonance (Bandler & Grinder, 1976; Siegel, 2013), a participatory perspective (Ferrer & Sherman, 2011), mindfulness (Siegel 2010) and intentional attitudes such as unconditional acceptance and beneficence (Watson, 2004). In a coaching and therapy context, we propose to add a further dimension, namely a state of conscious awareness that moves the client as well as the coach or therapist away from a fixated tunnel awareness, to a state of openness, receptivity and equanimity.

The concept of *spiritual resonance* between the coach or therapist and their client is an important one for the transpersonal practitioner. In the therapeutic intervention there is an expanded awareness in which the boundaries between individuals and objects become more diffuse, ego identification is less prominent and a sense of mutuality between all things is fostered (Siegel, 2013). In the transpersonal context, this resonance allows a medium in which more subtle and abstract emotional and spiritual experiences can be detected, stabilized and explored toward integration

and healing. One might consider this an “energetic joining” between client and practitioner (Siegel, 2013). A receptivity of this nature on the part of the practitioner is intuitive, but it is likely that the conditions for it to develop can be created through the induction of a specific state of awareness. A joint reciprocal state of awareness of this kind is the transpersonal equivalent of rapport originally described in other disciplines such as Neuro-Linguistic Programming (Bandler & Grinder, 1976). Rapport could be considered an unconscious empathetic relationship and the ability to relate to others in a way that creates trust and understanding (Overdurf & Silverthorn, 1995). Dr Jorge Ferrer’s participatory vision of spirituality (Ferrer & Sherman, 2011) finds pragmatic application in the held space. Ferrer writes that “the participatory approach holds that human spirituality emerges from our co-creative participation in a dynamic and undetermined mystery or generative power of life, the cosmos and spirit” (2011, p2). The capacity to facilitate a dynamic setting in which this participatory vision finds manifestation is a core skill in both transpersonal coaching and therapy. The skill is one of intentional receptiveness and openness to an unfolding shared narrative on the personal, interpersonal and transpersonal levels. This merged and co-creative mode of interaction is an evolution of the traditional mechanistic relationship between practitioner and client. It allows multiple perspectives to contribute to the common therapeutic space, extending beyond the client and practitioner, to include other people, other entities and other dimensions of reality.

What is the role of mindfulness in Holding The Space? If we recognize that at least both the practitioner and client contribute to that dynamic space, and that the subtle resonance between practitioner, client and all the other entities in the space influence the outcome, how can the practitioner maintain an awareness of all those energetic factors? The answer may be in a particular type of mindfulness. Dan Siegel, referring to the role of mindfulness within the psychotherapeutic container, observes that:

Resonance makes two a part of one system, at least temporarily. Attuning to ourselves within mindful states, we have the observing and experiencing self in resonance. Attuning to others, we open ourselves to the profound adventure of linking two as part of one interactive whole (Siegel, 2010, p. 55). Mindfulness of what is happening inside the practitioner, inside the client, and in the co-created space in between them, may be the difference

between a random, chaotic or confounded outcome of a session, and a more facilitated, applied and useful outcome. The coach or therapist needs to be sensitive to the myriad of factors at play in the session, some preconscious, not all from the client only, many not obvious, and changing all the time. An attempt to track these factors cognitively is likely doomed to failure, whereas the mindful state allows a continuous, holistic intuitive processing through the active, non-judgmental moment-to-moment awareness of mindfulness (Kabat-Zinn, 2003).

Another aspect of Holding The Space is an intentional attitude of unconditional acceptance and beneficence. This dimension is a well recognized cornerstone of any therapeutic relationship in all branches of psychology, coaching and caring (Watson, 2004). Watson, writing in the context of the caring nursing relationship (2004), not only identifies this deep sense of compassion, but also explores the intentionality with which it needs to be cultivated by the practitioner. In the transpersonal context, this may find expression in certain meta-states that the coach or therapist enters and cultivates in order for them to become ingrained, intuitive and automatic, such as compassion and loving-kindness. By no accident, these are qualities valued by the contemplative traditions including meditation and mindfulness (Hanson, 2011). The intention of these qualities is not in forcing or pretending in a superficial way, but in purposefully participating in a process that allows access to these humanistic traits, and integrating them to prominence in the space.

In addition to the recognized qualities of the held space discussed above, we propose that developing a sense of interconnectedness not only enhances the therapeutic relationship and resonance, but in and of itself is a constructive intervention. Clients become clients because their attention is fixated in a narrow mode of perception and they have lost the capacity to grasp a balanced, wider and more holistic perspective. The client's thought and emotional patterns, as well as their experience of spirituality may be *locked into* a rigid set of preconceptions, triggers or ingrained habitual responses (Bandler & Grinder, 1976). We propose that this phenomenon is so common in coaching and therapeutic settings, that the faculty of Holding The Space needs to include a priori the facilitation of expanding the client's state of awareness from their metaphorical tunnel awareness toward a more open awareness.

In summary, the important skill of “Holding the Space” in a transpersonal coaching and therapy setting has a number of components which include: 1) resonance and rapport; 2) a participatory vision; 3) mindfulness; 4) intentional attitudes of acceptance, compassion and loving-kindness; and 5) opening the *aperture* of one’s awareness as an antidote to tunnel awareness. In the following section, we propose a methodology called “Open Awareness” for maintaining a state of awareness that includes all of these components.

### **The Nature of Open Awareness**

Open Awareness is a distinct state of awareness characterized by Dangeli (2015):

- a mindful mode of perception
- a calm and receptive emotional and mental state
- metacognitive introspective awareness in which the mind can observe its own state and activities - an awareness of the mind itself
- extrospective awareness - heightened sensory and somatic perceptions
- a reframe of one’s current experience of oneself, placing perceived phenomena within one’s frame of reference (as opposed to these being experienced outside of oneself) leading to a sense of interconnection and compassion
- balance and adaptation between conscious focused attention and peripheral sensory awareness
- a flexible, fluid and dynamic state, enabling one to access a variety of channels of perception through intent and appropriateness to the current context

Open Awareness involves the intentional observation of one’s thoughts, feelings and sensory perceptions in the present moment through opening the *aperture* of one’s awareness. In addition to identifying the subtleties of one’s internal experience, Open Awareness includes becoming receptive to the energetic and relational links between oneself and others and the environment. To varying degrees, the individual experiences a felt sense of expansiveness and interconnection resulting from disidentification from their limited self-concepts. Open Awareness is more than a technique, it is a natural mode of being that can be tapped into and intentionally cultivated. Someone in Open Awareness is non-reactive, equanimous, aware of inner and outer processes and has a deep sense of interconnectedness.

Open Awareness is often described as an expanded and receptive consciousness (Dangeli, 2015). There is a balance between cognition and intuition, between action and acceptance, and between the sensory and the conceptual. On a transpersonal level, the coach or therapist in Open Awareness intuitively taps into the dynamic space that is co-created by practitioner and client, and is receptive to subtle shifts in energy, facial expressions, body sensations, and other variables. Importantly, the practitioner is also sensitive to his or her own shadow reactions, and how those may be influencing the interaction.

We propose that the state of Open Awareness facilitates all the aspects of Holding The Space: resonance and rapport through a subtle and responsive awareness; a participatory vision through the sense of interconnectedness; a mindful presence; a sense of goodwill and compassion brought on by a unifying state of awareness; and a natural widening of one's perception of reality.

### **The How To of Open Awareness**

As lofty as the desired state of Open Awareness appears, the state is easily attained through a basic methodology that can be taught and practiced. The methodology is simple enough to learn relatively quickly, and profound enough to allow an evolution of consciousness with deepened practice.

There are various means to facilitate Open Awareness (see Tables 1 and 2 for examples). In general, the means begin by identifying one's present experience of self, by first focusing attention through the senses, then noticing mental objects such as thoughts and emotions, and then broadening awareness to the context and the container that allows for one's current experience. As Open Awareness expands, there is a widening mindful experience of the energetic field between objects and individuals. As Open Awareness deepens, one's experience of the space-in-between refines, the subject-object divide dissolves, and the more subtle realms come into awareness. There is a progression from an awareness of the concrete, fixed and separate, to an awareness of the subtle, dynamic and interconnected. In practice, the process of opening one's awareness typically begins with attention to the content of one's current sensory experience (e.g. visual, auditory, somatic), and then progresses to a more subtle background experience of the senses, a meta observation of mental objects (e.g. patterns of thoughts and emotions) with an intent to allow extension to a more energetic awareness of the space in-between everything. The expansion is



both inward (to the deep personal) and outward (to the interpersonal and transpersonal). In the context of coaching and therapy, clients are guided to embody the experience and root it in positive next step actions, behaviours and responses. Open Awareness can be both an open eye, conversational technique as well as a closed eye meditative practice. While this extending of awareness is imagined and therefore subjective, the object here is not to pretend that one is having any particular kind of experience, but rather to prime one's consciousness in order to bring forth more of what is already present in the background of awareness.

