

Scientific Transpersonal Journal : Towards a Transpersonal Gnosis

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The various legends about the foundation of the city of Milan converge in indicating the city as a place in the middle (Mediolanum was the original name) and is it from here that our project begins.

We want to move starting from the middle, and we want to return to the middle, is that we want to stay in the middle: the center. Here lies, in our opinion, the transpersonal look. It is emanating from the center, is at the center that returns, is at the center that remains.

The metaphors of the center are wasted, we highlight here one: the awareness. Awareness as a blossoming flower in the center of being.

The scent of this flower we call Transpersonal Gnosis. We want this to affirm the existence of a mode of intuitive knowledge that can accompany the human being on the threshold of the mystery. This way of knowing is immediate and direct, and differs radically from the rational mode of knowledge that has in logical-linear think its operational instrument. The history of philosophy and history of religions teach us that in the millennia these two modes of knowledge, as described with different terms have produced many philosophical-religious systems, mostly at odds with each other.

Whit the term "Transpersonal Gnosis" we don't want to propose an alternative to one of two modes of knowledge, but we want to suggest that for some time are available fragments of an integral epistemology able to transcend and include the two systems in question.

Intent of the editorial project is not to retrace the history of transpersonal psychology or the history of the debate between perennial and constructivists, relativists and universalists, idealists and naturalists, etc., Scientific Transpersonal intention is put in a network "fragments of an unknown teaching" as Gurdjieff would say, hosting cultural production of all those with the humility and the power they are capable of turning to the world the unique look of awareness.

With Einstein we believe that the science without religion is lame and religion without science is blind.

We believe in the possibility of tracing the lines of a science that does not pretend to say certainty without giving to provide guarantees of validity, never dried up in experimental protocols verifiable and repeatable without giving up to question the nature with reliable investigative procedures, not reduced at the measurable but knew, like Maslow hopes, extend its jurisdiction and its methods, that desires to venture boldly where the angels fear as suggested by Bateson and at the same time, we humbly stop at the threshold of the mystery.

We believe it is useful and necessary work for the establishment of a Science of Consciousness, that is knowledge that by offering guarantees of validity can speak with authority of participatory journey of the individual Self in the Kingdom of Psyche, of the Soul of everyone into the Anima Mundi, of the individual in the Cosmos. We offer a space in order that, the inner experience of the transcendental and the experience of the phenomenal world of nature, culture and environment, consciousness and matter, can be investigated in an optical participatory, dynamic and interconnected through the use of that look *ternary* suggested by St. Bonaventure and proposed again by Wilber: the eyes of the flesh, the eyes of the mind, the eyes of the spirit.

We want to help, following the advice of Confucius, giving or giving back the right names to things, the right name to words like: Science, Psyche, Theory, Soul, Spirit, Sacred, Medicine, Empty, Love, to name a few.

The Transpersonal Dimension

The participatory dynamic between the individual and environment is the framework that defines the limits of transpersonal experience, an experience that to be understood requires an unitary sight. An unitary sight descend from an unitary state of consciousness which some call consciousness of unity. This consciousness seem to be characterized as a state of being reachable when it is possible to overstep the ordinary mind, usually curbed in a dual vision, due to attachments and personal conflicts. It would then be easy to understand, may be with the support of an encyclopaedic knowledge about quadrants, circles and spirals, that the point is the descent of the mind inside the heart, something easy to be said but endless to be accomplished.

Dynamic psychology has taught us that overcoming narcissistic attachment is accomplished through a process, often suffered, about the progressive identification and affirmation of the Self. Gnosis Transpersonal speaks about a way of being in the world and doing things, a way that goes beyond just the personal, and as such represents the natural conclusion of any process of identification, natural transcendence of every individual myth in archetypal monomyth of the hero. One way that does not belong to transpersonal, behaviorists, psychoanalysts, gestalt, existentialism, as it is available to artists, scientists, philosophers, doctors or psychologists, biologists and architects, available to anyone who gets genuinely traveling beyond the personal importance .

