

## Second Attention Epistemology

P. L. Lattuada M.D., Ph. D.

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

*Buddhist Prayer*

### Abstract:

The object of Second Attention epistemology is to suggest an approach to the inner experience of states of consciousness that focuses on the subject of the experience and on the guarantee of validity of its claims.

It establishes attention (mindfulness) as a new frontier and the ulterior mode as the instrument with which to investigate it.

It postulates the ability to distinguish a first attention, born of the reactive mind and emotional identification, from a second attention, born of conscious observation and disidentification.

It outlines a method of investigation and validation based on participatory dialogue between man and the environment that has its roots in the organismic Self, as well as psycho-physical content that may be standardized as a result of measuring it against phenomenologically accessible reference maps.

It brings together, just to name a few, Hartelius' Quantitative Somatic Phenomenology, Varela's First-person methodology, as well as Tart and Wilber's State-specific science in a bid to set standards for a science of consciousness.

### Keywords:

Science of Consciousness, Second Attention Epistemology, Ulterior Mode, Elementary Trance, Original Dynamic, Implicit Essential Inherences, Disidentification, Isomorphism of Ill-being, Isomorphism of Well-being.

### The suggestion

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

Certainly not, the scientist might say, for this is a prayer, worlds apart from the realm of science.

Indeed it could, the mystic would say, for love is the only science.

The suggestion is that the key to a science of consciousness does not just rely on worldviews, methodologies of research or clinical evidence, that is to say, it is not rooted in the theoretical model, the experimental/experiential protocol or data processing. Instead, it is suggested to dwell mainly in the Master of the Vision, the Method and the Given, namely, in the subject of the experience and in what he himself makes of the vision, method and the given.

The suggestion is that liberation from the Myth of the Given, as Wilfrid Sellars<sup>1</sup> puts it, should be sought less in the given data, the Manifest Clinical Evidence (MCE), than in what happens in the Master of the Given, in what might be called Implied Essential Inherences (IEI).

The assumption of this paper is that difference that makes the difference lies in mindfulness (attention).

---

<sup>1</sup> Sellars W., (2007), *La filosofia e l'immagine scientifica dell'uomo*, Armando, Roma,

We must start off by saying that the concept of mindfulness (attention) which we refer to does not merely express a cognitive process that allows environmental stimuli to be selected and that takes place in a continuum ranging from sleep to arousal. Instead, with Krishnamurti<sup>2</sup> or Castaneda<sup>3</sup> its boundaries are broadened towards an inward environment, moving along a continuum that broadens perception, memory and learning - expanding in evolutionary stages deep into the transpersonal states of consciousness.

The framework of our assumption is completed by postulating the capability to distinguish a First Attention, begotten by the reactive mind and emotional identification, from a Second Attention, yielded by knowledgeable observation, compassionate love, and disidentification.

This brings us to the statement from which our argument stems: second attention offers an epistemology that by its very nature provides guarantee of validity, and transcends any theory, approach, or evidence.

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

### Two modes of knowledge

History appears to have been marked by two modes of knowledge, a rational one whose operational tool is logical-linear thinking, and an intuitive one capable of stewarding man up to the threshold of mystery. The first develops according to a linear mode of knowledge, based on reasoning and analysis, whereas the second is accomplished through a circular mode of knowledge that is immediate and direct.

The history of philosophy and the history of religions teach us that, while described in the most varied terms, these two modes of knowledge have chased after one another over the millennia in heated, and often violent, debate. An overlapping of the two has yielded various philosophical-religious systems that express highly diverse cultural multiplicity, in which, depending on the eye of the beholder, one can espy coinciding and sinergetic constellations of thought along with mutually conflicting ones at odds with each other..

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

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

---

<sup>2</sup> Krishnamurti J., (1973), *La Sola Rivoluzione*, Astrolabio Ubaldini, Roma.

<sup>3</sup> Castaneda C., (1970), *A Scuola dallo Stregone*, Astrolabio, Roma.

Glancing westward, instead, we might turn to the Scriptures, wherein Adam - the original man - is bidden to draw up boundaries, the boundaries of *denomination* and classification. Centuries later, we see the Greeks come to Adam's aid as Aristotle, having bestowed a name to all things, went on to rank all that was possibly classifiable, and the natural processes underwent the same treatment. Maps and boundaries were drawn up by wielding the relentless tool of logic. Then came Pythagoras who saw that things could be counted, thus tracing a new boundary, no longer between things but between groups of things. The lengthy stretch of time that followed, up to the birth of scientific thought, was monopolized by the ecclesiastical culture that furthered the Aristotelian task of *classification*. Up to the time of Galileo and Kepler who gave way to science by inventing the *measurement*. Thanks to this new type of boundary it became possible to express theories, laws and principles that seemed to govern all kind of events. And so man was able to seize control over nature, but only by drastically sundering himself from it.