Open Awareness creates a highly present state that has numerous applications. It can have a profoundly healing or transformative effect on the individual who practices it regularly. It can serve as a constructive technique in coaching or therapeutic interventions, in addition to its previously described application in the context of Holding The Space for the client's emerging process (Dangeli, 2015). It can also be utilized as a tool for meditative insight and growth.

### **Open Awareness in Relation to Other Methodologies**

The earliest tracings of Open Awareness appear to stem from Buddhist origins (Gunaratana, 1996) and it was possibly first introduced in the West through the teachings of George Ivanovich Gurdjieff in the early nineteen hundreds (Ouspensky, 1971). Aspects of Open Awareness have been integrated into some of the techniques of Neuro-Linguistic Programming (NLP) (Bandler & Grinder, 1976; Overdurf & Silverthorn, 1995) and other psychological interventions, although it has received only nominal attention from the mainstream scientific community (Farb, et al. 2007; Hanson, 2011). There are similarities to and differences between similar approaches such as Open Focus (Fehmi & Robbins, 2008), Open Monitoring, Focused Attention meditation (Lippelt, Hommel & Colzato, 2014; Kabat-Zinn, 2003), and Focus-defocus (Pillay, 2017).

Open Focus is the name of the attention training programme created by neuroscientist, Dr Lester Fehmi (Fehmi & Robbins, 2008). Fehmi showed through neurofeedback EEG readings that certain styles of attention promoted synchronous whole brain activity that may be associated with mental and physical wellbeing. His four attention styles theory identifies four combinations of two styles of attention: diffuse versus narrow

(attention takes in the bigger picture versus focused on a single object) and objective versus immersed (dissociated observation versus more direct experience). His model supports Open Awareness in at least two important aspects. Firstly, he recognizes that it is the flexibility and movement between attention styles that is important. This controlled plasticity is also a feature of the Open Awareness state. Secondly, his proposed techniques for reaching the optimal attention style, similar to Open Awareness, utilize an experience of the perceived space between and within objects and the physical body (Fehmi & Robbins, 2008).

Although Open Awareness is not a meditation technique per se, it shares properties of awareness and attention with various forms of mindfulness meditation. These include Open Monitoring (Lippelt et al, 2014), and the complementary perception of the focused attention and peripheral awareness streams of awareness (Yates, 2015). The inherent mindfulness component of Open Awareness cultivates the ability to adapt and regulate one's thoughts, feelings and actions according to the situation. Rather than perceiving mental and emotional states as fixed, the mindful approach identifies their impermanent nature and treats them as transitory phenomena (Kabat-Zinn, 1990; Williams & Teasdale, 2002). To note here is that Open Awareness is a functional and pragmatic approach designed for application in real life scenarios and within coaching and therapeutic sessions. In an important way, the Open Awareness approach incorporates salient elements of mindfulness, and applies them within both coaching and therapy frameworks. Mindfulness meditation however, often has a different goal, namely the attainment of enlightenment through insight and non-dual awareness (Yates, 2015).

Open Monitoring is a mindfulness approach wherein the focus of awareness becomes the monitoring of awareness itself. In contrast to focused attention meditation, no single object or experience is focused on, instead there is a non-judgmental, unattached moment-to-moment awareness of all mental objects and sensory experiences that are within the field of awareness (Vago & Silbersweig, 2012). Open Awareness harnesses a form of open monitoring, but also includes the potential to respond to objects in the awareness in an intuitive and appropriate way. An over-fixation into the attentive focused processing mode of awareness to the exclusion of a wider, less processed and unfocused mode has been

identified as a barrier to growth and creativity: a focus-defocus imbalance (Pillay, 2017). Yates (2015) delineates the complementary different roles of attention and peripheral awareness (Table 3).

We propose that the nature of Open Awareness - with its incorporation of widening background awareness while maintaining conscious focus- is ideal for facilitating the dynamic complementary relationship between attention and peripheral awareness. This facilitates the skill of the coach or therapist to be in an open, mindful space and simultaneously apply therapeutic strategies with both cognitive and intuitive elements.

## **Conclusion**

Holding the liminal space is a core competency in transpersonal coaching and therapy. Facilitating the optimal setting for this work requires intuitive resonance and rapport, a participatory perspective, mindfulness, an accepting and compassionate attitude, and a shift in both practitioner and client from a narrow to an expanded state. The entering of the state of awareness with all these elements is a skill that can be learnt and practiced. One methodology for doing so is the Open Awareness technique. Open Awareness is a refined state of awareness with a mindful mode of perception, including both introspective and extrospective awareness, a sense of interconnectedness and compassion, and a dynamic balance between conscious attention and peripheral awareness.

We share our vision of making the simple and applied skills of Open Awareness available to transpersonal practitioners, coaches and therapists as a core skill as well as an adjunct to their existing methodology. We propose that Open Awareness is simple enough to be easily taught, and extensive enough to allow advanced applications within transpersonal coaching and therapeutic methodologies. Next steps include making the methodology more widely available, and exploring variations and further applications. There is also a need for research to investigate the effects and refine our understanding of the components. In order to do so, we have identified the need for a taxonomy model for states of awareness in a coaching or therapy setting, and a model to understand the outcomes that flow from the process, and innovative research methodology to investigate the link between the two.

*Table 1*

<b>AN ABBREVIATED EXAMPLE OF A GENERAL OPEN AWARENESS TECHNIQUE</b>
<p>Keep your head facing forward and eyes open throughout the following 6 steps:</p> <ol style="list-style-type: none"><li>1. Extend your visual field of awareness as far as possible to the left and right simultaneously.</li><li>2. Expand your field of awareness all around you and sense the entire volume of space that your whole body occupies.</li><li>3. Notice the pauses or space between your breaths (continue for at least 30 seconds).</li><li>4. Bring awareness into the space between you, all people and everything in the area.</li><li>5. Notice how your breath connects you to the unlimited and unifying space that we all share.</li><li>6. Observe your moment to moment experience from the perspective of space itself.</li></ol> <p>End by focussing on your breath for at least 30 seconds.</p>

*Table 2*

<b>AN EXAMPLE OF AN OPEN AWARENESS METHOD TO HOLD THE SPACE IN COACHING AND THERAPY</b>
<ol style="list-style-type: none"><li>1. Start by focusing on the space between you and the other(s).</li><li>2. Access peripheral vision (180 degrees left and right).</li><li>3. Expand your field of awareness all around you and the other(s).</li><li>4. Sense the entire volume of space that your whole awareness occupies.</li><li>5. Notice how everything that you experience, including the other(s), is within the extended space of your awareness.</li><li>6. Have the intention to embrace and gently hold the other(s) within the space of your expanded awareness.</li><li>7. Bring into the space your intention to be of unconditional support and service to the other(s) who are being held in your open awareness.</li></ol> <p>End by focusing on your breath for at least 30 seconds.</p>

Table 3  
*The dynamic interaction between Attention and Peripheral Awareness*  
(adapted from: Yates, 2015).

ATTENTION	PERIPHERAL AWARENESS
Isolates and analyses experience	Observant from a holistic and contextual perspective
More processing, slower response	Less processing, quicker response
Selects information from awareness	Filters incoming information
Narrow, fixated, singular	Open, receptive, interconnected
Personal "self" centred	Self-other-relationship-context centred (objectivity)

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# Interactive Meditation Practice as Research Method: An Introduction to Embodied Spiritual Inquiry

## **OLGA R. SOHMER, MA.**

Olga R. Sohmer is an experiential educator and counselor passionate about exploring the contours of human body, mind, heart, soul and spirit.

Weaving her background with intergroup dialogue facilitation, holistic counseling, yoga and mindfulness instruction, and participatory inquiry, Olga brings a multidimensional approach to education and research. She coauthored the chapter “A Radical Approach to Second-Person Contemplative Education” in the forthcoming anthology *The Intersubjective Turn in Contemplative Education: Shared Approaches for Contemplative Learning and Inquiry Across Disciplines* (Ferrer & Sohmer, 2017; edited by Gunnlaugson, Sarath, Bai & Scott, SUNY Press). She is also the first author of an Embodied Spiritual Inquiry exploring the nature of human boundaries (2018) and guest editor of a forthcoming special issue of the International Journal of Transpersonal Studies focused on participatory research in transpersonal studies. Olga has assisted Embodied Spiritual Inquiry and Holistic Awareness graduate courses and is working on her doctoral dissertation in East-West Psychology at CIIS exploring the value of Cooperative Inquiry for integral education and transpersonal psychology.

Born in Russia, Olga now resides in California with her husband and one-year-old son. Through her work and daily life, she hopes to contribute to healing the way human beings relate to ourselves, each other and the Earth, our home.