The Transpersonal dimension belongs to the hero journeying toward home, through valleys of passion and ignorance, peaks of intuition and fits of enthusiasm, nights of the soul and never ending awakenings, deaths and rebirths, in the humble attempt to free ourselves and to water to the spring of being, whom somebody calls God, others Self and others heart.

This spring sometimes seems relentlessly drained, other gush plentiful, sometimes seems unreachable others unveil forever present here and now.

In these rare moments of presence, when we are bestowed a sip, the transpersonal dimension reveals itself with its copious and astonishing wealth. In front of such a dimension just stay in religious silence and devotional surrender, compassion for our self and our fellow creatures, with consciousness of the linked unity of everything.

In such a dimension it is unambiguously clear that the access to the unity is possible when we disappear to ourselves, when we have the courage to loose and find ourselves, beyond the mind, which is in the transpersonal kingdoms.

From such a dimension we are often driven away from the icy wind of arrogance, from the avid bite of power, from the wicked thirst of self-importance. The hero coming back from the journey in such a dimension must remember: "not two, one".

Then, beyond the mind, namely beyond the attachment to our limited personal view, there is the transpersonal vision which appears deeply complete, realizing that the integral vision is absolutely transpersonal.

Beyond the mind, meaning beyond the narcissistic identification with one's own model, the different psychological models appear to pertain to the linked flow of consciousness expressing the present humankind condition.

Beyond the mind, to say beyond judgement, the travelling hero shyly dear to open the doors.

Place and time

Proposing a Transpersonal Gnosis and a place and a time for its elaboration we would affirm, as the lotus flower that blossoms, the bird that sings, the stream flowing, snow falling, the sun

shines, the manifestation of a cultural and epistemological biodiversity historically characterized in the here and now. A Gnosis that is not opposed and not identified, is not opposed to structuralist or existentialist, not identified with the perennial philosophy or any other philosophy, doesn't combat rational mind or dual science positivist, reductionist, doesn't condemn materialism, doesn't embrace spiritualism, doesn't contrast the intellectual knowledge or traditional scientific method, or moral doctrines, but it differs clearly, with dignity and pride.

A Gnosis that differentiate can be identified, and while the Gnosis identifies itself sets its boundaries, boundaries drawn beyond, clearly beyond those of the dual mind, of the linear knowledge and of the material reductionism. A Gnosis that has a clear as well that "beyond" does not mean "against", or "better", but "beyond" undoubtedly mean "from another point of view"; "beyond" is not even meant "on behalf of" or "together". "Beyond" does not mean in favor of mystical or esoteric view, and even for the so-called perennial philosophy, but it certainly means the same place and same time as the look and have looked the world that traditions based on wisdom of humanity founded on the inner experience of participation.

STJ will contribute to establishing the right to knowledge and the need for a science based on observation of the world from that place and time.

A place and time which are here and now and that possess a precise connotation.

A new comprehension

Mystics of different traditions say they can see a bright halo around people and are able to expand their consciousness towards *superior worlds* by means of prayer and meditation.

The physicist Jack Sarfatti writes in *Psychoenergetic Systems*¹ that the *non – local connections* are made possible by the existence of a higher level of reality where "things" are more connected and "events" more related.

In the Indian spiritual tradition they talk about *prana* or vital breath that permeates everything and of *chakras*, or energetic centres that regulate the energy flow.

Candance Pert², the researcher who discovered the opiate receptors and studied the distribution of cells producing endorphins in the body, found the existence of a high concentration of such cells in the area of the spinal column where the Vedas situate the chakras.

Chinese traditional medicine, three thousand years B.C., postulated the existence of a vital energy, called *ch'i*, constituting and permeating the whole living and non living matter. Such an energy expresses two complementary forces, *ying* and *yang*, and health depends on their balance while illness is due to their unbalance.

