



DELTA LIFE SKILLS_{sm}



EMOTIONAL FREEDOM IS IN YOUR HANDS with REB_{sm}

Integral Energy Psychology

Phillip W. Warren, B.A., Ph.C., Zetetic Scholar, Professor Emeritus

4459 52A St., Delta, B.C., V4K 2Y3 Canada

Phone and voice mail: (604) 946-4919

E-Mail: phillip_warren@telus.net

Website: www.rebprotocol.net

U.S. mailing address: P.O. Box 1595, Point Roberts, WA 98281-1595

Δ∞X

PART ONE: THE RADIANT ENERGIES BALANCE (REB)_{sm} PROTOCOL: PHILOSOPHY/RESEARCH/THEORY BACKGROUND©

Section:

- 23. The transpersonal perspective as a context for the energy information approaches
 - 23.1. Transpersonal psychology: Its pivotal position between science and religion
 - 23.2. General characteristics of transpersonal psychology
 - Basic social/religious/psychological characteristics of levels of the perennial philosophy/psychology
 - 23.3. Introducing the spiritual into civil society without getting lynched: The social context
 - Two basic dimensions of belief systems
 - 23.4. Ken Wilber's latest model: AQAL (all quadrant, all level) in diagrams

23. THE TRANSPERSONAL PERSPECTIVE AS A CONTEXT FOR THE ENERGY INFORMATION APPROACHES

23.1. TRANSPERSONAL PSYCHOLOGY: ITS PIVOTAL POSITION BETWEEN SCIENCE and RELIGION

In Ken Wilber's (2000) four Quadrant Integral Model of the "Kosmos" (see figure below reproduced from section 6. of this paper), transpersonal psychology and the energy-information approaches bridge between the Upper Left quadrant ("I"-Interior-Subjective-Individual-Intentional) and the Upper Right quadrant ("It"-Exterior-Objective-Individual-Behavioural) approaches to human functioning. The other two lower quadrants refer to collective approaches to human functioning (LL: "We"-Interior-Subjective-Collective-Cultural and LR: "Its"-Exterior-Objective-Collective-Social)

Interior	Exterior	
I UL Interior-Subjective-Individual Intentional	IT UR Exterior-Objective-Individual Behavioural	Individual
WE LL Interior-Subjective-Collective Cultural (worldspace)	ITS LR Exterior-Objective-Collective Social (system)	Communal or Collective
Left Hand	Right Hand	

The Four Quadrants of Knowledge about the "Kosmos" (the totality of reality)

In our present culture, the "scientific" viewpoint prevails where mainstream psychology is seen by others and also by itself as the latest word on human nature and potential. However, from the perspective of the "perennial philosophy/psychology" and the living Adepts and spiritual masters, modern psychology is seen to be myopic and reductionist -- unable or unwilling to move beyond the narrow spectrum of human potential that "fits" within the confines of the empiricist world-view of objectivist science (William Blake's "Newton's Sleep"). Transpersonal psychology is a branch of psychology that stands at the borderline where science meets religion/spirituality, where therapy/discussion meet spiritual practice/personal commitment. This puts it into an uncomfortable position, liable to criticism from both sides since it is neither conventionally objective science nor an all-embracing way of spiritual transformation.

"Abraham Maslow -- who is generally regarded as the modern founder of transpersonal psychology -- pointed out that there are now 'Four Forces' in the field of psychology: (1) behaviorism, or objective-empirical (and therefore often physicalistic) approaches; (2) psychoanalysis, or psychodynamic and psychosexual approaches; (3) humanistic, or existential and mental-intentional approaches; and (4) transpersonal, or spiritual and transcendental approaches... Each of these 'four psychologies' has something very important, very necessary, very significant -- and very limited -- to tell us, and thus each should be approached... with a mind both open-appreciative and critical-evaluative... Transpersonal psychology is theoretically interested in all ...levels of consciousness...It accepts the valid aspects of the first three... schools of psychology, and it then attempts to bridge or unite them, theoretically, with the...higher stage-schools of development (e.g., yogis, saints, and sages)... Transpersonal psychology is not... a way of life or a complete psychospiritual discipline... Rather the aims of transpersonal psychology are more modest, but not, therefore, less important. [Wilber] would generally state them as follows:"

"... To render spirituality theoretically acceptable to the 'other' or 'lower' schools of psychology. By presenting mental... models that persuasively and comprehensively include the higher or spiritual stages of adaptation, transpersonal psychology forces schools such as psychoanalysis to reconsider their reductionistic dismissal of transcendental possibilities."