## **ABSTRACT**

This article presents Embodied Spiritual Inquiry (ESI), a participatory approach to integral education and transpersonal research that has been offered since 2003 as a graduate course at the California Institute of Integral Studies (CIIS), San Francisco, by core faculty Jorge N. Ferrer. Inspired by elements of participatory research (e.g., Reason, 1994a; Reason & Bradbury, 2008) and cooperative inquiry (Heron, 1996), ESI applies Albareda and Romero's Interactive Embodied Meditations (Ferrer, 2003) to access multiple ways of knowing (e.g., somatic, vital, emotional, mental, spiritual) and mindfully inquire into collaboratively decided questions about the human condition. Past inquiries have included diverse psychospiritual topics including the experiential features of relational spirituality (Osterhold, Husserl, & Nicol, 2007), the nature of human boundaries within and between co-inquirers (Sohmer, Baumann, & Ferrer, 2018), felt-sensed markers discerning genuine versus unreliable spiritual knowledge, experiential understandings of the personal and collective "shadow," and the multidimensionality of the human condition. After presenting an overview of the ESI methodology and two case studies, this article discusses the merits, limitations, and future horizons of this approach for integral education and transpersonal research.

## **KEYWORDS**

Transpersonal Research, Integral Education, Multiple Ways of Knowing, Interactive Embodied Meditations, Cooperative Inquiry, Participatory Research, Embodied Spirituality.

## **Interactive Meditation Practice as Research Method: An Introduction to Embodied Spiritual Inquiry**

When research delves into the subtle, nuanced territory of human psyche, spirit, and relationships, it is challenging to find methodologies that can access and express the complexity of such an inquiry domain. In support of this effort, the third annual *Transpersonal Research Colloquium* held in Prague, Czech Republic, in 2017 invited a collaborative exploration of spiritual practices as research methods. Presenters at the colloquium discussed a variety of novel, spiritually informed approaches to research with the intention of contributing to the growing body of transpersonal research methods. This article shares one of these approaches, Embodied Spiritual Inquiry (ESI; Ferrer & Sohmer, 2017) - a participatory approach to integral education and transpersonal research that has been offered since



2003 by Jorge N. Ferrer as a graduate course at the California Institute of Integral Studies (CIIS), San Francisco. Specifically, ESI uses interactive embodied meditations (IEMs; Ferrer, 2003; Malkemus & Romero, 2012) to inquire into collaboratively determined questions regarding psychospiritual experience in the context of a participatory research process inspired by elements of cooperative inquiry (Heron, 1996; Heron & Reason, 1997). IEMs involve mindful physical contact between co-inquirers to activate multiple ways of knowing (e.g., somatic, creative, emotional, mental, spiritual) and access both deep individual experience and the intersubjective field between co-inquirers. After presenting an overview of the ESI methodology and highlights from two case studies, this article discusses the merits, limitations, and future horizons of this approach for integral education and transpersonal research.

### **ESI Background and Methodology**

Embodied Spiritual Inquiry (ESI) was developed by Ferrer as a research method and a graduate course in the East West Psychology program at CIIS. To date, the majority of ESIs have been conducted within CIIS graduate courses and two have been developed into published research reports (Osterhold et al., 2007; Sohmer et al., 2018). Given this history, ESI has functioned primarily as a holistic learning opportunity, with an embedded participatory research process whose outcomes have been analyzed by self-selecting co-inquirers after the formal inquiry phase. However, as discussed below, ESI shows promise as a transpersonal research methodology that could be expanded beyond a strictly academic context.

At its core, the methodology of ESI integrates two streams of holistic inquiry: (a) the holistic transformation practices of Spanish psychospiritual educators Marina Romero and Ramon Albareda (2001; Malkemus & Romero, 2012), and (b) the participatory research paradigm (Reason, 1994a; Reason & Bradbury, 2008) inspired in particular by Heron's (1996) cooperative inquiry. The former contributes interactive embodied meditations (IEMs; Ferrer 2003) as primary inquiry tools, while the latter serves as the epistemological framework and methodological structure within which the inquiry tools are applied. In alignment with the participatory paradigm in philosophy, spirituality, and religious studies (e.g., Ferrer, 2002, 2011, 2017; Ferrer & Sherman, 2008; Hartelius & Ferrer, 2013; Heron, 1998, 2006; Tarnas, 1991), knowledge gained in the ESI process is considered relational,

embodied, and enactive (see Ferrer, 2002, 2008; Malkemus, 2012). Because the ESI method has been described in detail elsewhere (Ferrer & Sohmer, 2017), this account offers a summation of its inquiry tools, structure and outcomes before turning to the case studies, merits, limitations, and future horizons of the approach.

### **Inquiry Tools**

Interactive embodied meditations (IEMs), developed by Marina Romero and Ramon Albareda (Albareda & Romero, 1991; Ferrer, 2003; Malkemus & Romero, 2012; Romero & Albareda, 2001), serve as the primary ESI methodological tools. These practices use mindful physical contact between two or more co-inquirers to activate multiple ways of knowing associated with five fundamental human dimensions: the body, vital center, heart, mind, and consciousness. Decades of experience with workshop participants and students support Romero and Albareda's contention that conscious physical contact with different areas of the body can activate the unique epistemic potential associated with that region (Ferrer, 2003; Malkemus & Romero, 2012). Specifically, the mind is accessed through contact with the head and forehead; the heart, through the center of the chest, arms, hands and back; the vital, through the lower abdomen; and the body, through the feet and legs. By intentionally activating these interconnected yet unique faculties, IEMs facilitate multidimensional knowing beyond the type of mind-centered knowledge that is typically privileged in Western education and research.

In the basic format, IEMs involve one person an active role offering physical contact and the other in a receptive role experiencing the contact. For example, in a meditation focused on the heart, the receptive partner lays supine while the active partner places their hands, chest, or forehead on the receiver's center of the chest. The epistemic focus and corresponding point of contact is determined in advance of the meditation.

After establishing agreed upon boundaries for physical contact between partners<sup>1</sup>.

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1 Knowing that physical contact can be sensitive, ample care is taken throughout ESI to enhance the safety and potential of growth for inquirers. First, all prospective participants are well informed about the frequency and type of contact involved in IEMs during the introductory meeting before ESI begins. Anyone with concerns is invited to consult with the ESI facilitator or assistant privately to determine the appropriateness of their involvement in ESI at that time. Then, at the beginning of the inquiry process self-responsibility in the assertion of boundaries around acceptable physical contact is discussed. For example, in a meditation on the heart the receptive partner can optionally receive contact at the center of their chest from the active partner's hands,

both are invited to focus on their own experience, with curiosity and openness to any sensations, thoughts, emotions, memories, and visions that may arise. Participants optionally wear blindfolds to facilitate this inward focus. The facilitator verbally guides the meditation, weaving in prompts or questions related to the inquiry. Halfway through the practice, inquirers change roles, reestablish boundaries for contact and repeat the meditation. Once inquirers gain familiarity with IEMs greater complexity can be introduced such as inclusion of multiple centers of awareness in a meditation, more meditation partners, and/or divergence of inquiry focus within the group. Evocative background music is played throughout that seeks to activate the center of awareness that is the focus of each meditation<sup>2</sup>.

After the meditation period, participants have five to ten minutes to draw or reflect independently. Nonverbal contemplation is encouraged during this time to avoid seeking premature conceptual understanding, although poetry or key words are welcomed. Meditation partners then discuss their experiences and drawings. Often, shared themes emerge. Finally, the whole group convenes to share drawings and highlights, sometimes involving movement, creative vocalization and/or gesture in lieu of verbal articulation. At this point, the meditation cycle comes to a close and is followed by a break.

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chest (i.e., heart), or forehead (i.e., mind) and it is up to both to determine in advance of the meditation which of these configurations they will practice. Participants are also reminded before engaging in IEMs that they can stop the practice for any reason at any time. Finally, inquirers always have the option to engage in an inquiry cycle in individual meditation rather than through IEM.

With this sensitivity to the potential risks of physical contact, the power of mindful touch to facilitate multidimensional learning, growth, and healing cannot be understated. ESI cohorts have repeatedly affirmed the value of touch in both their personal development and the cultivation of holistic inquiry outcomes. As Osterhold et al. (2007) describe, "Through touch, the internal experience is widened and deepened in multiple layers of consciousness. At the same time, touch creates a dynamic and fluid common field of energetic, emotional, physical, and mental exchange between practitioners" (p. 23).