Pert's studies show that the communication of information among cells and transmitting chemical substances takes place through "vibration tuning". The different western esoteric tradition as Kabala, hermetic tradition, theosophy, anthroposophy, the rose cross, similarly to the eastern tradition of Vedas, Indian and Tibetan Buddhism, talk about the body as a unit of different interconnected bodies.

The physicist David Bohm³ states that the basic laws of physic cannot be understood by a mind trying to divide the world into its parts and suggests the existence of an *implicated order not developed* existing in a non manifest state, and constituting the foundation of all tangible reality, the *manifest explicit order*.

Such explicit order presents a *holographic reality* in which all parts are connected through tight dynamic relationships by which less complex systems have in themselves the potential of the more complex ones and the last ones express the actualization of such potential.

Each sub-system absolutely depends on the state of the whole system.

¹ Quoted in Brennan A.B., *Mani di Luce*, Longanesi, Milano.

² Pert C. (2001), *Molecole d'emozioni*, Corbaccio, Milano.

³ Bohm D. (1980), *Wholeness and the Implicate Order*, Routledge e Kegan Paul, London.

Krishnamurti⁴, in his turn, describes the difference between *mind* and *foundation*, where for mind is intended the whole of the mind contents: thoughts, memories, images, while foundation is what holds them, existing beneath them, and to which access is possible through observation.

In a similar way Tantric Tibetan Buddhism talks about the true nature of mind, comparing it to a mirror onto which its contents are reflected.⁵

According to William James⁶, the father of American psychology, our consciousness in the awake state is just a particular type of consciousness beside other potential consciousness states, completely different.

Moreover he distinguishes between immediate knowledge and conceptual or representational knowledge. Similarly Spinoza, and in the same way Henri Bergson, distinguish between intellect and intuition while Abraham Maslow⁷ puts in contrast an intellectual knowledge with a fusional knowledge.

Andrei Weil⁸ puts besides a direct knowledge to an indirect knowledge, and Norman O. Brown⁹ a bodily knowledge to a dualistic one.

Alfred North Whitehead¹⁰, the contemporary philosopher who probably more than anyone else reflected upon the two different modes of consciousness, contrasts a symbolic mode to the *prehension*, that is feeling reality in a direct way, non dual.

Alan Watts¹¹, recalling Einstein's Shroedinger's and Heisenberg's results about the impossibility of separating subject from object, what knows from what is known, maintains that in order to know reality in depth it is necessary a way of knowing consistent with reality, that is a knowledge that does not separate the knowing subject from the known object.

Eddington¹² confirms the existence of two types of knowledge he names *symbolic knowledge* and *intimate knowledge*. His idea is that the traditional ways of thought developed exclusively around the symbolic knowledge, though, a deep knowledge does not allow codification or analysis and wishes an intimate knowledge of reality that goes beyond the symbols of science.

Carl Gustav Jung¹³ regards mystic experience as the instrument to have direct access to the archetypal world, and reached the conclusion that the mystic experience is the highway out of neurosis. Ken Wilber¹⁴ suggests a reading of consciousness as a spectrum divided in five levels at the top of which he puts the *consciousness of unity*.

Stan Grof, pointing out the importance of direct experience of the spiritual dimensions, suggests the term *holothropic mind* to indicate the unitary states of mind that allow to transcend the limits of analytic mind, rational categories and every ordinary logic limits.

Carlos Castaneda¹⁵, referring what he calls the ancient sorcerers' wisdom, talks about a *second attention* that allows access to the *nagual*, the world of the comprehension, as opposed to the *first attention*, that is limited to the *tonal*, the world of illusion.

Going back to spiritual traditions, Taoism considers a conventional knowledge subordinated to a *natural knowledge*, the Tao, allowing a direct comprehension of reality. Hinduism contrasts a *lower knowledge*, conceptual and comparative, to a *higher knowledge*, which is reached intuitively, directly. The advaita Vedanta affirms that beyond

⁴ Krishnamurti J., Bohm D. (1986), *Dove il tempo finisce*, Astrolabio Ubaldini, Roma.

