



# DELTA LIFE SKILLS



EMOTIONAL FREEDOM IS IN YOUR HANDS with EFP

*Integral Energy Psychology*

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## INTRODUCING THE SPIRITUAL INTO CONTEMPORARY LIFE: A Spiritual Behaviourist's View on "The Peoples' Radical Release Therapy"\*

2002/02

### I. GENERAL ORIENTATION: EPISTEMOLOGICAL, METHODOLOGICAL & PHILOSOPHICAL

In the new millennium, spirituality gains respect, even among those with a materialistic bent. Only the "fundamentalist materialists" deny it (see R.A. Wilson 1986/1991 The New Inquisition: Irrational Rationalism and the Citadel of Science, New Falcon Publications) (the CSICOPians -- Committee for the Scientific Investigation of Claims Of the Paranormal -- and self appointed "Quack Busters" remain in "Newton's Sleep" as William Blake called it. I maintain that they worship without question the metaphysics of 19th century materialism). However, there some confusion between transcendent states of being and life and the models of the subtle materialists "new physics" such as relativity theory and quantum physics. They talk in similar ways as mystics, but do they actually refer to the same reality? (Wilber ed 1982b, 1984d) I think not.

Part of the confusion of the "new physics" with "mysticism" involves blurring the distinction of the small 's' personal spirit, which refers to the highest state of individual being, and physics at the lowest level. Physics has no relevance to 's' as a knowledge domain since spirit 's' transcends matter. Big 'S' Spirit, since it is the common ground of all being and existence, underlies physics in a unitary fashion. Since the "new physics" emphasizes the wholeness and interconnectedness of physical reality this aspect is, indeed, a form of confirmation of the mystical big 'S' viewpoint.

We are gradually awakening from this trance sleep, arising out of "flatland," largely through the work of Ken Wilber. This paper will rely heavily on the ideas of Wilber since his thinking seems the most comprehensive of any current thinker on the topic.

In Wilber's most recent formulation, (see A Brief History of Everything =BHE and Integral Psychology = IP) he divides the "kosmos" (the totality of reality) into four quadrants (4 space). The horizontal dimension defines the interior/personal (left) and the exterior/objective (right). The vertical dimension defines the individual (upper) and the collective (lower). So the 4 quadrants are interior individual (UL), exterior individual (UR), exterior/objective collective or social (LR) and interior collective or cultural (LL).

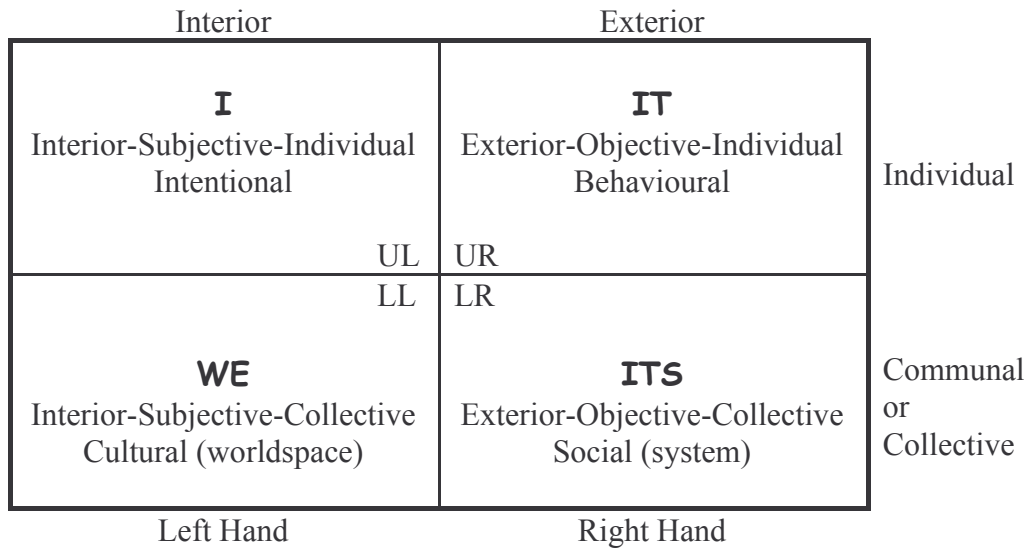


Figure 1: The Four Quadrants of Knowledge, the "kosmos" (the totality of reality)

Each quadrant also has a "holarchy" of "holons" where each higher state of development/evolution progresses by exercising the four basic capacities of agency/individuation, communion/coupling, self-dissolution/uncoupling and self-transcendence/re-individuation on the next level. And the whole process starts again. The "holarchy" means that each higher stage differentiates and incorporates the prior stage; the whole of level n becomes a part of level n+1; transcends but includes the predecessors. Thus evolution and development exhibits increasing wholeness where wholes become parts of new, more encompassing, wholes. This provides a natural ranking by holistic capacity and quality. The higher stage has the essentials of the lower, plus something extra; emergent or novel properties that are not merely the sum of the parts. This means that the hierarchy consists of levels of structural organization.