2 Background music during IEMs is either neutral ambient or aligned with the center of awareness that is being activated. For example, rhythmic percussive music is played when accessing the body, melodic emotionally evocative music when accessing the heart, and more ephemeral spacious music in relation to the mind or consciousness. Music is always instrumental or non-native vocal to avoid activating excessive mental involvement. At this time, choice of music has not been systematized or catalogued. While supportive music is recognized as an important element of IEM facilitation, the extent to which music choice impacts inquirers has not been thoroughly investigated. Certainly, music alone has a profound effect on human experience, warranting further exploration of this dimension of ESI, whether through ESI or other means.



*Fig. 1 - IEM focused on the vital center*



*Fig. 2 - IEM focused on the body*



*Fig. 3*  
*Cocreated IEM later in the ESI process activating*  
*the heart and vital center together*

### **Inquiry Structure**

The fundamental structure of ESI is inspired by John Heron's (1996; Heron & Reason, 1997) cooperative inquiry, involving alternating cycles of action and reflection in the context of a participatory research framework<sup>3</sup>. Co-inquirers participate in multiple stages of decision and meaning-making regarding the inquiry-such as selecting the inquiry domain, gathering experientially grounded insights about the topic, drawing preliminary conclusions, and shaping the inquiry actions at later stages. Unlike the

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3 It is important to emphasize that although ESI is inspired and has the potential to evolve toward the full form of Heron's (1996) cooperative inquiry (CI), the ESIs conducted thus far have had three major discrepancies with the full form of CI. First, in CI the facilitator is either an outsider to the inquiry culture (i.e., as in the *partial form* of CI; Heron, 1996) or must join as a full researcher-subject. In ESI, the educator/facilitator is arguably too close to the inquiry culture to be considered an outsider, so she/he/they would need to be fully integrated to attain the full participation essential to CI. Second, Heron (1996) recommended five to eight cycles of inquiry while most ESIs have had three cycles due to the time constraints of the academic schedule within which most have taken place. Finally, CI has an extensive repertoire of validly procedures that have only been partially applied in ESI, again, in large part due to time constraints. With awareness of these discrepancies, ESI is better understood as a participatory research and learning approach more broadly, while CI serves as both the originating inspiration and offers possibilities for ESI facilitators to consider.

full form of cooperative inquiry, however, the facilitator of past ESIs has remained partially outside of the inquiry process to hold a container for the research arc and to guide the IEMs during action phases. Although logistically challenging within an academic semester, a longer ESI could feasibly incorporate the facilitator as a full co-inquirer once co-inquirers are proficient enough with IEMs to practice independently or rotate leadership. Action phases are primarily comprised of IEMs. In some cases, however, co-inquirers might take on additional actions between ESI meetings (e.g., trying an action in their daily lives related to the inquiry) or include alternative actions at later stages (e.g., meditations in nature, an act of social activism) if determined optimal for their inquiry topic. Reflection phases include opening meditations and games, drawing and sharing after IEMs, individual reflection and journaling between inquiry sessions, various forms of group dialogue (e.g., check-in at the beginning of ESI meetings, small and whole group discussion to select the inquiry question/domain; dialogue based on inquirers learning about their topic), and the composition of a final paper on the inquiry process. Typically, reflection phases consist of two parts: (a) sharing and integrating insights gained from past actions, and (b) determining the course of action for the next cycle. If desired by self-selecting co-inquirers, a final reflection phase can be conducted to analyze collected data and report inquiry findings.

The majority of past ESIs have included three inquiry cycles unfolding over 45 hours of group meetings (i.e., the typical meeting time for one semester), in addition to individual reflection and writing in between sessions. However, the timeframe of ESI is fundamentally flexible depending on the inquiry context and purpose. Used as a research method outside of a formal learning environment, for example, more inquiry cycles could be used to bolster the richness and validity of inquiry outcomes. After an introductory meeting, the inquiry launches into a preliminary cycle focused on introducing IEMs and selecting the specific inquiry domain. Then, the inquiry formally begins including two cycles that invite more concentrated immersion in the inquiry topic. Finally, the process culminates in collaborative and individual assessment of inquiry outcomes - either ending in final papers or extending beyond into systematic data analysis and reporting.

### **Inquiry Data and Outcomes**

In alignment with broader fields of participatory, action (e.g., Reason &

Bradbury, 2008), and transpersonal research (Anderson & Braud, 2011; Braud & Anderson, 1998), ESI acknowledges both the *informative* and *transformative* dimensions of research and cultivates both in the inquiry data and outcomes. Informative outcomes respond directly to the inquiry question, while transformative outcomes refer to the holistic impact of the research process on inquirers and their worlds (Heron, 1996). Through the cyclical ESI process, preliminary informative and transformative outcomes are shared amongst co-inquirers at various stages in the form of group check-ins and dialogue and are incorporated into the evolution of the inquiry process. For example, inquirers may share provisional insights related to the inquiry question after an IEM and elucidate connections between the inquiry process and their daily lives when they check-in at the beginning a cycle. Any further data analysis and reporting necessarily attends to both types of inquiry outcomes.

Relatedly, ESI intentionally creates opportunities to express and collect a variety of data in alignment with Heron and Reason's (1997) extended epistemology, including experiential, presentational (e.g., poetry and drawings), propositional (e.g., conceptual statements), and practical knowledge. All four types of knowledge are honored throughout the experiential ESI process as well as in data collection (e.g., audio recordings of group sharing, drawings, creative writing, and final papers) and analysis. This framework has proven to be complementary with IEMs, which activate the unique expressions the body, vital center, heart, and spirit; knowledge centers that are less likely than the mind to communicate in propositional terms. Together, the extended epistemology and IEMs serve to counterbalance the *cognicentrism*<sup>4</sup> common in Western education and research, giving rise to a wider array of inquiry data and outcomes.

### **Learning from Case Studies**

At the time of writing this article, two ESI case studies have been published: an exploration of the experiential features of relational spirituality

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<sup>4</sup> *Cognicentrism* is a term used by Ferrer, Romero, and Albareda (2005) and Ferrer and Sherman (2008b) to refer to "the privileged position of the rational-analytical mind (and its associated instrumental reason and Aristotelian logic) in the modern Western world over other ways of knowing, for example, somatic, vital, emotional, aesthetic, imaginal, visionary, intuitive, and contemplative" (Ferrer, Romero, & Albareda, pp. 326-327). The term neither connotes that the other human dimensions are not "cognitive" (i.e., not being able to apprehend knowledge or creatively participate in its elaboration) nor reduces the mind's powers to rational-analytical ones.

(Osterhold et al., 2007) and an inquiry into the nature of human boundaries within and between co-inquirers (Sohmer et al., 2018). As described above, the possibility of developing inquiry outcomes into a shared report is always offered as an option at the beginning of the process, but is left up to the motivation of individual co-inquirers to actualize. In both cases, two co-inquirers from inquiry groups of twelve CIIS graduate students from diverse cultural, educational, and professional backgrounds took on this task with the support of the ESI assistant and facilitator. The remaining co-inquirers participated by offering feedback on later article drafts. The accounts offered in these case studies enliven our understanding of the prospective value of ESI as a research method and give voice to the lived impact of ESI on those involved.

### **Relational Spirituality**

Osterhold et al. (2007) describe the rich learning outcomes of an ESI that took place in 2005 “broadly centered on the experience of the self, the other, and the mysterious space ‘in-between’ that can emerge during conscious relational encounters” (p. 4). The inquiry process unfolded over twelve weekly three-hour meetings and one introductory weekend retreat. During the first cycle of inquiry, the group held the shared question “What is the nature of relational spirituality?” (Osterhold et al., 2007, p. 4) and then diverged into more personalized questions related to the theme during the second cycle. Taking both inquiry cycles into account, Osterhold and his colleagues (2007) discerned “oneness, communion, and nonduality... [as]... three distinct experiential areas of what was often referred to as the ‘space-in-between’” (p. 11). After elucidating the experiential terrain of each of these three domains of relational spirituality bolstered by co-inquirer statements, drawings, and poetry, the authors described the transformational and practical outcomes of their inquiry. Prominent themes of this type included the integration of embodied knowing through IEMs, modulation of personal boundaries, longing for communion versus fear of engulfment, and exploration of the wisdom of the unique centers of inquiry. While acknowledging the contextual limitations of their inquiry findings, Osterhold et al. (2007) concluded that their inquiry into relational spirituality elucidated the paradoxical quality of the “space-in-between”, characterized by a coexistence of polarities such as “me and not-me, trust and fear, solid body awareness and no-boundary awareness, union and



separation, intimacy and isolation, containment and spaciousness, joy and sadness..." (p. 23). They reported that engagement in the inquiry eased the experiential tension between these polarities, enabling inquirers to hold a more nuanced perspective on how individuals in conscious contact interrelate. Beyond specific responses to the inquiry question, the authors acknowledged the significance of co-inquirers' non-ordinary experiences during IEMs, which were akin to spiritual states esteemed in many contemplative traditions, speculating that "the practice of the IEMs facilitates the access to such states through some kind of synergetic resonance between the multidimensional energies of two or more individuals" (Osterhold et al., 2007, p. 22). Further, Osterhold et al. (2007) reported that "Through engagement in and reflection on the IEMs, the inquirers learned to recognize, access, and utilize multiple levels of knowing and processing beyond the familiar mind-centered paradigm in education" (p. 22). Overall, their account emphasized the transformative dimension of ESI and suggested that the intentional integration of all human attributes in the inquiry process affords a more integral, inclusive, and holistic approach to education and research.