"... When it comes to 'psychotherapy', transpersonal psychologists act much like 'General Practitioners' (GPs) in medicine... 'spiritual GPs'... might treat lower level disorders themselves (using standard psychotherapeutic procedures for which they were trained), but when it comes to upper-level disorders ... they recommend competent Masters. Genuine transpersonal psychologists never attempt 'brain surgery' [high level procedures] themselves. Rather, they recommend that the client see a competent spiritual Adept."

"Transpersonal psychology, then, is not a total psychospiritual or completely transformative path...: it is not a way of ultimate liberation or radical transcendence. Nor, on the other hand, is it a reductionistic, positivistic, spirit-denying psychology. Rather, it is a theoretical approach that, standing precisely between the upper and the lower hemispheres of existence, is attempting to get each to talk to, not at, the other."

"That...is the genuine service that transpersonal psychologists are performing, quite apart from the individual work they are doing on their own chosen spiritual paths. The genuine transpersonalists... have no illusions about what they, as transpersonal psychologists are doing -- which is... to make room in the minds or the psyches of men and women for an intellectual acceptance of God--at which point, as always, the work of the genuine Adepts and Masters can more easily begin. Transpersonal psychologists are... apologists for the soul, Gnostic intermediaries whose function is made necessary by the fact that, incredibly enough, modern psychology has forgotten its own soul, its own psyche(!), which has always been held to be the intersection of the Temporal and the Eternal ...They sit silent at the crossroads and point, no more, no less." (Wilber, 1984b).

23.2. GENERAL CHARACTERISTICS OF TRANSPERSONAL PSYCHOLOGY

Transpersonal psychology has the following basic assumptions:

1. Each person possesses, potentially, the three basic modes of contacting reality and gaining knowledge (e.g., the "eyes" of flesh, reason and contemplation, (see the table "Three major domains..." in section 13.2.3.).
2. Each eye/mode gives a particular version of reality (empirical/sensory, mental/cognitive and transcendent/spiritual).
3. The higher eye/mode can not be reduced to or explained in terms solely of the lower.
4. Each eye/mode is valid and useful in its own field but commits an interpretative fallacy (category error) when it attempts, by itself, to fully grasp the other two.

Transpersonal psychology draws freely on the three eyes/modes but is grounded in the transcendent (the "final court of appeal for validity"). It is in a very favorable/demanding position of being able to use and integrate all major approaches -- a synthesis and integration of science, philosophy/psychology and religion. Experimentation, empirical research and logical reasoning are important adjuncts to transpersonal psychology but are not the core -- which is transcendent. It is a specific enterprise which, because it transcends sense and reason, is free to use both but can not be totally grasped or defined by either. The fact that transpersonal psychology is not strictly empirical or logical does not mean it is invalid, emotional, non-verifiable, anti-reason, non-cognitive or meaningless. It means it is struggling with the paradoxes inherent in its domain.

Transpersonal psychology requires training in all three of the approaches to reality to carry out its activity. It seeks to avoid "interpretative category errors" by using the approaches appropriately and recognizing the strengths and limits of each. For whatever type of knowledge is desired, the appropriate "eye" must be trained until it is adequate to "see" clearly its subject matter (science, art, philosophy, religion, etc.) If a person refuses to train a particular eye, this is the same as refusing to look and we are justified in disregarding this person's opinions and excluding him from serious discourse about the domain. The problem becomes complicated when the person has attained power, respect, fame or influence based on accomplishments in one domain and then seeks to make pronouncements about other domains. One should be weary of this since there is more than enough disagreement among practitioners within a domain or sub-domain without adding unhelpful "static."

The conflict between science and religion is a conflict between the pseudo-scientific aspects of religion and the pseudo-religious aspects of science. To the extent that each remains within its domain, any conflict that occurs can be shown to reduce to interpretative category errors. When mystics talk empirical facts, they must be prepared to face scientists; when they talk logic and principles they must face philosophers or psychologists; only when they practice contemplation are they truly at home.

Transpersonal psychology should be able to embrace, appropriately, all three domains. That makes it different from traditional religion, philosophy/psychology and science -- it can potentially integrate all of them. Recently, some scientists are trying to become theologians or even prophets/mystics. When a physicist says "Modern physics shows that all things are fundamentally the One" he is making a statement about ultimates. The mystic can then say "That is simply an idea presented by the eye of mind; describe your method for opening the eye of contemplation. Specify what one must do in order to directly experience this Oneness. If you cannot do that, you have committed an [interpretative] category error; you are talking about the ultimate realm using only the eye of reason". (see section 13.2.3.)