Upper Left	Upper Right
prehension	atoms
irritability	cells (genetic)
rudimentary sensation	metabolic organisms (e.g., plants)
sensation	protoneuronal organisms (e.g., coelenterata)
perception	neuronal organisms (e.g., annelids)
perception/impulse	neural cord (fish/amphibians)
impulse/emotion	brain stem (reptiles)
emotion/image	limbic system (paleomammals)
symbols	neocortex, triune brain, (primates)
concepts	complex neocortex (humans)
concrete operational	SF1
formal operational	SF2
vision-logic	SF3
psychic	"Subtle Energy" systems of the body?
subtle	?
causal	?

Table 1: The interior and exterior of the individual from least to most complex:

Lower Left	Lower Right
physical-pleromatic	galaxies
	planets
	gaia system
protoplasmic	heterotrophic ecosystems
vegetative	societies with division of labour
locomotive	societies with division of labour
uroboric	groups/families
typhonic	groups/families
archaic	tribes (foraging)
magic	tribal/village (horticultural)
mythic	early state/empire (agrarian)
rational	nation/state (industrial)
centauric	planetary (informational)

Table 2: The interior and exterior of the collective from least to most complex:

"The perennial philosophy maintains that reality is a Great Hierarchy of being and consciousness, reaching from matter to life to mind to Spirit. Each dimension [level] transcends and includes in junior dimension [level] in a nested hierarchy, often represented by concentric circles or spheres." (BHE p.36) "Spirit transcends all, so it includes all. It is utterly beyond this world, but utterly embraces every single holon in this world. It permeates all of manifestation but is not merely manifestation." (BHE p. 38) "Human identity can indeed expand to include the All...The *ultimate*

*depth* is an ultimate oneness with the All, with the Kosmos. But this *realization* is *not* given *equally* to all beings, even though all beings are equally manifestations of Spirit. this *realization* is the result of a developmental and evolutionary process of growth and transcendence." (BHE p. 39) "Spirit is *unfolding* itself in each new transcendence, which it also *enfolds* into its own being at the new stage. Transcends and includes, brings forth and embraces...unfolds and enfolds...[In summary] because evolution goes *beyond* what went before, but because it must *embrace* what went before, then its very nature is to transcend and include, and thus it has an inherent directionality, a secret impulse, toward increasing depth, increasing intrinsic value, increasing consciousness. In order for evolution to move at all, it must move in those directions -- there's no place else for it to go!" (BHE p. 41)

One of Wilber's main criticisms of modern thought and science (especially psychology) involves the misapplication of the truths and advantages of "The Age of Reason" (The Enlightenment). This revolution freed thought from mythic dominator hierarchies and recognized a much broader view of reality and the beginnings of the scientific method; an "all-Quadrant" worldview. However, we became limited to only using the empirical-scientific world view and outlook. He refers to this as "Flat Land" in that all the Great Hierarchy of being and consciousness ends up reduced to only one level and method. All thought became reduced to the right hand half of the 4 quadrants (IP pp. 70-71)

Thus, during "The Age of Reason" (The Enlightenment), the fields of knowledge expanded, and all four quadrants were acknowledged, but the many levels within each quadrant were eventually collapsed and not recognized; they were flattened.

One of the confusions which became our modern science occurred when the philosophies (and later psychologies) of modernity recognized that the UL quadrant inner states had correlates and correspondences to the UR empirical observables. The unfortunate result was to say that these observable empirical correlates can be treated as the same as the inner experiential states. Then modern psychology went one step further and, in the psychology of the empty organism, denied the inner even existed; certainly if they did exist they were of no importance and wasted valuable time and talent when researched (the most extreme was that of B.F. Skinner and his radical behaviourist followers). For instance, since the observable events of Rapid Eye Movements (REMs) and certain patterns of brain waves occur during dreaming, the error was to say that we can learn all we need to know about dreams by studying the observables. The study of the inner world of dreams became, for a while, not worthy of scientific study.

Who first used the word *Psychology* is still debated but the New Princeton Review of 1888 defined it as "the science of the psyche or soul." Most historians of psychology see the progress of psychology as a rescue from contamination by concepts of soul or spirit. Gustav Fechner developed what now is called "psychophysics" which involves the precise measurement of the relation between a physical stimulus and the individual's response to it. This was a milestone in the evolution of a truly SCIENTIFIC psychology. However, Fechner's real interest was captured in his 1835 book titled Life After Death with the opening lines: "Man lives on earth not once, but three times: the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking forever...his life interwoven with...universal spirit...a higher life." (IP p. viii-ix). Thus, the originator of the ultimate in psychological precision measurement with his Elements of Psychophysics, had a firm ground in mysticism, a fact that has been suppressed in modern psychology as an unfortunate lapse of reason by an otherwise sane man. KW says "the roots of modern psychology lie in spiritual traditions, precisely because the psyche itself is plugged into spiritual sources...and the study of

psychology ought ideally to be the study of *all* of...body to mind to soul..."(in IP pp. ix) "Fechner's approach to psychology was thus a type of *integral approach*: he wished to use empirical and scientific measurement, not to deny soul and spirit, but to help elucidate them." (IP p. xi) (I refer to this as "spiritual behaviourism" by which I mean that the philosophy has concrete behavioural results, not "mere" ideas.)