### **The Nature of Human Boundaries**

The second ESI case study was based on an inquiry conducted in 2013 focused on the nature of human boundaries within and between co-inquirers-an inquiry in which the author of this article was a part (Sohmer et al., 2018). In this case, the group convened during one three-hour introductory meeting followed by three weekend intensives (comprised of seven-hour sessions on Saturdays and Sundays alternating weekends). Both cycles of inquiry engaged the question, "What are the experiential differences between dissociation, merging, and integration-contingent on boundary firmness and permeability-within both interpersonal and intrapersonal domains?" (Sohmer et al., 2018, p. 7). The authors clarified that "the interpersonal domain opened to the exploration of boundaries between persons while the intrapersonal axis addressed the experience of boundaries between different dimensions within the person (e.g., body and mind)" (p. 7). Although inquirers engaged the entirety of this question throughout the process-or rather, whichever aspects were most compelling for individual inquirers at any given time-Sohmer et al. (2018) organized their presentation of findings into three parts: (a) the identification

of experiential qualities of dissociation, merging, and integration, (b) a discussion of the role of boundaries and their degrees of firmness and permeability in relation to the above states, and (c) a presentation of practical knowledge gained about boundaries with real-life applications and the transformative impact of the inquiry process.

Regarding the experience of boundaries, the study outcomes emphasized the dynamic effects of boundaries rather than static qualities. Sohmer et al. (2018) elaborated:

[S]uperseding the discovery of an ideal boundary, these outcomes suggest that developing flexibility and the capability for conscious self-regulation of firm and permeable boundaries-and therefore merged, differentiated, and integrated states-may be the greatest measure of a boundary's optimal functionality or health (p. 30).

Drawing heavily on inquirer accounts, including drawings and poetry, the authors discussed the recursive relationship between fear and trust in the modulation of boundaries and the phenomenon of "shared emergent experience" amongst inquirers, which they posed as a fertile area for future research. Sohmer et al. (2018) also described transformative and practical inquiry outcomes, highlighting self-knowledge and transformation of patterns, discovery of inner authority, and self-regulation of optimal boundaries as the major themes. Like Osterhold et al. (2007), Sohmer et al. (2018) concluded by affirming the potency of including multiple human dimensions in the inquiry process.

## **Merits and Limitations**

These accounts of ESI case studies provide an important insider perspective regarding the merits and limitations of this novel approach to integral education and transpersonal research. While it will take replication with diverse populations and engagement of different inquiry topics for the full spectrum of ESI potentials and challenges to be fully realized, the following discussion explores some evident themes.

### **Merits**

Perhaps the most robust and unique feature of the ESI approach is the intentional, and reportedly effective, engagement of multiple ways of knowing associated with the five basic human dimensions. As Osterhold et al. (2007) asserted, "Through the embodied contact in the IEMs,

participants recognized and connected to their own energetic centers and were able to tap into insights beyond the scope of what they had known to be accessible on purely cognitive [i.e., mental] pathways" (pp. 17-18). This fundamental capacity of IEMs - and, by extension, ESI - to activate the epistemic power of the body, vital center, heart, mind, and consciousness has radical implications for holistic education and research. That is, if one recognizes the diverse knowledge streams of these additional human faculties and consciously cultivates them, the prospective outcomes of learning and research multiply fivefold from the conventional mind-centered approach. Stated more precisely, the outcomes become more integrated, holistic, and accurate in furthering the understanding and evolution of the human condition. Participant reports suggest that the use of IEMs, along with the underlying recognition of multiple ways of knowing in the ESI epistemology, does in fact facilitate more holistic inquiry outcomes than is usually possible through conventional education and research means (Osterhold et al., 2007; Sohmer et al., 2018). This holistic approach is significant for not only the validity of inquiry outcomes but also for the potential growth of inquirers.

ESI also affords unique access to the intersubjective field between co-inquirers through mindful physical contact along with the types of dialogical engagement that are more common in learning and inquiry environments. Ferrer and Sohmer (2017) pointed out that through IEMs and related activities, this contact occurs on not only on verbal levels but on somatic and energetic levels as well. The reflection phases of ESI then provide opportunities for co-inquirers to unfold and corroborate their intersubjective experiences. In their inquiry on human boundaries, for example, Sohmer et al. (2018) reported eight accounts of shared experiences ranging "across kinesthetic, imaginal, and intuitive domains" (p. 22). In addition to cultivating the second-person, or intersubjective, field often excluded from research and education (Ferrer & Sohmer, 2017; Gunnlaugson, 2009, 2011; Heron & Lahood, 2008), Sohmer et al. (2018) noticed that noticing shared experiences also reinforces inquirers' confidence in the power of nonmental epistemic faculties. The value of leveraging intersubjective experience in the context of inquiry appears multifold and further exploration of this feature should contribute to a better understanding of ESI mechanisms in the future.

The ESI posture toward knowledge as co-created, or *participatory* (i.e., subjective-objective; cf. Heron & Reason, 1997), may also be an underlying strength of the approach (Ferrer & Sohmer, 2017). As Tarnas (2007) compellingly conveyed in his parable of two suitors - in which one suitor expects to engage with a disenchanted, inert Cosmos, while the other shows up with the attention and affection of a lover - the stance one takes towards the "objects" of knowledge necessarily influences their disclosure. In light of this participatory perspective (e.g., Ferrer, 2002, 2017; Ferrer & Sherman, 2008; Hartelius & Ferrer, 2013; Heron, 2006; Heron & Reason, 1997; Tarnas, 1991, 2006, 2007), inquirers are encouraged to engage the inquiry domain, their own faculties of knowing, and each other with an invitational attitude of humility - a marked shift from the objectivist thrust characteristic of Western empiricism. While the influence of this participatory stance on the validity of inquiry outcomes requires further assessment, co-inquirers' accounts suggest that it plays a meaningful role in their experience of ESI (Sohmer et al., 2018).

In addition, by involving co-inquirers in multiple stages of the participatory research process - such as selecting the inquiry domain, gathering experiential data, and making meaning of outcomes - ESI empowers inquirers to be active agents in the elaboration of knowledge. In the context of research, this empowerment of co-inquirers arguably enhances the authenticity and validity of inquiry findings because they are generated by free, creative agents (e.g., Heron, 1996; Heron & Reason, 2008). Of equal importance, in the context of education, ESI invites students to be active inquirers rather than passive consumers of knowledge (Freire, 1970), capable of accessing novel insights and emergent knowledge (Romero, Albareda, & Ferrer, 2005). In both cases, co-inquirers are more likely to experience personal benefit when they are regarded in this way.

The benefits experienced by inquirers lead to the final merit addressed in this discussion: the transformative dimensions of ESI as reported in both case studies (Osterhold et al., 2007; Sohmer et al., 2018). Parallel with the greater movement of participatory (Heron & Reason, 1997) and transpersonal research (e.g., Anderson & Braud, 2011), ESI engages the axiological question - the "why" of human inquiry - with transformative and emancipatory aspirations (Ferrer & Sohmer, 2017). Beyond insights gained regarding inquiry topics, it is significant that inquirers themselves

report positive changes in their ways of being, relating, and acting in the world. Although longitudinal research would be necessary to assess the longevity of transformative outcomes, inquirers repeatedly speak of transformative or healing aspects of their experience during and after ESI (Ferrer & Sohmer, 2017). If, as Reason (1994a) posited, "...the purpose of human inquiry is not so much the search for truth but to *heal*, and above all to heal the alienation, the split that characterizes modern experience" (p. 10), then ESI contributes an approach capable of furthering this primary inquiry purpose.

### **Limitations**

Because the majority of ESIs have been facilitated within graduate courses, the limitations specific to ESI in the academic context are addressed first before turning to those of ESI as a research method in general. First, ESIs to date have unfolded within two cycles of inquiry (in addition to one preliminary cycle during which the inquiry tools are introduced and the domain delineated) due to the time allotted in one academic semester. Heron (1996), however, suggested five to eight inquiry cycles in the full form of cooperative inquiry. Although this abbreviated duration has proven sufficient for generating meaningful inquiry outcomes and inquirer experiences, ESI would likely be enriched if extended over a longer period. In addition, ESI in an academic context is not fully cooperative in Heron's understanding insofar as the facilitator guides inquiry activities, selects the inquiry tools, and supports the articulation of inquiry questions. Under these conditions, there are inevitable power dynamics that prevent ESI from attaining the nonhierarchical ideals of cooperative inquiry (Heron, 1996). Given more time (e.g., one prerequisite semester during which inquirers are trained in the IEMs and participatory research protocols followed by a pure inquiry semester), ESI could feasibly move toward the format of a full cooperative inquiry even within an academic environment.