⁶ James W. (1964), *Le varie forme della coscienza religiosa*, Bocca, Torino

⁷ Maslow A. (1971), *Verso una psicologia dell'essere*, Astrolabio, Roma

⁸ Weil A., quoted in Lattuada P.L. (1995), *Il modo ulteriore*, Meb, Padova

⁹ Brown N.O., quoted in Lattuada P.L. (1995), *Il modo ulteriore*, Meb, Padova.

¹⁰ Whitehead A.N. (1979), *La scienza e il mondo moderno*, Boringhieri, Torino

¹¹ Watts A. W. (1979), *Psicoterapie orientali ed occidentali*, Astrolabio Ubaldini, Roma.

¹² Eddington, In Wilber K. (1993).

¹³ In Wilber K. (1993).

¹⁴ Wilber K. (1993).

¹⁵ Wilber K. (1993).

mind there is access to the "*last seeing*", the Atman, the imperceptible Spirit, the only one who can know the origin of the subject and object of experience.

Ken Wilber¹⁶ refers of the Christian mysticism of Meister Eckhart: he talks about the "*twilight of knowledge*", to define the symbolic knowledge through which ideas are perceived distinctly, and about a "*dawn of knowledge*" in which "creatures are perceived without distinctions, every idea is rejected, and all comparisons dissolve into the One that is God itself".

Mahayana Buddhism too has two modes for knowing: *vijnana* and *prajna*. The first one is typically characterized by the dualism of senses and intellect, the second by the identity of observer and object observed.

We could go on and on as the amount of data in favour of the need of transcending the ordinary mind to have access to the true nature of reality is endless. We just point out in synthesis the characteristics of the new kind of comprehension that reveals itself in a natural way and that offers the epistemological basis to the new paradigm. Characteristics that David Bohm¹⁷ describes as follows:

Observing in a open and wide way
(Zen would say empty and awake)

Feel the relevant characteristics

to
have access to the insight
(immediate perception outside time)

Insight

This new comprehension, reached through insight, is, in fact, as ancient as history. Bohm's concept overlaps with the term intuition that, as such is described by philosophers from the origins. With modern scientific thought, reason, in the attempt of fixing what is certain, eradicated intuition, universally recognized as the means to reach truth.

The new holistic paradigm, sprung out from the most recent physics discoveries, suggests to reconsider the scientific methods, based on a reductive style of research, limited to finding certainties only in the material aspects, and asks to include intuition which is the elective instrument to accede to universal principles and ultimate truths.

Materialistic science certainties, as we have seen, have revealed more and more inconsistent, besides being limited, compared to the landscapes that open up in front of researchers.

On the other side, the perennial philosophy made up of the voices of the sages of all times and traditions, goes on chanting unequivocally and in tune with the verdict matter offers to the researchers enquiring it.

Transpersonal vision offers itself as a means to mediate between the methods of research of what is certain and the ways to accede to what is true. It invites to appreciate and value intuition as an instrument to enquiry reality, through the inner experience of transcendental type.

Intuition in history

The importance conferred to intuition throughout the centuries as "a direct, immediate and ready knowledge of reality that reaches the spirit without need of reasoning",

¹⁶ Wilber K. (1993).

¹⁷ Krishnamurti J., Bohm D. (1986).

evidences its irremissible value for any knowledge system wishing to give validity guarantees.

Aristotle and Plato recognized the possibility to perceive directly the first principles through intuition. Plotinus, Saint Augustine and the medieval mystics pointed to intuition as "the only way for man to get in touch with God". Saint Thomas believed that the same Divine Knowledge, seen as creator of its own objects, has an intuitive character. In modern philosophy the concept of intuition overlaps with that of evidence; Descartes defines intuition as "immediate perception of single contents absolutely certain"¹⁸, while Locke recognizes intuition as "the privileged way to perceive immediately and with certainty, concordance or discordance among different contents"; Spinoza credits intuition with the capability of "rendering the subject part of the nature of the object"¹⁹ and in so doing he states the superiority of the intuitive science. More complex is Kant's approach. He distinguishes between a sensitive intuition seen as the immediate perception of the object, and an intellectual intuition, specific to God, through which the object itself is created.