Transpersonal psychology is in an extraordinarily favorable and uncomfortable position: it can preserve for itself the unique position of possessing a balanced, yet complete approach to reality. The most important thing it can do is point out and avoid the interpretative category errors. Do not present transcendent insights/revelations as if they were empirical scientific facts or logical truths because they cannot be scientifically or logically verified. Thus, when someone asks "Where is your empirical/logical proof for transcendence?" we need not panic. We explain the training/education methods of our knowledge and invite them to check it out personally. Should they accept and complete the appropriate training, then they are capable of becoming part of the community of those whose eye is adequate to the transcendent realities. Prior to that time, the person is inadequate to form a definitive opinion about transpersonal realities. Unfortunately, in the transcendent domain as in all others there is no guarantee in the training.

<p>1. <u>Nature</u>: Physical non-living matter/energy; Basic biological life, animalistic level of emotions, senses, bioenergy, physical body; Sensory-motor thinking; Archaic society; Blood sacrifice religious practice</p> <p>2. <u>Magic</u>: Simple images and symbols; Thinking is mainly stimulus-response conditioning; Hunting/gathering ; and early farming society; Superstition, totems, sex rituals/rites religious practice</p> <p>3. <u>Mythic</u>: Low Ego Concepts and rules govern thought; Verbal membership, authoritarian-conforming society; "Cosmic Parent", ritualistic, in/out groups (saved vs damned) religious practice</p>	<p>Pre-Personal; Pre-Rational; Sub-Conscious</p>
<p>4. <u>Rational</u>: Middle Ego Logical thinking; Self- awareness, self-reflexive; "Skin-encapsulated ego"; Rational/scientific religious practice</p>	<p>The transition point</p>
<p>5. <u>Intuitive, Psychic</u>: High Ego Full functioning; Self-actualizing; Body-mind integration; Vision-logic; Integrative (systems) logic; Existential and shamanistic religious practice</p> <p>6. <u>Soul, Subtle</u>: Access to archetypal knowledge, higher order insights and visions, ecstatic intuition with extraordinary clarity of awareness, an open ground consciousness that reaches far beyond ordinary ego, mind and body; One God/ess (mono-theistic) saintly religious practice</p> <p>7. <u>Spirit, Causal</u>: Unity of Soul and Ultimate; Perfect Transcendence of subject-object duality that reaches beyond the experience and imagination of ordinary individuals; The realm of Formless Radiance, of radical insight into all manifestation; Blissful release into infinity; The breaking down of all boundaries; The absolutely panoramic or perfectly mirror like wisdom and awareness; Sagely religious practice</p>	<p>Trans-Personal; Trans-Rational Super-Conscious</p>
<p>8. <u>ULTIMATE</u>: Passing through the causal level, consciousness reawakens to its absolute abode of perfect transcendence into and as ultimate consciousness-as-such; The infinite limit of the spectrum of being; The nature, source and suchness of each level of the spectrum; All pervading one without second. At this point and not before, all levels are seen to be perfect and equal manifestations of the ultimate Mystery; There are no levels, no dimensions, no higher, no lower, no sacred, no profane, no boundaries; UNITY CONSCIOUSNESS</p>	<p>Path AND Goal; Ground of All Being</p>

Figure 23.1 Basic Social/Religious/Psychological Characteristics of Levels of the Perennial Philosophy/Psychology (the Great Hierarchy of being and consciousness)

23.3. INTRODUCING THE SPIRITUAL INTO CIVIL SOCIETY WITHOUT GETTING LYNCHED: THE SOCIAL CONTEXT

In A Sociable God, (see figure 23.2 below) Wilber (1983b/1984) points out that something that calls itself a religion may or may not facilitate the transcendent development of its followers who typically exist on the "low ego" level where concepts and rules govern thought with verbal membership in a authoritarian-conforming society who believe in a "Cosmic Parent" using ritualistic, in/out groups (saved vs. damned) religious practices.

Most religious organizations, for good or ill, do provide their members with social support and meaning, which he calls Legitimacy, but not the evolution of soul, which he calls Authenticity. I feel that we need social institutions which do both and these institutions will develop, practice and promulgate what I call "technologies of transcendence and transformation." However, given our modern North American life style in the 2000s, these technologies, in their basic form, can not require too much effort or discipline (ours is an instant individualistic self-absorbed culture). Thus the techniques must be very simple and effective, at least in the beginning stages. They MUST start with where the person is in life and life style and go from there (probably Low ego or at best Middle Ego using logical thinking with self- awareness, self-reflexive; a "Skin-encapsulated ego" most comfortable with a rational/scientific approach to religious practice). You'll have very little impact if you require giant steps of commitment and effort.

This is why I'm very enthusiastic about Energy-Information Psychology methods (EFP = Emotional Freedom Processes) and the approach of the Institute of HeartMath. They are very simple in their basic application, although have almost limitless potential when practiced skillfully and persistently. I have been on a path all my adult life, looking for and promoting a "People's Radical Release Therapy."