From a certain point onward, though, and precisely since 1905, our error would be inevitably exposed, our clichés wiped out. The reason for this is that although nature was being investigated with the analytical tools of the scientific method, it nonetheless reveals to the researcher its dynamic and interrelated side, its overwhelming and immeasurable character, its paradoxical and even mystical disposition.

With the so-called *quantum revolution*, the circle comes to a close. As we know, nothing would be as it was before, the beliefs of 20<sup>th</sup> century scientists were shaken to their very foundations. After following different routes and several millennia later, East and West alike have found themselves beyond the veil of Maya, and in agreement on the following principle: *the ultimate realities of matter have no boundaries and cannot be measured*.

For the first time a new vision is required, and requires that the earlier ones are transcended and encompassed. For the first time the cards have been jumbled so thoroughly as to require a fresh start with new tools, new rules, new benchmarks.

Einstein, Schroedinger, Eddington, De Broglie, Bohr, and Heisenberg all go along with Henry Stapp<sup>4</sup> in saying that the elementary particle is a set of relationships that extend to other things. The *mother principle* of *Dharmadhatu*, the ancient Buddhist doctrine, agrees: there are no boundaries between each thing or event in the universe.

For the first time mankind stands before and may partake in a vision that enables it to transcend and encompass both reason and intuition, science and religion.

The challenge is fascinating but the venture has just begun and it is fraught with difficulties.

Firstly because the old vision dies hard, as suggested by Khun<sup>5</sup> and secondly because the new vision seems to be lacking something, as we shall see later. Something that does not abide in the vision itself but in he who, despite himself, engendered it: the human being, the Master of the Vision.

---

<sup>4</sup> Stapp H.P., (2007), *Mindful Universe: Quantum Mechanics and the Participating Observer*. Springer.

<sup>5</sup> Khun T. (1978), *La struttura delle rivoluzioni scientifiche*, Einaudi, Torino.

This lack explains why, even though the new vision took shape over a century ago, the *physicalist vision*, as defined by Tart<sup>6</sup> is still in vogue today and looks very healthy indeed.

To this effect, Tart<sup>7</sup> reminds us that "Most psychologists accept the idea that reality is ultimately *material*, composed basically of matter and energy operating within the physical framework of space and time. Most psychologists, and scientists in general, think of their vision as an understanding of reality rather than a philosophy. Psychologists thus in effect all seem to agree in define psychology as a science dealing with phenomena much removed from the ultimate bases of reality. Also, to be really "scientific" (to possess proof of validity), psychology must ultimately reduce psychological data to physical data. Citing good evidence that physically affecting the brain alters consciousness, consciousness itself is believed to be a product of brain functioning." The consequence of this view – Tart<sup>8</sup> goes on - is that for an ultimate explanation of consciousness, the phenomena of consciousness must be reduced to those of brain functioning; brain functioning must be reduced to basic properties of nervous systems, which must be reduced to basic properties of live molecules, which in turn must be reduced to basic properties of molecules per se, which must be reduced to properties of atoms, which must finally be reduced to properties of subatomic particles".

Moreover, orthodox scientists believe the ordinary, rational state of consciousness to be the best possible one. Therefore they seek to explain each event logically, and events that are not grasped by the rational mind simply do not exist or are the result of warped perception.

### The new vision

For their part, the promoters of the new vision go to some lengths to claim there are *higher* states of consciousness, indeed *transpersonal* states, where "truth" can be known through inner experience. Experience that cannot be explained logically, but must be gained firsthand and understood through *insight*. Transpersonal psychologists, for example, agree that the views we hold on the nature of reality may alter that reality. At their wisest, they also know that the inner reality should not be explained but described - on account of its ineffable nature. They are also careful not to enforce their beliefs in higher states of consciousness, but merely behave "as if" they existed since they have been experienced. Also grounded in their experience is the belief that true knowledge lies beyond the mind, in fact they strive for its transcendence for they are familiar with the transpersonal dimensions of consciousness. They know, or think they know that energy, matter and consciousness belong to a single interconnected stream, and that consciousness has its own reality-plane which is set apart from that of matter. While they also know that many meditation-based practices, such as awareness and non-attachment, are tantamount to what Naranjo<sup>9</sup> calls the "ultimate tool", they intervene with specific psychotherapeutic techniques to break down those *Self*-preserving structures, so implied as to be barely accessible to knowledgeable observation.

---

<sup>6</sup> Tart, C.T. (1977), *Stati della Coscienza*, Astrolabio Ubaldini, Roma.

<sup>7</sup> Tart, C.T. (1977).

<sup>8</sup> Tart, C.T. (1977).

<sup>9</sup> Naranjo C. (1989), *How to Be, Meditation in Spirit and Practice*, Tarcher, Los Angeles.