With Hegel and the idealist philosophy, intellectual intuition becomes a human quality too and is defined as the means through which man cooperates to the creative process of the object.

Bergson, in his turn, talks of intuition as a "privileged form of perception allowing to go beyond intellectual schemes to reach a more realistic comprehension of the object in all its dynamism and plasticity"²⁰; similarly Husserl regards eidetic intuition as the only way to get essence.

In the Transpersonal field John Rowan²¹ suggests the existence of different forms each connected with a different level of the Self. He refers to the different levels of development described by Wilber and consequently argues that it is possible the access to a certain level of intuition only after having developed the corresponding level of the Self.

A science of consciousness

The Transpersonal Gnosis basing his statements on the inner participatory experience of transcendent order and as such, shares of fact and not for an ideological adherence, to the statements of several ancient traditions, from primary of shamanism to those of the wisdom based on the mystical experience; agrees with those eyes casted upon the world from a specific place, the place of the here and now, beyond the mind, close to the consciousness of unity, beyond duality, beyond the court. It also wants to address all risks, limitations and drawbacks of such a position, as will exploit all the technologies that lead to that place and be subjected to scientific validation of its claims.

It feels the need to open a wide debate on methods of scientific validation, not recognizing in the current survey instruments and even in post-modern figure of the scientist, the new hero of our time. A hero who reaches his coveted goal: a PhD, after long years of study and sacrifice, after a suffering theoretical and experimental training which, however, has deliberately excluded the experiential dimension. The inner experience, the subjectivity, the emotion and the spirit are in fact strictly banned from the repertoire of a respectable scientist.

The modern scientific method is based solely on the evidence that comes from senses and reasoning, on the control of the variables and their relationships of cause and effect by experimental verification. The dependent variables represent the effect, the independent variables represent the causes. The experimental verification is accomplished by the measurement, the repeatability, the consensual validation by investigators independent and external at the object of study.

Again, the Transpersonal Gnosis does not dispute this approach, just remember that it can not be applied to research on the experience and its inner states of consciousness.

¹⁸ Compare with *Piccola Enciclopedia Treccani*, Roma

¹⁹ Compare with *Piccola Enciclopedia Treccani*, Roma

²⁰ Compare with *Piccola Enciclopedia Treccani*, Roma

²¹ Rowan J. (1996), *Lo Transpersonal, Psicoterapia y Counselling*, Los Libros de la Liebre de marzo, Barcelona.

Inner experiences are characterized by uniqueness, ineffability, sacredness, transcendence of space and time, are absolutely intimate, subjective, often paradoxical, unique, untranslatable into words. Above are often characterized by a different state of consciousness, the state of *unitive consciousness*, *holotropic*, *transpersonal* precisely.

Since research on consciousness states has undoubtedly demonstrated the formula $RP = f(SC)$ - intending for RP reality perception and for CS consciousness state-this means that the experience depends on the consciousness state in which we have it, Transpersonal Gnosis suggest that scientists willing to understand transpersonal experiences have first of all to change their consciousness state, living themselves the experience.

As it was said, acceding and sailing through transpersonal dimensions is all but easy: it requires courage, accepting challenge, renounce, responsibility, accepting dying and detaching from all personal needs.

John Mack²², reminds that moving towards what is unknown needs renouncing to our usual habits. Maslow himself admits: "exploration of higher conquers of human nature and of its utmost possibilities (...) meant to me the constant destruction of axioms I held dear, facing frequently apparent paradoxes, contradictions and approximations. As well the occasional collapse around my ear's of beliefs firmly held and apparently unassailable psychology laws."²³

It is therefore easy to understand the need to consider what Maslow calls "Jonas 's complex", that is the fear of growing that the drives us to avoid our "divine mission". We become deaf to the call of our "*daimon*".