"People's" since only brief training is needed and you don't need an advanced degree to use it in its basic form.

"Radical Release " since the methods are very fast requiring only minutes to create profound results and you can use them anywhere, not just in a special setting/office/clinic, and further, they don't require any special equipment beyond your hands.

"Therapy" since you eliminate "psycho-physical-spiritual-garbage" and begin to follow your heart wisdom. What more could be required for the ultimate in a life skill?!!)

I believe that these "technologies of transcendence and transformation" can begin to restore us and our culture to acknowledging the validity of all quadrants and all levels of existence (the Great Hierarchy of being and consciousness for the UL internal, individual quadrant) and awake us from William Blake's "Newton's Sleep" (UR). Ken Wilber's thinking provides the cognitive map. Energy-Information Psychology (EFPs = Emotional freedom Processes) and HeartMath provide the vehicle to traverse the map's territory, bridging the UL and UR quadrants while acknowledging their social-cultural context (LL and LR).

Horizontal: Legitimacy: The degree of fulfillment of psychological/social needs of people on a given developmental level.

Vertical: Authenticity: The degree of transformation, movement to higher (or lower) levels of functioning

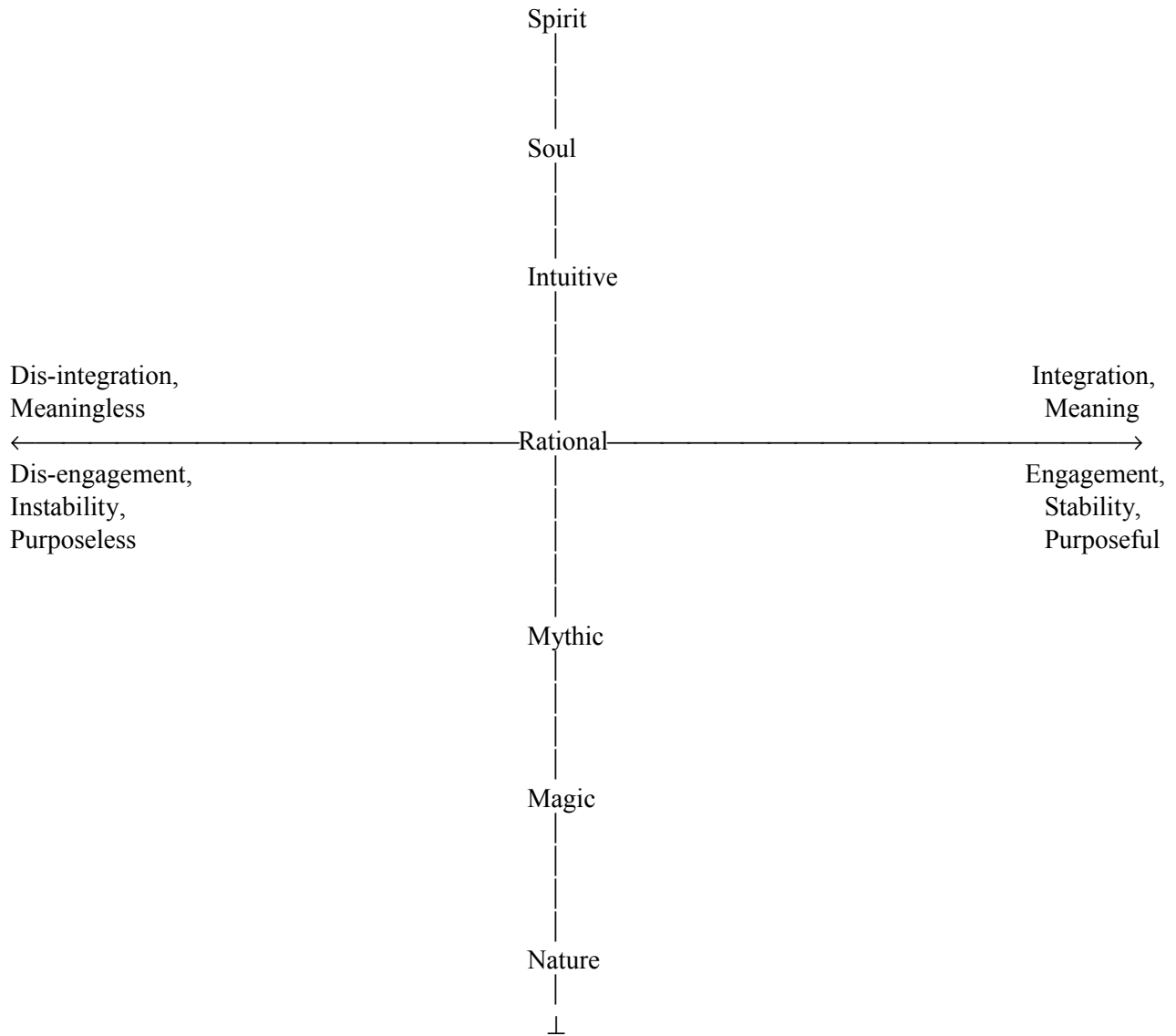


Figure 23.2 Two Basic Dimensions of Belief Systems (Wilber, 1983b)