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

### The difference that makes a difference

The above-mentioned "as if" attitude, for example, has the undeniable advantage of providing release from one's own steadfast beliefs. However, it requires following a very rigorous procedure based on two cornerstones: pursuing the appropriate state of consciousness, and behaving accordingly. This translates as a mastery of inner experience and an extremely high ethical dimension.

If one is to talk about the science of consciousness, we cannot just dabble with theories and experiments, protocols and measurements, controls and validations or forgeries, but we really have to trouble the subject of the experience, the Master of the Vision, and question him about his control room activities.

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

We shall enquire as to what guarantees the Master of the Given Data might or should provide with regard to his ability to manage the inner experience.

With Second Attention Epistemology we advocate ushering in a more complex level that transcends and encompasses the two knowledge systems mentioned above, and allows us to cast a glance at what is going on at company headquarters, where Implied Essential Inherences dwell.

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

In any case such data would have been collected through a participatory experience between the little man and his environment.

So far we have mentioned two modes of knowledge. The first we shall call the linear mode of rational consciousness and the second shall be dubbed the circular mode of intuitive consciousness. We have seen that both can be acknowledged as

underlying two world views and subsystems (science religion); we have seen that historically speaking we are witnessing unprecedented times (context) in which, culturally speaking, a vision is finally available to reconcile the two. We are saying that the difference that makes the difference lies not in things (worldviews, research methodologies, experience-based data) but in the outlook of the beholder, or – in one word – in his mindfulness.

The question is: What will the big-headed man and the big-bellied man, Masters of the Vision and of the Given Data, actually do once they return to their cottage in the woods?

The answer lies in their degree of identification or disidentification (with the matters in question: the theories, methods, and results that are subject of the experience).

We will tackle the issue from the standpoints of mystical tradition and the philosophy of science, while seeking to treasure the contributions of both.

### Tradition

The mystical traditions of all ages and latitudes seem to agree: not I but God within me. Regardless of how the words "I" and "God" are construed, the mystical experience points to a threshold beyond which the true, essential nature of being may be grasped. Different traditions even show the way: the rapture and the means to take that route: prayer, meditation, chanting, dancing, music, fasting, breathing, powerful medicinal plants and roots, compassionate love, and sacrifice. Despite the often very pronounced cultural diversity, they all seem to agree: through disidentification, i.e. stepping away from ourselves, we find God.

It is not our place here to delve into the history of the inner experience of a transcendental order, so we shall just take a look into the allegations of the most popular traditions.

It seems only right to start from the beginning: the primary tradition of Shamanism that had spread worldwide since the dawn of civilization. In shamanic mystical knowledge the fate of earthly events is established by otherworldly spirits. As Eliade<sup>10</sup> recalls, the shaman, master of the rapture, is capable of casting a bridge between the worldly and the otherworldly. He comes into contact with the spirits, undertaking a "journey" into the elsewhere and finding there the solutions to problems or to matters of knowledge.

The appendix to the sacred Indian Veda texts, the Vedanta<sup>11</sup> was composed between 2000 and 500 BC and was regarded as a direct emanation of the absolute. Against an individual self (Jiva) it contrasted the Self (Atman), considered the doer of one's own deeds (Karma) and hence the recipient of the fruits or consequences of actions.

The teachings of Buddha<sup>12</sup> shared by the multiplicity of Buddhist trends remind us that every phenomenon without exception is bereft of inherent existence and that the basis for all its manifestations is the Mind's glowing and empty nature. This belief allows Zen Buddhism<sup>13</sup> to found its teaching on 悟 satori o go, "Understanding of Reality" or even on 見性kenshō, "seeing one's own Buddhist

---

<sup>10</sup> Eliade M. (1974), *Lo Sciamanesimo e le Tecniche dell'Estasi*, Mediterranee, Roma.

<sup>11</sup> Panikkar R. (2001), *I Veda. Antologia dei testi fondamentali della tradizione vedica*, Rizzoli, Milano.

<sup>12</sup> Humphreys C. (1964), *Il Buddhismo*, Astrolabio Ubaldini, Roma.

nature" or "realizing one's own enlightenend nature" by means of a sudden and far-reaching experience that allows "seeing into the heart of things."

Likewise, Sufism<sup>14</sup> which is based on the Koran and on Greek and Hindu sources and portrays itself as the science of direct knowledge of God, claims as one of its pillars the Shahada, namely, the perception that only Absolute Reality is real.

Also for Taoism<sup>15</sup>, the ancient Chinese philosophy of nature which does not regard man as being at the center of life, but rather wholly as one of nature's components, perfect knowledge is of a mystic order. Truth lies in the all that can only be known intuitively, and can be reached by entering into communion with the absolute, shedding the distinction between the *self* and the world.