Irrespective of context, ESI is subject to all the validity challenges of cooperative inquiry (e.g., Heron, 1996, 1998; Reason, 1994b). For example, Reason (1994b) emphasized *unaware projection* and *consensus collusion* as the most prominent threats to cooperative inquiry validity. Unaware projection is essentially self-deception rooted in the anxiety of changing ones' worldviews, which can obscure authentic inquiry. Inquirers can then join together in consensus collusion to avoid, or inadequately address,

areas of inquiry that challenge their shared worldviews. In a full cooperative inquiry, these challenges are mitigated by enacting validity procedures such as the “Devil’s Advocate” (Heron, 1996, 1998) and repeating numerous cycles of inquiry. The same efforts could be applied in ESI but have been limited to date in large part due to time constraints.

Limitations inherent in the selection and suitability of inquiry topics are also important to address. As has been the case in all ESIs to date, collaborative selection of inquiry topics using facilitator-selected inquiry tools, arguably sways inquirers toward certain topics (Ferrer & Sohmer, 2017). Further, as Ferrer and Sohmer (2017) acknowledged, more assertive or dominant inquirers can overly influence the selection and formulation of inquiry questions. An interesting alternative format that has yet to be explored is to gather interested inquirers around preselected inquiry topics or offer ESI to address existing inquiries within established communities (e.g., to inquire into the experiential dynamics of Hatha Yoga amongst practitioners). In addition, ESI is not necessarily suitable or ideal for all inquiry topics. As with any research method, it is important to assess the productive fit between ESI and the inquiry topic and purpose at hand.

Finally, it is important to reiterate that the outcomes of any ESI group are limited in the sense that they are not generalizable. As Ferrer and Sohmer (2017) explain, “The findings of each ESI are based on the particular experiences of a specific group of individuals and the group’s unique intersubjective field, making the nature of ESI validity strictly *contextual*” (p. 25). Thus, research projects seeking broadly generalizable knowledge would not be optimally served by ESI. Although making universalist claims is not a primary goal of ESI (or participatory research in general), the method could play a supportive role in the elaboration of generalizable knowledge through comparative analysis with existing theoretical perspectives and findings from other research modalities.

### **Future Horizons**

After fifteen years of application, the future of ESI in integral education and transpersonal research contexts is ripe with possibilities. As an integral and transformative pedagogy, ESI could be further applied as part of graduate curriculum in holistic departments of psychology, education, and religious studies. As mentioned in relation to time constraints of past ESIs, the method could be extended into two parts: first, immersing students

in IEMs and participatory research, and then, formally engaging in a fully participatory inquiry. By integrating the educator as an active co-researcher in the group while inviting greater student autonomy in inquiry design, this approach would further radicalize the experience of ESI students and achieve greater fidelity with cooperative ideals. Other variations, such as assembling inquiry courses around preselected topics or incorporating other inquiry tools in action phases, could also be explored. In addition, instead of unilateral assessment of student learning by the facilitator as is typical in higher education, future ESIs could employ self and peer-assessment to evaluate learning outcomes (Heron, 1988). Beyond formal academic environments, ESI could also be applied to facilitate learning and personal growth in other contexts (e.g., a community workshop series or supplementary program within established organizations, institutions, and psychospiritual communities).

Emphasizing the function of ESI as a participatory, transpersonal research methodology illuminates additional opportunities. Countless domains of psychospiritual inquiry well suited for the ESI approach remain. For example, Ferrer and Sohmer (2017) and Sohmer et al. (2018) highlight the phenomenon of transpersonal morphic resonance (i.e., participation in shared emergent knowledge amongst ESI participants, in the group as a whole, as well as within each ESI group in relation to prior groups; Bache, 2008; Ferrer & Sohmer, 2017) as an important topic for future inquiry. Other fertile research domains include inquiries along the following lines: phenomenological (e.g., the nature of various expanded states of awareness; the unique epistemic qualities of the body, vital center, heart, and mind; the experience of connection with the nonhuman natural world), psychological (e.g., the experience of giving and receiving; exploration of psychological archetypes like "masculine," "feminine," and sacred marriage; exploration of attachment styles), practical-transformative (e.g., how to facilitate authentic self-expression, how to bridge spirituality and activism, how to activate holistic awareness in daily life), and social (e.g., inquiries around intimacy and conscious relationships, inquiries responding to the particular needs of established communities). As with cooperative inquiry, the breadth and variety of prospective topics are mainly limited by the imaginations of co-inquirers (Heron, 1996). Given more time, ESI would be well served to adopt more validity procedures from cooperative inquiry (Heron,

1996; Reason, 1994b) to enhance the strength of inquiry outcomes. Finally, comparison of ESI outcomes with established theoretical perspectives and research on similar topics using divergent methodologies would be fruitful. Conversely, the ESI approach could be valuable to explore topics that evade, or generate conflicting findings, using other research methods. With these prospective areas for future learning and research delineated, ESI is poised to evolve alongside, and in support of, the growing integral and transpersonal fields.

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# 3<sup>rd</sup> Global Transpersonal Symposium 2018, Veracruz, Mexico: “From Inner Peace to World Peace”

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## The Convergence of Healers and Explorers of Consciousness

### **MARIO ALONSO MARTÍNEZ CORDERO, Ph.D.**

He holds a master's degree in Philosophy of Religion from the National Autonomous University of Mexico (UNAM), with a thesis project on the links between dreams and sacredness. He completed a training course in Transpersonal Psychology by the Macuil Institute, various courses on Shamanism at the University of Chapingo, and a diploma in History and Anthropology of Religions from the (National School of History and Anthropology) ENAH. He gives workshops on dreams and explores different modalities of non-ordinary states of consciousness. He has taken several courses of Butoh Dance, Ecstatic Dance and Contact Dance and has participated in several shamanic ceremonies with Huicholes and Shipibo-Conibo. He organizes the yearly national colloquium of “Philosophy and Drugs” at the Universidad Nacional Autónoma de México (UNAM).

E-mail: surreal\_oneiros@hotmail.com

### **ABSTRACT**

On January 27 and 28, 2018, the 3<sup>rd</sup> Global Symposium of Transpersonal Psychology was held at Boca del Río, Veracruz, Mexico, organized and facilitated by Jaume Mestres and Magda Sole, Institute of Transpersonal Psychology, Barcelona, Spain, and co-sponsored by the European Transpersonal Association (EUROTAS). This was the first Global Symposium of this kind in Mexico. With this article the author summarizes some of the topics and experiences shared during the symposium.

### **KEYWORDS**

Shamanism, Psychotherapy, Unitary Consciousness, Collective Mind, Thinking, Religious perspective.

## **Introduction**

On January 27 and 28, 2018, the 3<sup>rd</sup> Global Symposium of Transpersonal Psychology was held at Boca del Río, Veracruz, Mexico, organized and facilitated by Jaume Mestres and Magda Sole, Institute of Transpersonal Psychology, Barcelona, Spain, and co-sponsored by the European Transpersonal Association (EUROTAS). This was the first Global Symposium of this kind in Mexico. The transpersonal psychology approach understands and works in relation to mental health not only in the individual sphere of the person, but also in its relationship with the world and its connection with the spiritual and transcendent dimensions. This symposium brought together a broad variety of very talented people, including academic researchers, philosophers, scientists, professional psychotherapists, anthropologists, traditional healers, spiritual leaders and other explorers of the psyche, shamanism, non-ordinary states of consciousness, mental health, spirituality and our connection with the cosmic totality. This meeting served to connect the different participants of the transpersonal community globally, and each person from within their own field shared their ideas and practices based on transpersonal psychology and psychotherapy, looking for alternatives for the healing of our psychic and spiritual wounds, within a world dominated by a too narrow vision of the human being and his relationship with the universe. I will try to summarize some of the topics and experiences that we shared in during the symposium. For reasons of space, not all participants are mentioned, nor all their ideas and proposals exposed, but I try to make here a presentation of the aspects that to me and in my experience have been the most outstanding.