23.4. KEN WILBER'S LATEST MODEL: AQAL (ALL QUADRANT, ALL LEVEL) IN DIAGRAMS

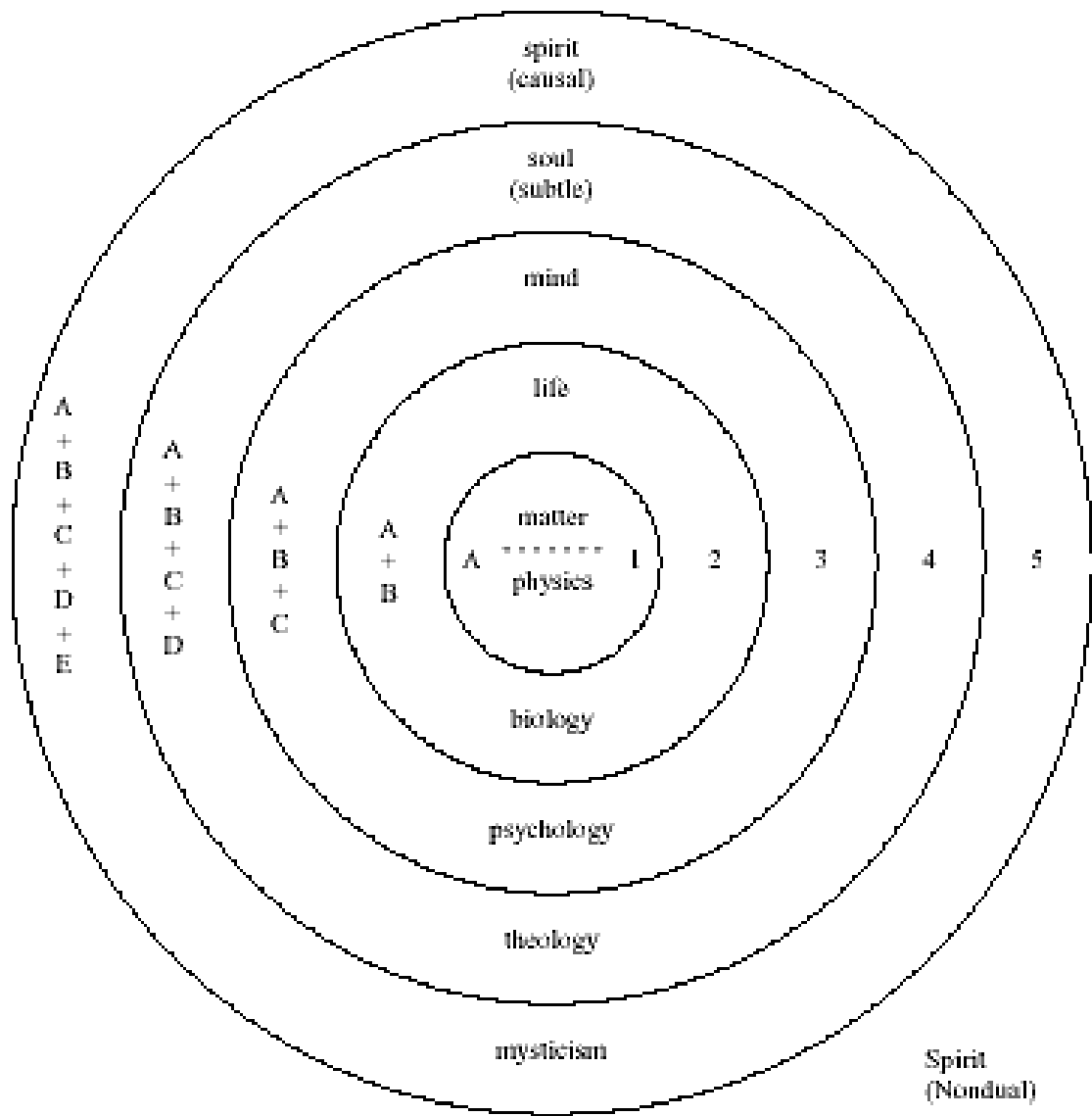


Figure 1. The Great Nest of Being. Spirit is both the highest level (causal) and the nondual Ground of all levels.

Figure 23.3. The Great Nest of Being from Collected Works, Vol. 8.