The history of psychology has been described as: First it lost its soul, then its mind, then consciousness. Gradually it regained consciousness, then found its mind and now seeks to recover its soul. The last recovery started in earnest in the 70's with the foundation of the *Association for Transpersonal Psychology*, an outgrowth of Maslow's and others *Association for Humanistic Psychology*. The Association for Transpersonal Psychology has yet to be acknowledged in the overwhelming percentage of academic psychology texts. Indeed, I maintain that North American academic psychology remains rabidly phobic about the subject of soul/spirit and what have you. When I talk to introductory psychology classes, I ask them "Does psychology deal with or acknowledge the essence of the human animal?" They don't even know what I'm referring to. So I then go into my favorite rant and introduce them to energy psychology and related approaches which are my current passions since they have both important philosophical, theoretical and applied contributions to make.

Today, a discipline is respectable and listened to to the extent it can precisely measure what it is talking about (assign a number system). But numbers do not have inherent characteristics of value (one number is not more valuable than another; simply bigger or smaller). To reduce all reality to a quantitative issue collapses the value hierarchy (chain of being) to the sense data empirical level (lowest level). When higher dimensions or levels are represented on lower ones they necessarily lose something. For example, a three dimensional sphere reduced to two dimensions produces a series of circles. worse still, when the sphere is cut at different angles through the center (basically the same operation in three dimensions), it will be represented by very different results in two dimensions: everything from a straight line through various ellipses to a circle and back. Thus, the operation in three dimensions appears different in two, while in really real reality (3D in this example) they are the same basic procedure but produce wildly different results in the lower (2D) reality. (see the funny and enlightening allegory Flatland: A Romance of Many Dimensions by E.A. Abbott for the original story of this dilemma; Alexander Dewdney has computer created a 2-D planet named Astra, Omni, May, 1983, p. 118).

Because empirical science remains the prestige term, we mistakenly say that if something can not be scientifically proven, then it is not true, real, valid, important etc. There still exists too much invidious comparison among the various disciplines which claim to be scientific as to who is the most scientific/empirical. Science is a very useful and necessary method of gaining empirically based knowledge. It is increasingly less relevant as one moves beyond sense data. You end up using a 3 dimensional framework for studying N dimensional phenomena (Wilber in his most recent work says it becomes a "flatland.") You never see these phenomena "in the flesh"; at best all you see are certain effects and manifestations of the trans-empirical. Beyond that, the sense data are silent. You can not map higher dimensions point for point to a lower dimension and thus no data in the lower can capture all the higher. You may, in your attempt to do so, merely end up confusing the map with the territory. Sense data may be an indicant of higher order phenomena (e.g., a verbal description of an experience indicates that something is going on inside but does not capture it, prove it, etc.). This is true also trying to use just words to describe a sense experience, i.e. describe

the taste of a strange fruit using only words. Other methods must be used such as metaphor, analogy, or an "experiential display" ("Here. You taste it").

An earlier formulation from Wilber (1979d, 1982a, 1983a) is outlined in the following Table 3.

Table 3: Three Major Domains of Knowledge With Their Aspects of Proof and Type of "Category Error".

**Empiricism: "Eye of Flesh":** we know by using our senses and can generalize from specifics using induction. Truth is given about our daily life or, using the more elaborate approach of science, about more subtle aspects of physical reality. The final court of appeal in determining truth is to sensory experience or its extensions.

1. Proof Involves:

- a. Training/education of the "eye of flesh": For everyday purposes the senses as given are usually sufficient but most specialties require special sense abilities. You learn the methods of research for a given discipline (observation techniques, measurement devices, use of equipment, experimental techniques etc.) and the general rules of evidence for science. This has been codified as "the scientific method".
- b. Ability/knowledge gained as a result of training: Ability to function in and gain knowledge about the physical world (from common sense to advanced scientific and technical knowledge). Knowledge of how to design, conduct, evaluate, refine and communicate research to answer specific questions; how to define, measure, and specify relevant variables (e.g., operational definitions); how to communicate research to other similarly trained researchers so that they can replicate studies.
- c. Social/consensual outcome: Acceptable level of agreement on everyday definitions of physical reality. Scientific/discipline consensus as to what is "real" and "appropriate" for research. Replication of research, exchange of results/methods/ideas between members of the discipline through organizations, meetings, conventions, schools, journals, newsletters and informal networks. Building on others' work.