Gnosis Transpersonal work for the birth of a new kind of scientist, the scientist of consciousness, a troubadour more than a researcher who can confront himself with the limits of an already inadequate research methodology and his limitations that require recovery of "forgotten side ", the inner experience of participation.

Instruments

Transpersonal psychology offers instruments to reveal the dynamics that lead us to deny and prevent ourselves from reaching our higher potentials.

They are called by Erich Fromm "*escape mechanisms*", and actively operate against our *Self* and are supported, besides by the psychological instances, mainly by social and cultural forces.

The prevalent culture, in fact, has the function of educating us as well of restricting inside social norms that limit individual potentials.

According to John Mack, it is possible to explain why quite a number of saints and wise man of ancient times ended up by being poisoned or burned or crucified.

To society it is more important the control over the individual rather than the expression of his/her unique latent potentials.

Transpersonal psychology offers individual and social answers to individuals and social instances tending to limit the realization of the *Self*.

It works on the subject through psychotherapy and meditation and on the society through education.

It aims at a transpersonal upbringing that improves human potentials transcending what John Mack calls "the material triumvirate": money, sex and power.

Therefore, there will be attention to create an environment, called by Maslow "*eupsychic environment*", a social sphere that gives importance to the transpersonal growth using practices to feed it and create healthy and open relationships, favoring confidence, openness, and experimentation. All in all, the environment that was offered by religious communities, and that now is created during seminars and workshops, or else in structured communities that allow social rituals and life models and upbringing systems that foster spiritual growth.

²² In Walsh R., Vaughan, F. (1993), *Paths beyond the Ego.*, Tarcher, New York

²³ Maslow A. (1971), *Verso una psicologia dell'essere*, Astrolabio Ubaldini, Roma, p. 12.

STJ will be characterized as the place of personal trans-scientific debate, the place where will find accommodations the courage and the humility to take the first timid steps toward a science of consciousness, the place where we collect the legacy of those who already have moved, proposing solutions not always consistent, on the very arduous path of unification of matter and spirituality, science and experience.

Heritage

The most scientific current represented by Tart and supported by authors like Pierre Weil, believes it necessary to study the transpersonal experiences with the principles and methods of experimental science. To this regard Tart²⁴, suggests using two types of science. The science of the states of consciousness 1 (C.S.S. 1) that is the conventional science, and the science of the states of consciousness 2 (C.S.S.2), concerned with transpersonal and exoteric states.

Following this idea transpersonal psychology could be regarded as a system apt to study the S.S.C.2 with the methods typical of S.S.C.1.

Pierre Weil²⁵, following this line, suggests a series of hypotheses that could be verified with conventional science methods. We can name among the others:

- concordance between the description of transpersonal states and modern physics acquisition.
- In the human beings there are receptors, besides the five senses, that enable the access to other aspects of reality, if not to the whole reality.
- Every instrument man invented to understand the world, either external or internal, and to act on it, has an equivalent in the man himself in the form of organs, functions or both.
- The research on limit-areas, outside space-time dimensions, can take place moving from one or more functions existing in man.
- The transpersonal state situates itself at a level preceding the beginning of phylogeny, and follows the end of ontogeny, that is at level before birth and after death, at the very source of energy.
- In everyone there is something preceding birth, which is situated outside the space-time dimension.
- There is a relationship of coexistence between the transpersonal states and the ones linked to the paranormal powers.
- The levels of cosmic consciousness can be registered with the encephalogram and they are situated at the delta waves level.
- Particular sounds favour transpersonal states.
- There is a force in humans that drives to look for the fundamental unity of existence. Such a force is the certainty on the existence of absolute happiness.
- In a not yet clear way psychopathological states, such as hallucinations, or manifestations or visions of forms different from everyday life, signal the entering into transpersonal states, or the nearing to them.
- The essential factor needed to enter the transpersonal dimension is known as faith, in popular language, and as placebo effect in experimental medicine.
- Some relaxation techniques, breathing and the suspension of intellectual activity are important factors to enter the cosmic dimension.
- To reach the transpersonal state it is necessary to dissolve the "I". This can be reached expanding the consciousness field to enclose new reality levels and de-identifying from the experience level and controlling the different consciousness levels.
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²⁴ Tart C. T. (1977).