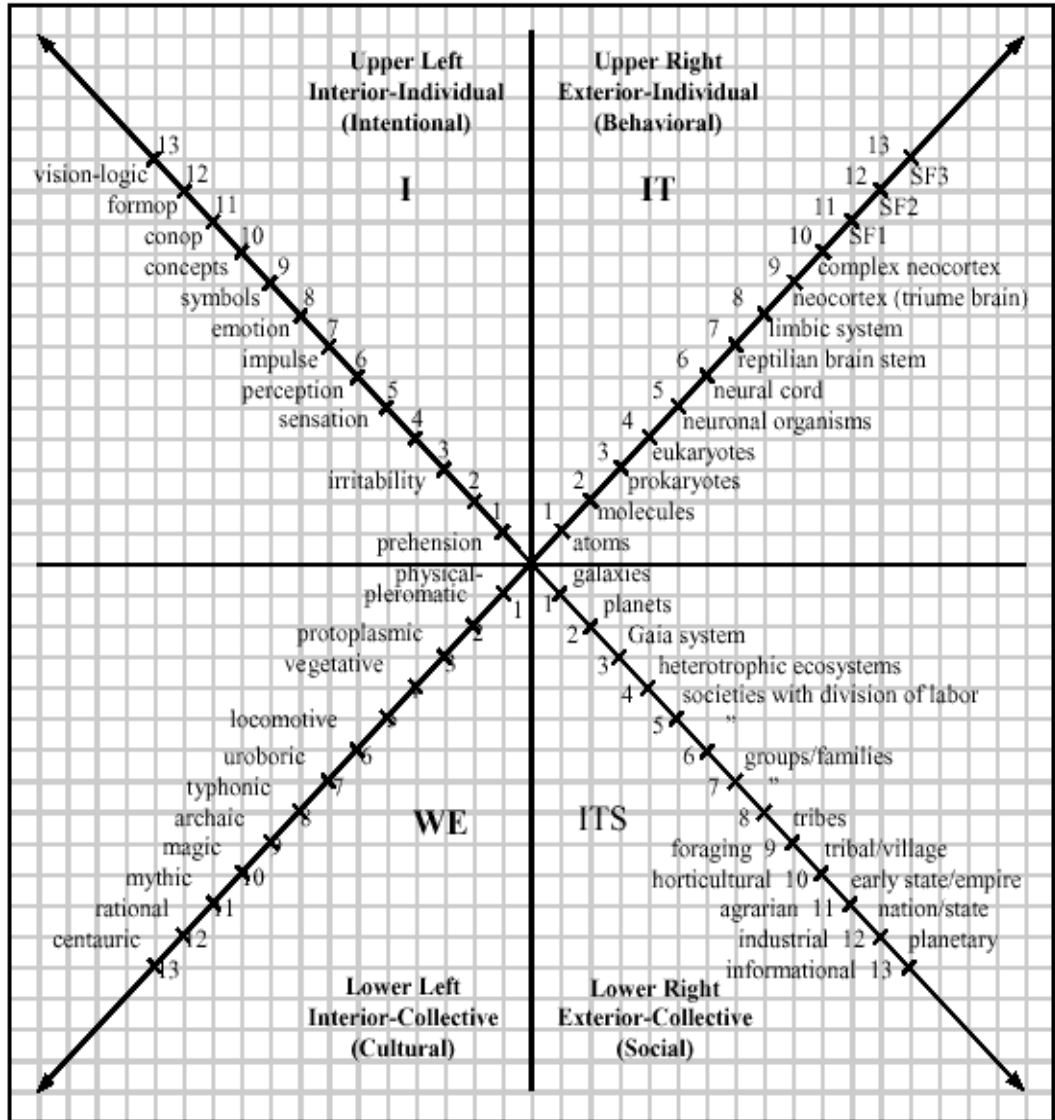


Figure 2. The Four Quadrants

Figure 23.4. The All Quadrant All Level version from Collected Works, Vol. 8.