2. Interpretative Category Errors: The authoritarian/dogmatic assertion that ONLY sense data provide a valid basis for proof (Locke, Quine, the "positivists") and can ALONE generate all knowledge (scientism). Anything not amenable to this criterion is not true or valid. It is interesting that in our culture the word "non-sense" has such negative connotations-it reflects our empirical prejudice.

- a. Applied to the mental domain: Since you can not sense others' thoughts, reasons, beliefs, images, etc. they are not real and do not exist (radical behaviorism). The truth of a logical or mathematical statement or the meaning of a play do not lie in the mere sensing of them. Their truth lies beyond sense data although the senses are used to relate to them (e.g., computing the percentage of use of various colors in a painting to determine its meaning/worth or counting the number of symbols in a math equation to determine its usefulness are "senseless" acts.
- b. Applied to the transcendent-intuitive domain: Since you can not sense others' experiences/intuitions of God, Brahman, the ultimate, angels and other archetypal symbols etc. (i.e., any of the claims of mystics) they are not true, real or valid. It is true that they are "non-sense" (not discoverable by the physical sense organs) but they are "experience-able" (possibly using higher "senses", "third eye").

**Rationalism-Idealism: "Eye of Reason":** Rationalism says that if something is not logical/reasonable it is not true. Clear, precise logical deduction is the final court of appeal. For idealism the "self evident truths" of the mind are the true reality.

1. Proof Involves:

- a. Training/education of the "eye of reason": Learn the conventions of the symbol systems of language, math, logic, reasoning principles of proof/form/order/consistency/analysis/synthesis. Learn the conventions of aesthetics and criteria of quality.
- b. Ability/knowledge gained as a result of training: Able to communicate using the symbol system, able to generate psychological/social/philosophical/artistic systems and works, new systems of thought, demonstrate logical truths, new aesthetic domains.
- c. Social/consensual outcome: Agreement on what is real/true/valuable/beautiful; general quality/value agreements. Social values/norms/rules/conventions. Philosophical/psychological/aesthetic systems (schools of thought and practice) with their attendant social arrangements. General cultural/social belief systems.

2. Interpretative Category Errors: The authoritarian/dogmatic assertion that ONLY reason (rationalism-Descartes, Leibniz) or thought (idealism-Hegel, Berkeley, Schopenhauer, Kant, Bergson) are valid and can alone generate all knowledge.

- a. Applied to the sensory domain: the attempt to deduce scientific fact or sensory evidence without recourse to observation. Scholasticism--read an authority like Aristotle rather examine the object directly. Solipsism -- there is no way to prove that physical reality exists since it could be just my creative imagination/thought.
- b. Applied to transcendent-intuitive domain: Attempt to reduce intuitive thought to a strictly logical method (e.g., "artificial intelligence" research). Derive value statements from purely logical thought. Attempts to develop logical proofs of God and the ultimate.



**Transcendentalism/Intuitionism/Mysticism/Gnosticism: "Eye of Contemplation":** Truth can be known by immediate apprehension. The final court of appeal is revelation, direct intuition of the truth or the ultimate.

1. Proof Involves:

- a. Training/education of the "eye of contemplation": Taking up a valid spiritual discipline and practice; bypassing the other two eyes to allow the "still small voice" to be manifest. Various meditation practices, monasticism, religious disciplines, etc.
- b. Ability/knowledge gained as a result of training: Able to transcend the limitations of senses and thought (still the mind); illumination, revelation, experiencing archetypal forms, transcendence of limitations of lower levels, unity of all, "no boundary" state, inexpressible bliss, "the peace that passes all understanding".
- c. Social/consensual outcome: Intuitive and direct communication/communion/affinity with others and the universe; communal visions. Formation of religious communities, ashrams, religious organizations, belief systems, movements to convert others to join in the practice.

2. Interpretative Category Errors: The authoritarian/dogmatic assertion that ONLY revelation and intuition are valid and can alone generate all knowledge (similar to idealism, e.g. Berkely maintained that the physical universe was an idea in God's mind and thus did not disappear when one was not thinking of it). The "Guru trip"--everything the leader says or writes is absolute truth and not to be questioned.

- a. Applied to the sensory domain: Literal interpretation of sacred works regarding scientific and sensory domains, not acknowledging that all words about the ultimate contain paradox/contradiction and so must be treated as metaphoric and poetic attempts to express the inexpressible ("Creation Science" version of evolution/history/origins of the universe etc.; doctrine of the illusion of matter-"maya"; misinterpretation of the origins of disease such as in Christian Science; the cast system of India; saying that sex is evil when it is just a biological fact and thus on a lower level of the hierarchy).
- b. Applied to the mental domain: Much of esoteric religious writing, dogma and ritual read or performed without intuitive understanding of the underlying meaning ("mere ritual"); thought/belief which does not agree with the "authorities" is heresy; confusion of a social structure and ideology with the divine; using logical reasoning capacity as a proof of spirituality; words and thinking can lead to "heaven" or "hell".