## **Transpersonal Work - From Inner Peace to World Peace**

The theme of this symposium was "From Inner Peace to World Peace", and it was Bernadette Blin, MA (President of EUROTAS, European Transpersonal Association), Director of the Institute of Studies in Transpersonal Therapy "CESHUM" in Paris, psychologist and author of various books) who opened the symposium with a talk about how the human being, in developing his ego consciousness, disregards his responsibility to other human beings and to nature itself. This psychological determination of an individualistic and selfish thought, strengthened by the modern paradigm, has generated many global problems, such as inequality, corruption, injustice, pollution and irresponsibility towards our natural environment. Bernadette

encouraged us to rethink our conception of the human being, as an entity in necessary interconnection with the other members of the species and its interdependence with the nature that surrounds us. Thus, an internal transformation of the human psyche can lead to a renewal in our way of relating to the world. At the level of the ego, the human being experiences himself as an isolated being and separated from the totality, but through different non-ordinary states of consciousness we can access a deeper understanding of who we are, where it is possible to experience ourselves as part of a whole to which we belong. On a deeper level, we are all One. And because of that, we are responsible for everything that happens in the world, because we are the world. Transpersonal psychology seeks to restore that deep understanding of oneself, which goes hand in hand with spirituality, to begin to heal not only the individual, but the whole world. "Spiritual work," Bernadette tells us, "must associate what is inside with what is outside." Bernadette then mentions that within all societies there are individuals who facilitate this process of rebuilding a healthier world. She calls these individuals the *Weavers*, people who work to heal the tissue and bonding in one of the possible 3 areas:

- The connection with ourselves, with our deep interiority
- The connection with others, interconnectivity with the human community
- The connection with the cosmos, nature and the world to which we belong.

Thus, a transpersonal therapist can work with some, several or all of these dimensions of the healing tissues, so that the transpersonal therapeutic work should be thought of as a holistic activity, which seeks to link the individual with the totality; the micro- with the macro-cosmos.

### **Shamanism and Psychotherapy**

Shamanism has been one of the main axes of exploration of transpersonal psychology since its origins, given that it allows us to see other forms of therapeutic care based on the ancestral knowledge of shamans that takes into consideration the mental health of the individual always in relation to a spiritual reality beyond personal problems. The historian of religions Mircea Eliade describes the shamans as experts in the *archaic techniques of ecstasy*, teachers of the non-ordinary states of consciousness, who through trance, rituals, mythical narrations, ecstatic dances or visionary journeys by means of sacred plants, it can guide the human being to come into contact with a

wider reality, that of the spirits, the ancestors or the gods. At the symposium, we had the opportunity to listen to Vladimir Maykov, PhD (Head of the Department of Transpersonal Psychology at the Institute of Psychoanalysis, Moscow, and President of the Russian Association of Transpersonal Psychology and Psychotherapy), who told us about the role of the shaman in the cultural evolution of the human being and the first trade of relationship with the invisible world by means of symbols and rites. Vladimir mentioned that shamanism is a universal phenomenon, that all ancestral cultures have had some figure that fulfills the role of a mediator between humans and the transcendent, because the shamans were in charge of directing the funeral rites and capture through art the internal and spiritual world towards an external and communicable manifestation. All religions have their source in this practice, although often they have forgotten or neglected these origins. In the modern world, it is the psychologists who are in charge of guiding the human being through the various complications of the life's journey. But the modern paradigm has forgotten that it is the spiritual and symbolic dimensions - which the shaman uses to contact the deepest regions of man. Therefore, transpersonal psychology tries to rescue this knowledge and ancestral techniques to help modern man to recover a deeper sense of his existence.

The American Steven Schmitz, PhD (Professor at Sofia University, Palo Alto, California, and Co-Chair of the Association for Transpersonal Psychology, USA), present at the symposium, presented the potential benefits of shamanic practices within psychotherapeutic work based on his doctoral research findings. Schmitz was initiated into the shamanic practices by Native Americans, but in addition to traditional teachings, he has studied these practices from the critical academic setting and viewpoints, so he has been able to develop what is known as Shamanic Counseling, as a therapeutic method that uses the traditional tools of the shaman, such as songs, rites and drums, to lead the patient to dissolve the rationalist attitude and to open up to a much more heart-based and intuitive experience, so that he can come in contact with the spirits, who will be the true workers of therapeutic work. The reality of the spirits is a very controversial subject within the transpersonal community, since there are those who affirm its ontological existence, as a true present and invisible reality, independent of the human being and inaccessible to rational-conceptual understanding, while other theoretical and transpersonal therapists consider them as metaphors for

the different elements of human interiority, that is, as autonomous psychic complexes that demonstrate an unconscious reality with which one can come into contact through images and metaphors. In any case, the transpersonal therapists are willing to work with different reality maps, to be able to use those tools of the ancestral psychotherapy that shamanism offers.

### **Unitary Consciousness and Collective Mind**

Another of the main axes of Transpersonal Psychology is the exploration of the human psyche and the non-ordinary states of consciousness. The Italian Pier Luigi Lattuada, MD, PhD, DPsy (psychiatrist, psychotherapist and Professor at the University of Milan, member of the Board of EUROTAS) offered us at the symposium his theses of the need to develop a new form of integral thinking, since human beings tend to think the world through a binary view, where we perceive ourselves as a Self opposed to the World, a Self against a You. Dual mind, what Buddhism knows as Maya, the illusion of separateness. The non-ordinary states of consciousness can lead us to live mystical experiences, dissolution of the dual mind and identification with the cosmic totality, of divine unity, of an all-embracing and eternal present. However, after living these experiences, we come back to our isolated egos with a linear, dual and separatist thought. For this reason, Pier Luigi proposes a model of integral transpersonal thought that takes into consideration the field of consciousness in which the perception of the real takes place. He divides thought into three categories:

- *Desiring Thought* - It is constituted from the perception of "facts" plus the desires, judgments and aversions that we project to things. This is the field of experience of the explicit and concrete evidence, basic and elementary system of thought.
- *Critical Thinking* - Metacognition occurs here, that is, thinking about one's own thought, which is constituted by the perception of facts, plus an analysis and abstraction of reality. It implies a rational effort, which derives in the perception of the implicit and abstract inherencies, academic, scientific and rational system of thought.
- *Intuitive Thinking* - At this level there is a direct perception of an invisible reality, an instant understanding that comes to us without the need to make any mental effort or action. This is the field of aesthetics, emotional sensitivity, of symbols and metaphors. It happens in man as a kind of insight, inspiration or revelation.

To these three categories, Pier Luigi adds the element of self-consciousness, of the objective observation of all cognitive processes; the observer observing himself observing himself. And then we enter the realm of pure consciousness, which perceives the phenomenal totality as an inseparable unity, a participatory dialogue of the field of consciousness with the elements that inhabit it. This would be the form of transpersonal integral thought, which could rather be called a Non-Thought, similar to the unitive experience of non-duality, derived from the deep meditation that Buddhism tells us about.

Another reflection close to this topic of unitary mind was that of Lyudmilla Scortescu, Chisinau, Moldova, MSc (Director of the Association for Transpersonal Development, member of the Board of EUROTAS), who spoke to us about the concept of the Collective Mind, as the self-organizational process of the human community, whose abstraction has been elevated to the name of God within the religious perspective, a concept that acquires a new dimension with the emergence of the internet and the new complexity of interconnection and advanced communication that new media allow us to organize as a community.

### **Trans-Formative Practices and Tools**

An essential part of the symposium was the presentation of different trans-formation tools that can be used in therapeutic processes from a transpersonal perspective. For example, the German Regina U. Hess, PhD (Clinical psychologist, researcher, international faculty, and founder/director of the *Ase World Forum - Ancient Wisdom Meets Modern Science*; author of various books on healing practices in different cultures and member of the board of EUROTAS) exposed us to the ancestral practice of long retreats in complete darkness, used in processes of shamanic initiations and even healing of traumas in many traditional cultures. This shamanic practice is understood as a descent to the underworld, to the primordial darkness, to the maternal womb of Mother Earth, where all things were confused and from where all forms of life were born. It is the cosmic night, the emptiness, being pregnant with the whole, that allows the traveler to remember the origins of our existence. From a neurobiological perspective, Regina has studied the impact that such dark retreat practices can cause on the brain, and has found that after a prolonged period in complete darkness the body releases endogenous produced empathogenic and psychoactive substances



(Melatonin, Pinoline, 5-MeO-DMT, and DMT) – the longer in darkness – the higher the release levels are.

Exogenic ingested or endogenous produced psychotropic substances are in higher levels associated with producing spiritual visions and is for example found in large quantities within the toad known as Bufo Alvarius. This toad remains buried for long periods of time underground in a state of inert life, therefore the symbolic association with darkness and the void of existence constitutes a parallel to the prolonged dark retreat practice. After studying and practicing these practices, Regina developed ways to use the impact of dark retreat also in shorter time periods in group and individual work by using a specific blindfold that gives enough space to keep the eyes open and experience absolute darkness. Because only with eyes open in the darkness the intense process starts through the shutting down of the visual channel that receives 80% percent of our perception usually. Then on a psychospiritual level a death-rebirth processual experience begins. She has used it with her clients, finding very positive effects, such as experiences of death and rebirth, and particularly beneficial in working with client's topics of pre and perinatal trauma and memories of forgotten experiences.