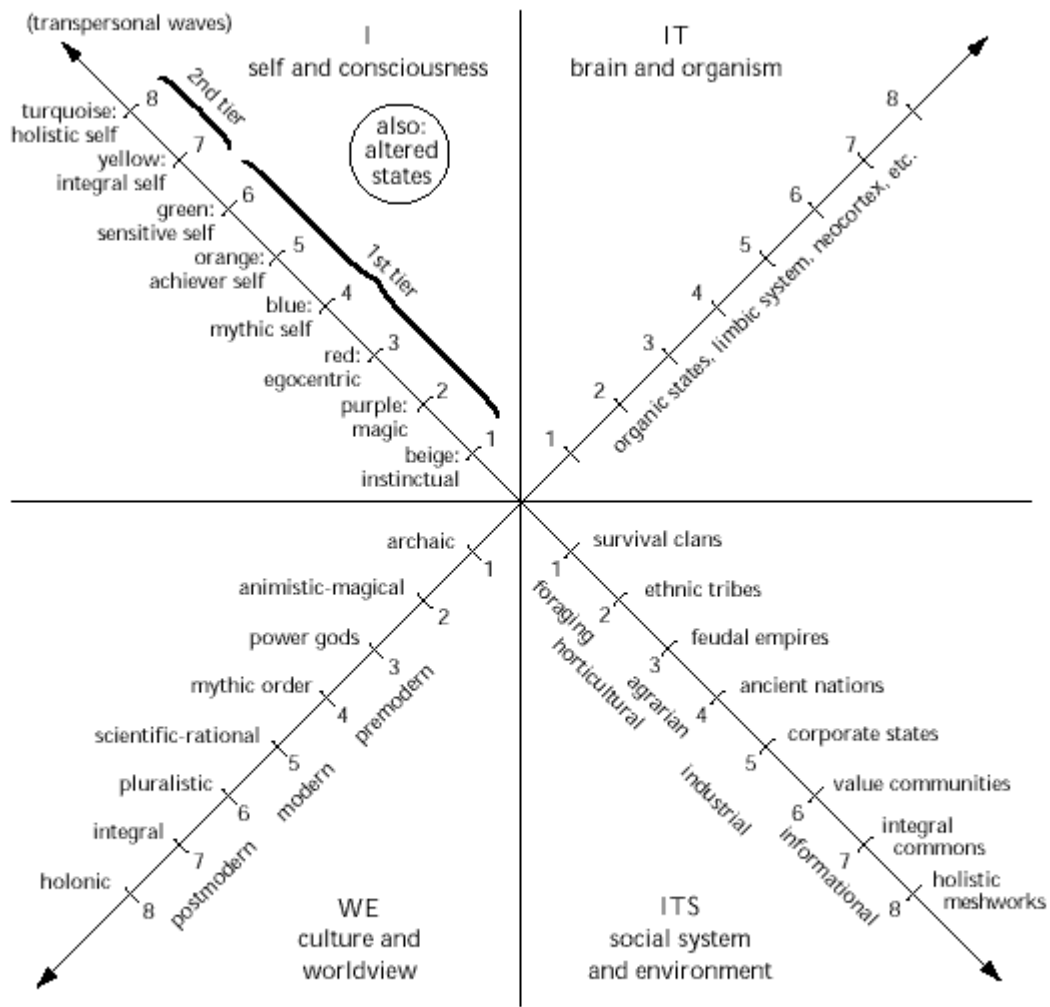


Figure 1. *Some Examples of the Four Quadrants in Humans*

Figure 23.5. From *Collected Works of Ken Wilber Vol. 7*

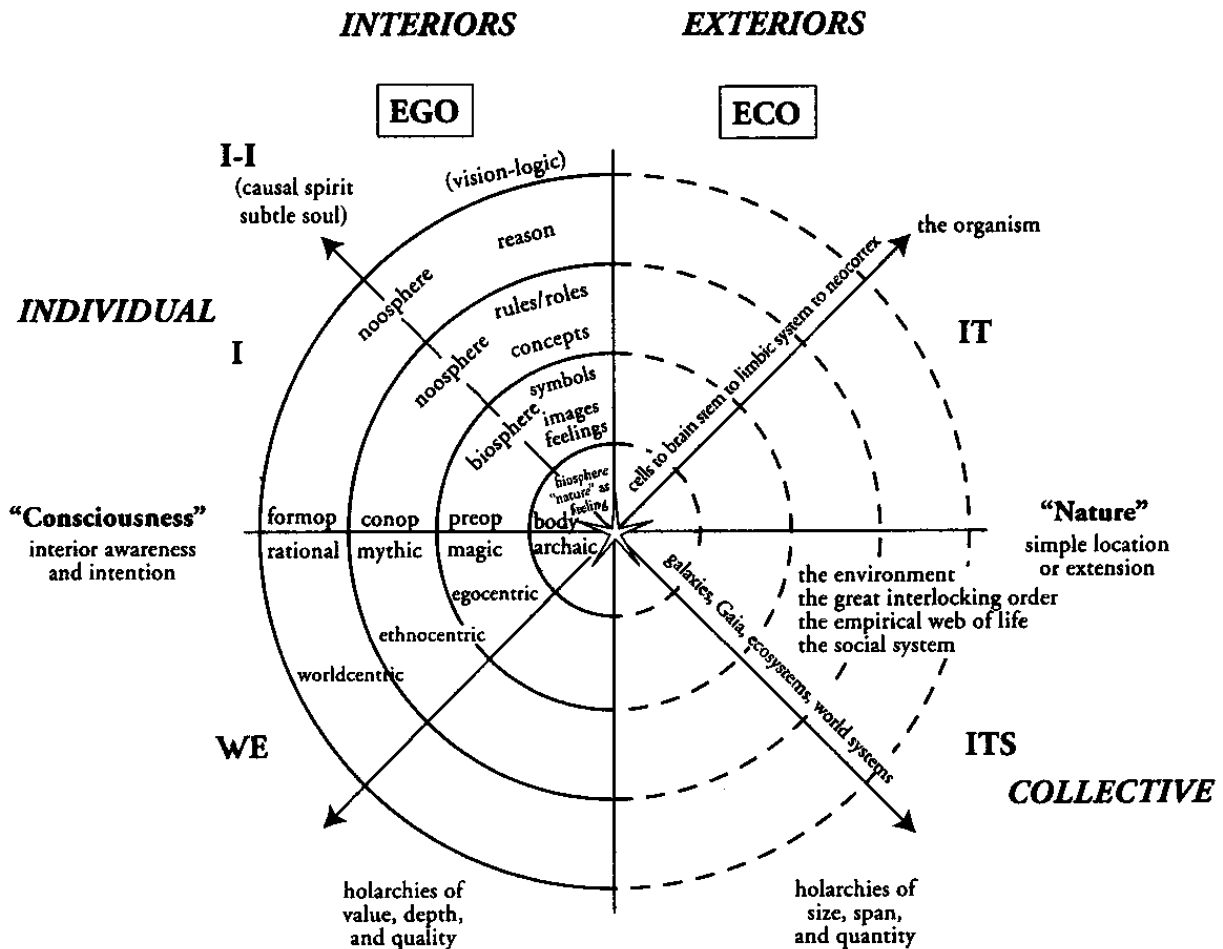


Figure 23.6. The Great Nest/4 Quadrants before the modern collapse into “flat land” right half only “scientism”

REFERENCES

- Ken Wilber information available at: www.integralworld.net and www.kenwilber.com and www.integraluniversity.org/ and www.integralinstitute.org/home.html and <http://lists.shambhala.com/mailman/listinfo/kenwilber>
- Wilber, K. (1977) *The Spectrum of Consciousness*, Quest
- Wilber, K. (1979) "Eye to eye: The relationship between science, reason, and religion and its effect on transpersonal psychology," *ReVision*, v. 2, # 1, 3-25.
- Wilber, K. (1981) "Ontogenetic Development: Two Fundamental Patterns," *The Journal of Transpersonal Psychology*, v. 13, # 1, 33-58
- Wilber, K. (1982a) "The problem of proof," *ReVision*, v. 5, # 1, 80-100.
- Wilber, K. (ed) (1982b) *The Holographic Paradigm and Other Paradoxes: Exploring the Leading Edge of Science*, Shambhala
- Wilber, K. (1983a/1990/1996) *Eye to Eye: The Quest for the New Paradigm*. New York: Doubleday/Anchor.

- Wilber, K. (1983b/1994) A Sociable God: A Brief Introduction to a Transcendental Sociology, New Press, McGraw-Hill