As you will notice when you read through this table, there is much disagreement within any domain let alone between domains. However, all valid systems agree that the three "strands" for the proof of an assertion are necessary (education, ability/knowledge, consensus).

An understanding of the above distinctions and definitions can be of considerable value. The distinction of the three basic ways of gaining knowledge, methods of proof and "category errors", when properly applied, help purify each domain to work best on the level of the ontology (Great Holarchy of being and consciousness, dimension or level, "holarchy" of "holons," Great Chain of Being) most appropriate to it and stop making arrogant and invidious comparisons. We can stop the fighting and get on with the "search for truth."

Science can help philosophy and religion by separating out "eye of flesh" matters and eliminating the confusions with the matters of the eyes of reason and contemplation; it can liberate philosophy and religion from trying to be pseudo sciences (climb on the prestigious band wagon of "hard science"). Empirical science will never prove the truth of a logical statement or that God "exists".

Philosophers can stop trying to deduce both empirical facts and spiritual truths. Reason alone is not capable of grasping transcendent realities and so should quit trying to rationalize the ultimate.

In regard to valid religion, any issue that can be answered by science can be dispensed with in any significant discussion of philosophical meaning and religious inquiry. Even if all the scientific/empirical questions were answered, the fundamental issues would remain.

The "battle between science and religion" is, in this system, reformulated to a battle between the "bogus" and the "genuine", not between "lower" and "higher." "Genuine" science and religion means "experientially verifiable/refutable"; "bogus" means "dogmatic, non experiential, non verifiable/refutable". *"There is bogus or pseudo-science just as much as there is bogus or pseudo-religion*, and the only worthwhile battle is between genuine and bogus, not between science and religion. Accordingly, both genuine science and genuine religion are allied against pseudo, non-experientially grounded, dogmatic knowledge-claims (which infect all domains)...Here, 'science' refers not to any particular domain, high or low, but to a methodology based on experiential evidence and non dogmatic assertions, a methodology we want to apply to all genuine knowledge-claims on all levels." (Wilber, 1984a, pp. 21-22)

## II. AN INTRODUCTION TO TRANSPERSONAL PSYCHOLOGY

### A.. ITS PIVOTAL POSITION BETWEEN SCIENCE and RELIGION

In our present culture, the "scientistic" 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. 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:

"(1). 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.

"(2) 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 transpersoanlists...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).

## **B. 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 Table 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 a 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 "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 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 a category error; you are talking about the ultimate realm using only the eye of reason". (see Table 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 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.

Table 4: Basic Social/Religious/Psychological Characteristics of Levels of the Perennial Philosophy/Psychology  
(the Great Hierarchy of being and consciousness)

<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>Pre-Personal; Pre-Rational; Sub-Conscious</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>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>Trans-Personal; Trans-Rational Super-Conscious</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>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>