Sven Doehner, PhD (Jungian-Archetypal psychoanalyst and Director of the Macuil Institute of Transpersonal Education in Mexico) proposed to us the use of the voice as a connecting bridge between the invisible and unconscious inner world, with the external world of consciousness. The voice can be used as a tool for the exploration of psychic knots, which, by giving them a way of expression, become conscious and, therefore, treatable.

Ingrida Indane, MA, from Latvia (art therapist, Director of the Latvian Transpersonal Institute, Executive Director of EUROTAS) told us about the use of mandalas in therapeutic companionship, and the benefits of its use with some cases of patients with autism, alcoholism and other psychophysical disorders.

Gladys Villegas, PhD, artist from Veracruz, Mexico, told us about the use of the arts as a path of liberation and self-knowledge, among other presenters who told us about the therapeutic use of holotropic breathing, tarot, shamanic drums, ethnotherapeutic trips, work with dreams, etc. In addition to the theoretical aspect, different speakers directly offered some healing

practices, such as the pre-columbian dance, by the Mexican anthropologist Patricia Torres, PhD, or the primal dance by the Chilean Isaac Calderón, who made us come into contact with our body to uncover the psychophysical blocks through dance and tradition. For my part, I shared a small workshop of butoh dance and ecstatic trance, inspired by the experiences of Ayahuasca and the African cults of possession, as a way to disintegrate the rigid patterns of the personality to reconstruct us in a new psyche.

### **Self-Criticism of the Transpersonal Community**

While Transpersonal Psychology is a little more than 60 years old, and has and had such important figures such as Stanislav Grof, Abraham Maslow, Ken Wilber, among others, it is still very little recognized by official institutions, complicating research, training and promotion of it. The Austrian Dennis Johnson, MA (librarian, Buddhist Studies in Vienna, developer of the Bodhi College program, member of the board of EUROTAS) realizes the difficulties that transpersonal psychology researchers have faced with the fact that the transpersonal is not limited to a single discipline, but requires the intercrossing of many fields of knowledge, such as anthropology, psychology, philosophy, among other disciplines, so categorizing, publishing or searching for texts becomes very complicated. Given this problem, Dennis proposed a decentralized and digital system of transpersonal bibliography in a transdisciplinary way, which would be accessible on the Internet from anywhere in the world. Because transpersonal psychology does not usually have much institutional visibility, since many of its practitioners are not limited to the confines of the academy, it can happen that research and practice loses their theoretical support and academic rigor, and that is why such a digital library service accessible to everyone is essential for the maturation of the transpersonal movement.

On the other hand, Jure Biechonski, MSc, Estonia (Professor, Director of the Transpersonal Institute and president of the Estonian Transpersonal Association), invited us, with a great sense of humor, to take a critical look at our own practices and beliefs, since transpersonal psychology, for its great openness In the spiritual sphere, tends to attract people whose spiritual beliefs lead them to believe that we should seek and contemplate only the beautiful and luminous aspects of spirituality, forgetting that there is also darkness, impulses and daily life. Personally I agree with these two self-criticisms for the transpersonal community, because to raise our discipline

to a much more refined level of quality, it is necessary to take into account a greater academic rigor and a practice that does not ignore the earthly aspect of everyday life.

### **Transpersonal Psychology in Mexico**

The symposium was attended by Irma Azomosa, PhD (President of the Mexican Council of Transpersonal Psychology and creator of the Transpersonal University Institute, in Puebla, board member of the Asociacion Transpersonal Ibero-Americana, ATI), who presented her university in Puebla, where different courses, license and master degrees are taught with a transpersonal approach, a center which great personalities of transpersonal thinking and the new spirituality have attended, such as Stanley Krippner, Amrit Goswami, Stanislav Grof, among others. In addition to the presence of Sven Doehner and María Islas, who founded the Macuil Institute of Transpersonal Education in Mexico City, from where I took my training in Transpersonal Psychology. Mexico is an extremely rich country in shamanic traditions, from which we can learn its ancestral teachings to integrate them within our psychotherapeutic practices, but for this, the collective effort of the community of practitioners of Transpersonal Psychology in Mexico is necessary. This 3<sup>rd</sup> Global Symposium has allowed us to enter into greater contact with the international community of transpersonal therapists and scientists, but I believe that we still need to form greater cohesion within the local community. The presence of Transpersonal Psychology in Mexico continues to be a minority, and something that this symposium has taught us is that it is necessary to transcend the limits of individual identity, to reconnect with the community that surrounds us, to work together among the Mexican transpersonal society in the elaboration of new symposiums, congresses, colloquiums, retreats, workshops, courses, ethnotherapeutic trips and events of academic research. The road is long, but I believe that it is up to us to sow the seeds of a wider paradigm, which will be necessary when the modern world realizes that it cannot forget its deep roots. Let us join our efforts, let us become a community, let us be the sewers of change, the weavers of a new world, the healers of the collective mind, the dreamers of a lucid collective mind, and the prophets of the cosmic consciousness.

### **Thanks**

I can only thank Jaume Mestres (Transpersonal Coach, expert in shamanism,

member of the Board of EUROTAS, manager of the IPTB Institute of Transpersonal Psychology of Barcelona) and Magda Sole, MA (psychotherapist, member of the Board of EUROTAS, Director of the IPTB Institute Transpersonal Psychology of Barcelona), for bringing the torch of the transpersonal movement, to further increase the flame that already burns deep in the heart of Mexico. I also thank Sven Doehner and María Islas for facilitating my training in transpersonal psychology, and introduce me to the transpersonal community. I also thank the spirit of the Sea and the Mocambo Hotel, which gave us a nest to let our ideas fly. Finally, I also thank all the participants and attendees of the symposium, with whom I have created a fabric of friendship and an exchange of cosmic self-consciousness. Thank you!

*For more information about the 3<sup>rd</sup> Transpersonal Global Symposium:*

<http://transpersonal.cat/iii-global-transpersonal-symposium/>

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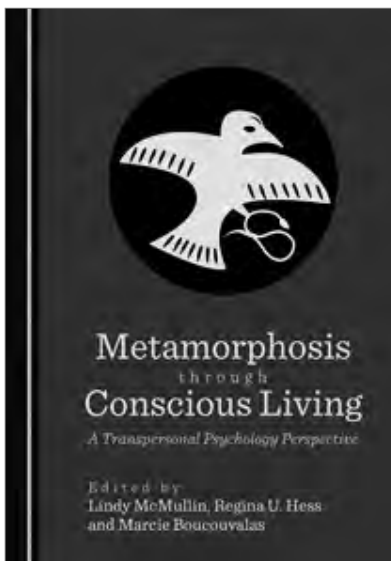
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## **METAMORPHOSIS THROUGH CONSCIOUS LIVING** ***A Transpersonal Psychology Perspective***

**Editor(s):** Lindy McMullin, Regina U. Hess, Marcie Boucouvalas

**Contributors:** Martine Garcin-Fradet, Arturo De Luca,  
Maria Cristina de Barros, Claudio Calcina

**SUBJECTS:** PHILOSOPHY, PSYCHOLOGY, SOCIAL SCIENCES



Metamorphosis, the theme of this book, derives from the Ancient Greek language and refers to a transformative process that often includes disintegration and reintegration, on the route to conscious living with self, community and the world. This collection proposes that engagement with the sacred is what makes research and practice transpersonal, the sacred "other" that lives both within and beyond us as individuals and unique cultures. The transpersonal approach is distinctive in that it regards the potential metamorphosis of all those involved in research and professional

practice a core value. This volume engages the audience in professional, practical, as well as inquiry-related topics that reflect the diverse nature of the transpersonal studies field, and extend an experience of metamorphosis to the reader. The book moves scholarship forward in an innovative and creative way with relevant themes that not only honour the sacred, but lend a transpersonal paradigm to scientific and professional methods and models.

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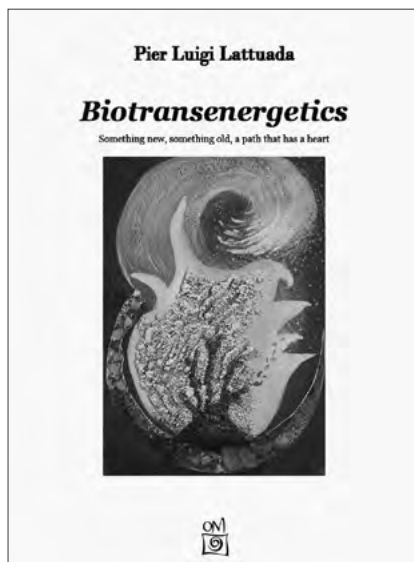
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