- Wilber, K. (1984a) "The developmental spectrum and psychopathology: Part I: Stages and types of pathology," The Journal of Transpersonal Psychology, v. 16, # 1, 75-118.
- Wilber, K. (1984b) The developmental spectrum and psychopathology: Part II: Treatment modalities. The Journal of Transpersonal Psychology, v. 16, # 2, 137-166.
- Wilber, K. (ed) (1984c) Quantum Questions: Mystical Writings of the World's Great Physicists, Shambhala
- Wilber, K. (1995/2000) Sex, Ecology, Spirituality: The Skpirit of Evolution, 2nd edition, revised, Shambhala
- Wilber, K. (1996) A Brief History of Everything, Shambhala
- Wilber, K. (1997a) "An integral theory of consciousness," Journal of Consciousness Studies, v. 4 #1, 71-92
- Wilber, K. (1997b) The Eye of Spirit: An Integral Vision for a World Gone Slightly Mad, Shambhala
- Wilber, K. (1998) The Marriage of Sense and Soul: Integrating Science and Religion, Broadway Books
- Wilber, K. (2000) Integral Psychology: Consciousness, Spirit, Psychology, Therapy, Shambhala
- Wilber, K. (2003) "Toward a comprehensive theory of subtle energies", Excerpt G, available at wilber.shambhala.com
- Wilber, K, J. Engler, and D.P. Brown (1986) Transformation of Consciousness: Conventional and Contemplative Perspectives on Development, New Science Library/Shambhala