### III. INTRODUCING THE SPIRITUAL INTO CIVIL SOCIETY WITHOUT GETTING LYNCHED

#### A. THE SOCIAL CONTEXT

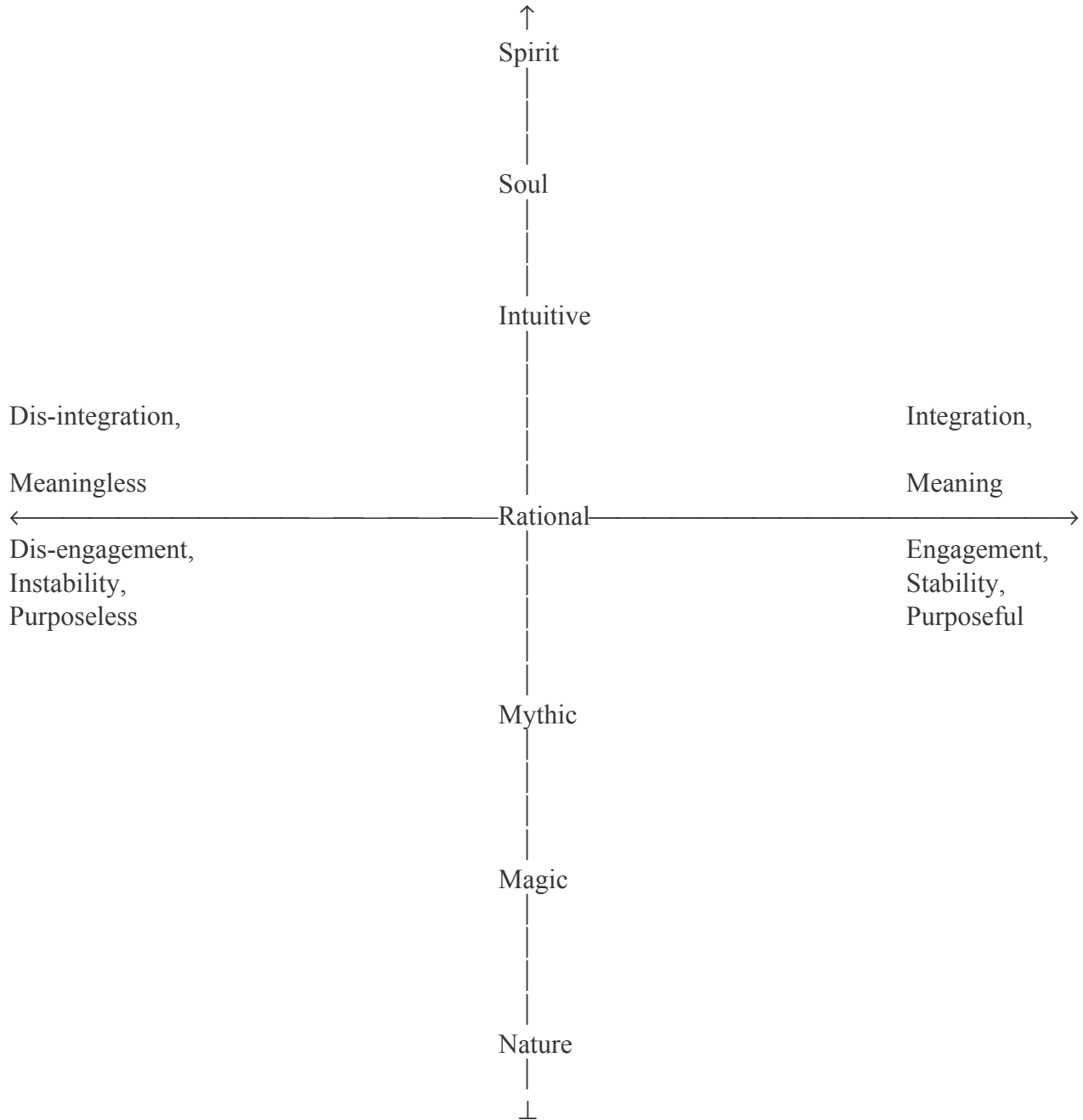
In A Sociable God, (see Fig 2) Wilber points out that something that calls itself a religion may or may not facilitate the transcendent development of its followers who typically exist on the "low ego" level where concepts and rules govern thought with verbal membership in a authoritarian-conforming 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 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 Guerrilla Therapy." ("People's" since only brief training is needed and you don't need an advanced degree to use it in its basic form. "Guerrilla" 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 "Newton's Sleep"(UR) Ken Wilber's thinking provides the cognitive map. Energy Psych (EFPs) 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).

Fig. 2: Two Basic Dimensions of Belief Systems (Wilber, 1983b)

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



## **B. POWERFUL TECHNOLOGIES OF TRANSCENDENCE AND TRANSFORMATION**

In Figure 3, I provide my attempt at picturing how it all relates and where the energy/information technologies fit in. I see them as providing a bridge between the every day life of most people and the higher levels of existence. Since the techniques provide dramatic and rapid relief from "the slings and arrows of outrageous fortune," they have great potential for starting the average individual on a more spiritual life path. The integration of Energy/Information Psychology, Eden's Energy Medicine, and HeartMath is accomplished in my Radiant Energies Balance (REB) protocol for the Autonomic Nervous System by balancing the Triple Warmer {Stimulator}, Spleen, Central and Governing meridians. These meridians all have dual functions of meridians and Radiant Circuits. [Eden and Feinstein (2001)]



Figure 3: The Range of Reality: Multidimensional Human Existence and its Many Energy/Information Layers

**HOW IT ALL RELATES and WHERE THE RADIANT ENERGIES BALANCING  
PROTOCOL FITS IN as a BRIDGE BETWEEN EVERY DAY LIFE and the HIGHER  
(MORE SPIRITUAL) LEVELS of EXISTENCE**

Subtle/Vacuum Energy & Active Information, The Universal Information Source  
(?Bohm's Implicate Order; Puthoff's Zero Point Field. Tiller's 10 dimensions?)  
(?Ground of All Being. Spirit. "Non Dual Relam"?)  
Various aspects roughly ranked from most to least subtle

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**BODY ENERGY LAYERS**

Causal Body  
Mental Body  
Astral Body  
Etheric Body  
Physical Body

---

**PHYSICAL BODY'S SUBTLE ENERGY/INFORMATION SYSTEM  
(Energy Psychology provides the connection to the non-physical relams)**

Energy Centers (Chakras)

Energy Channels (Meridians, Nadis)