²⁵ Weil P., (1996).

Towards an epistemology of the sacred

Tart and Weil's vision is opposite to Wilber's and Capra's mystic and philosophic ones. Capra's conception is synthesized by the Taoist saying according to which mystics understand the roots of the Tao, but not its branches, scientists understand the branches, but not the roots.

He suggests a dynamic interaction between the mystic intuition and the scientific analysis, without the invasion of one into the sphere of the other.

Wilber's conception is more articulated; his model of the consciousness spectrum matches with Saint Bonaventura's²⁶ description of the three ways to obtain knowledge.

Saint Bonaventura speaks of three eyes: the *eye of the flesh*, through which we perceive the outer world: space, time and objects, the material world; the *eye of reason* through which we reach philosophical knowledge: the logic, mental world; the *eye of contemplation* through which you accede to transcendent reality, the casual world.

Each eye has its objects of knowledge: sensitive, mental and transcendental, each level cannot be explained with the gaze of a different level, and each eye is valid for its specific field, and it would be an *error of category* the attempt to explain with it phenomena belonging to a different level.

Wilber thinks that both the great religions and the present-day science made that kind of error.

The great religions held comprehension of the ultimate reality as the only truth and tried to explain them through logic and to apply them to empirical facts; science taking up a "scientist" connotation, tried to explain all the phenomena with the *eye of the flesh*.

The present scientific method based on measurement moves from an erroneous ideological presupposition that goes: "what is not visible, does not exist."

A knowledge wanting to offer authenticity guarantees should accept that : "what is not visible, cannot be seen."

For this reason Wilber does not agree with Tart's attempt to expand the scientific methods to the study of non-ordinary states of consciousness. He considers a *category error* the attempt to legitimate the existence of the non-ordinary states of consciousness using the criteria of the lower levels.

He finds transpersonal psychology not a science but a form of knowledge transcending the *eyes of flesh* and of *reason*.

He suggests to look for guarantees not in measurements, imposed by the classical scientific method, but respecting the basic aspects of every knowledge, whichever the eye used and the field studied [art, science, philosophy or transcendence].

They are:

- instrumental components, that is the instructions set, simple or complex; interior or exterior through which it is possible to answer the simple injunction: "if you want to see that, do this."
- Enlightening components, meaning the particular comprehensions and visions of the world deriving from the use of a particular instrument.
- Common components, that is those that receive recognition and agreement from the community of those using them as proof of validity.

From this follows that for each kind of knowledge it is needed a particular training to reach the wanted enlightenment.

Exemplifying, one can decide not to study geometry, nonetheless, without knowing it one is not allowed to question about the validity of Pythagoras' theorem.

Consequently, if one does not train his eye to see in a particular way, then cannot claim for validity of his criticism on something he never experienced.

²⁶ Wilber K., in Walsh R., Vaughan F. (1993).

In so doing Wilber draws the method to avoid *category errors* in transpersonal psychology. When asked for empirical proofs of transpersonal psychology, without panicking, it is possible to offer the instrumental methods to reach the specific knowledge, and invite to live the experience.

If the person accepts, he/she will be part of the community that uses the adequate eye to understand the transcendent dimension.

On their part, those who have insights connected to transcendence should not impose them as strictly scientific facts, as they cannot be verified.

He/she will evaluate the data collected through the insights by means of the contemplative eye, and compare them, through a *tong manoeuvre*, following Bateson's suggestion, with the data collected through the *eye of the flesh*, processed, synthesized, explained and coordinated by the *eye of the mind*.

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