RADIANT CIRCUITS ARE "HYPER LINKS" TO ALL OF THE BODY'S ENERGY SYSTEM

**QUANTUM HOLOGRAPHY and COHERENCE, "ORCHESTRATED OBJECTIVE  
REDUCTION" (Orch OR") THEORY OF CONSCIOUSNESS, MICROWAVE  
RESONANCE THERAPY (MRT) and ACUPUNCTURE,  
QUANTUM HOLOGRAPHIC POLYPHASIC LIQUID CRYSTALLINE BODY**

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**MICROTUBULES and ASSEMBLING GAP JUNCTIONS HEMICHANNELS**

Electromagnetic physical information processing (Glia and Schwann Cells and Becker's "Parallel Nervous System" model). Connects to environmental electromagnetic influences (earth, machines)

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**THE INTELLIGENCE AND WISDOM OF THE HEART (HeartMath)**

The major electro-magnetic bio-oscillator and driver of the whole BodyMind system and a ruler of the

**AUTONOMIC NERVOUS SYSTEM (SYMPATHETIC and PARASYMPATHETIC  
BRANCHES)**

**(Radiant Energies Balance using the Radiant Circuits)**

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Ions and ion exchange/nerve impulses (neurons)  
Chemical and biochemical matter (proteins, hormones, neurotransmitters, etc.)  
Structural matter (organs, bones, skin, nerves, etc.)

# 1. ENERGY PSYCHOLOGY

## WHAT IS ENERGY PSYCHOLOGY?

Definition of the field "Energy Psychology" by the Grudermeyers who founded the Association of Comprehensive Energy Psychology

"Energy Psychology is a family of novel mind/body interventions that have been consistently clinically observed to help with a wide range of psychological concerns, through explicitly, directly and methodically treating the human vibrational matrix. This matrix includes the biofield that envelops the body, the energy centers (chakras), and the energy pathways (meridians and related acupoints). Positioned on the shared frontier of Psychology, Biophysics and Spirituality, these experimental treatments show promise in: 1) assisting stuck clients (those who are unresponsive to usual treatments); 2) alleviating psychospiritual & mind-body distress (traumas, anxiety, phobias, stress, limiting beliefs, addictions, compulsions, allergies, personality disorders, etc.); and 3) promoting high-level psychospiritual/mind-body health & peak performance (physical, mental and creative)."

For more information, contact ACEP: Web site:[www.energypsych.org](http://www.energypsych.org)  
E-mail: [acep@energypsych.org](mailto:acep@energypsych.org)

ACEP founder and past president: David Grudermeyer, Ph.D. Email:  
[drgrudermeyer@willingness.com](mailto:drgrudermeyer@willingness.com)

For Gary Craig's comprehensive website for Emotional Freedom Techniques and related approaches, many case studies and discussion of issues as well as training materials. Website: [www.emofree.com](http://www.emofree.com) To subscribe to his list please go to [www.emofree.com/email.htm](http://www.emofree.com/email.htm)

### **THE RADIANT ENERGIES BALANCE (REB): A FLEXIBLE, COMPREHENSIVE, THERAPEUTIC and TRANSFORMATIVE PROTOCOL**

Abstract: Using the ideas of Donna Eden I have developed a balance of the Autonomic Nervous System by balancing the Triple Warmer, Spleen, Central and Governing meridians which all have the dual functions of regular meridians and Radiant Circuits. This balance provides a bridge between Wilber's two upper quadrants. By using the meridian system's Radiant Circuits which function like a "hyper link" on the internet, the balance automatically goes to any place in the energy system that requires balance (UL quadrant) and thereby also balances the sympathetic and parasympathetic branches of the autonomic nervous system as well as balancing the heart (UR quadrant) in one elegant protocol. [D. Eden and D. Feinstein (2001)]

Engaging the body's energy system accesses some of the most efficient adjunctive therapeutic modalities available since the energetic approaches both resolve psychoenergetic imbalances on their own and also they serve as powerful catalysts for other interventions. The REB protocol is one of the simplest, most flexible and efficient approaches to tapping into body's energy system. It can easily be incorporated into many more traditional approaches, especially cognitive/imagery methods.

An inflexible and unbalanced Autonomic Nervous System (ANS) is the source of a wide range of mental and physical problems. Heart Rate Variability (HRV) research clearly documents this conclusion. The Radiant Energies Balance (REB) protocol was created to deal with this widespread problem and provide a flexible, comprehensive, efficient, inexpensive and safe method of correction on the physiological, psychological, and spiritual levels. This simple, fast, unobtrusive protocol is integrative, complementary and adjunctive and can be used practically anywhere anytime with no unwanted side effects. When combined with other therapeutic techniques, it makes them more efficient and powerful. The protocol builds on leading edge approaches from trauma/PTSD therapy and psychophysiology while incorporating approaches from several Energy/Information Psychology systems: Eden's Energy Medicine, HeartMath, EMDR, Brain Gym, Integrative States Therapy, NLP, One Brain, Focusing, and Reiki.

The REB posture balances the Autonomic Nervous System by balancing the Triple Warmer and Spleen meridians (along with the Central and Governing meridians) These four meridians all have dual functions of regular meridians as well as being Radiant Circuits (curious or extra-ordinary meridians or strange flows). From a Chinese spiritual development perspective, the Radiant Circuits are the principal channels for "Yuan chi" energy which represents "ancestral" energy or the energy of the soul. In addition, since the "Radiant Energies Circuit" system serves as a "hyper link" to all of the body's energy system, with focused intention, you can automatically correct and balance where ever needed, thus eliminating most of the guess work and need for diagnosis. This makes the protocol very user friendly and allows practitioners to use their "art of delivery" skills to their fullest while clients can just trust the wisdom of their energy system to fulfill their "intention to heal."

The Radiant Energies Balance (REB) protocol provides a bridge between everyday life and the higher (more spiritual) levels of existence. It provides an "elegant" solution for a wide variety of psychoenergetic problems on the physiological, psychological, and spiritual levels. Providing dramatic and rapid relief from "the slings and arrows of outrageous fortune" provides release from the past and opens the potential for the individual to start on a more spiritual life path, facilitating movement to a "witness" and "mindfulness" orientation to life.

## **2. HEARTMATH**

### **a. WHAT IS HEARTMATH?**

HeartMath LLC is a leading-edge training and consulting firm specializing in individual and organizational transformation. Our programs are based on the research of the nonprofit Institute of HeartMath, which has spent the last decade researching the physiological and psychological mechanisms by which the heart communicates with the brain, thereby influencing information processing, perceptions, emotions and health. We provide research-based programs, coaching, and consulting to Fortune 100, medium and small companies; government agencies; military installations; health, education and other organizations; as well as families and private individuals.

### **b. WHAT DOES HEARTMATH DO?**

HeartMath training programs provide human performance tools and technology that are specifically designed to increase productivity through enhanced job satisfaction, goal clarity and improved health by reducing tension, burnout, physical symptoms of stress and negative moods. The tools and

techniques are for practical use in the midst of life's fast-paced situations, information overload and often unpredictable stresses. HeartMath provides seminars, retreats, and offsite and multi-contact programs to help individuals and organizations discover and sustain the use of the HeartMath system.

### **c. HOW WILL I BENEFIT FROM HEARTMATH?**

Our studies with major organizations have revealed that the tools, sincerely practiced, allow individuals and teams to maximize personal balance, physical health, intelligence and performance. These benefits, extended to the organization, lead to enhanced interpersonal communication and team dynamics; more effective, creative and intuitive problem solving; improved planning and decision making; greater care for customers and co-workers; and overall increased actualization of the organization's full potential.

### **d. WHAT MAKES HEARTMATH UNIQUE?**

The Institute's leading-edge research is translated into training products and services that provide a "whole system" approach. We measure the results to assess the power of their application and use that information as input for further research. Many organizations choose to certify their own trainers in the HeartMath technology.

We are the first organization that is developing tools to optimize and operationalize the intelligence of the human heart. The processes have been tested in various research studies, the results of which have been published in *The American Journal of Cardiology*, *Stress Medicine*, *Journal of Advancement in Medicine* and *Journal of the American College of Cardiology*.

The application of HeartMath technology has yielded very successful organizational results. These organizations include Motorola, Hewlett Packard, Royal Dutch Shell, Boeing, Ontario Hydro, California Public Employee Retirement System (CalPERS), and Police Officers Standards and Training-Command College.

Institute of HeartMath (IHM) - Incorporated in 1991 in Boulder Creek, California by Doc Childre, the Institute of HeartMath® (IHM) is an innovative nonprofit 501 (c) (3) research and education organization which has developed simple, user-friendly tools people can use in the moment to relieve stress and break through into greater levels of personal balance, creativity and intuitive insight.

IHM's mission is to put the heart back into the people business. We seek to facilitate a fundamental cultural shift in how organizations view people and how people view each other and themselves. These principles have formed the foundation of training and retreat programs across the United States, Canada, Europe and Asia. These include programs for major corporations and the armed forces; innovative programs for post-disaster stress relief; specialized seminars for educators, health and human service professionals and individuals with health challenges; gang risk intervention projects; and family retreats.

The tools and technologies developed at IHM offer hope for new, effective solutions to the many daunting problems that currently face our society, beginning by restoring balance and maximizing the potential within the individual. The troubles that plague the world today are affecting people,

and it is people who want and need new levels of care, cooperation and effectiveness in all that they do.

IHM builds bridges between people and organizations, between traditional and leading-edge research and between people and their deeper core values.

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Website: [www.heartmath.com/welcome.html](http://www.heartmath.com/welcome.html)

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\*People's Radical Release Therapy described as follows:

\*\* "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 provide rapid Release for distress at its source (the original meaning of "radical"), you can use them practically anywhere (not just in a special setting/office/clinic), and finally, they don't require any medicinals or special equipment beyond your hands.

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