For the Kabbalah<sup>16</sup> what lies beyond the highest Sefirah is that which is not knowable, namely, the Almighty that is immeasurable and therefore cannot be perceived by man. Indeed, He contracted in order to cast His energy into the finite world and thus show his glory.

Meister Eckhart<sup>17</sup>, the medieval Christian mystic, introduces us to the same concepts in a very rigorous and perhaps even more radical fashion. In his speeches he encourages us to rid ourselves of God, i.e. not to seek Him, because as He is the Beginning He is everything. We are in Him and with Him and for Him made of the very fathomless stuff that, radically, belongs to nothing but the Infinite itself. Ultimately, Eckhart believes there is none other than He; he speaks of the oneness not likeness between the Soul and God, a oneness that cannot be grasped through reason but, rather, is understood at a glance.

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

### True or false?

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

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

"You're wrong! I was watching you, and they never stopped hopping merrily by your side. At times they turned into the glistening light that shone through the

---

<sup>13</sup> Suzuki D.T. (1976), *Introduzione al Buddhismo Zen*, Astrolabio Ubaldini, Roma.

<sup>14</sup> Hazarat Inayat Khan, (1990), *The Sufi Message, Philosophy, Psychology Mysticism*, Publ. Motilal Banarsidass.

<sup>15</sup> Watts A.W. (1977), *Il Tao, la Via dell'Acqua che Scorre*, Astrolabio Ubaldini, Roma.

<sup>16</sup> Berg Y. (2005), *Il potere della Kabbalah*, Tea, Milano.

<sup>17</sup> Maestro Eckhart (1982), *Trattati e Prediche*, Rusconi, Milano.

branches. Did you not experience that feeling of strength and peacefulness as you neared the big oak tree? That was where the elves were holding their ceremonies.”

Let us assume that both men followed a method that in their mind is a rigorous investigation of reality, one equipped with the tools of the mind, the other with the tools of gut feeling.

Each one is firmly rooted in his own perspective.

Let us say that both have undergone a cognitive experience: the one according to the experimental method, and the other according to the experiential method.

One reported objective data, the other subjective data; and both claim to have made statements amounting to a guarantee of truth.

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

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

Mind or gut, Reason or imagination, reality or fiction, science or religion?

### **Where is the problem, wherein lies the solution?**

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

At this point we might call upon philosophers of science such as Karl Popper<sup>18</sup>, who would tell us:

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

false, as per the logical argument of Modus Tollens (whereby, if B is inferred from A and if B is false, then A is also false).”

Little Man A:

“Dear Mr. Popper, as you should know the modern scientific method is based solely on evidence rooted in the five senses and reasoning, as well as controlling the variables and their cause and effect relationships by means of experimental verification. The dependent variables represent the effect, the independent variables are the causes. Experimental verification is accomplished by measuring and testing repeatability, and requires the consensual validation by disinterested reviewers that are independent from the object of study. Personally, while scouting the area around the house I accurately choose to collect information in the light of the theory whereby the analytical survey of the area would have allowed me to gather reliable data about the flora and fauna of the ecosystem

---

<sup>18</sup> Popper K R., (2009), *Congetture e confutazioni. Lo sviluppo della conoscenza scientifica*, Il Mulino, Bologna. (liberamente tratto)

under investigation. I put forth my considerations logically and consistently, framing my thoughts in a coherent and unbroken style, focusing on the problematization of the retrieved data, while indicating the possible development of new perspectives and showing a willingness to read the results in a critical light. If this were not enough, I suggest you come with me into the woods, where I will show you the method used and supply you with all the techniques and procedures that I followed to enable you to validate my results."

Little Man B:

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

K. Popper<sup>19</sup>:

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

Little Man B:

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

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

It follows that:

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

You must excuse me but I have some questions regarding the iron logic of this procedure Who does not see the light? Who does not see the goblins? What eyes are beholding this? What specific training does the beholder have when watching? What expectations, needs, desires and ambitions does the beholder have? What will the beholder do with what has been seen?

Ultimately: How many and which IEIs are at stake?

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

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

### Beyond boundaries

---

<sup>19</sup> Popper K.R., (1984), *Poscritto alla logica della scoperta scientifica*, vol 1: *Il realismo e lo scopo della scienza*, Milano, il Saggiatore. (liberamente tratto)

To the east a story based on the illusiveness of boundaries, hence boundless cultures. To the west a story based on the drawing up of boundaries: naming, numbering, classifying, and measuring.

The new vision appears to reconcile the two positions: boundaries exist and do not exist.

When talking about boundaries we must be careful not to make what Wilber<sup>20</sup> would call a category mistake, or what Bateson<sup>21</sup> would call a distortion of communication. Moreover, we should avoid falling into what Ferrer would call subtle Cartesianism, drawing on another plane the same arbitrary boundaries that we are seeking to overcome.

We must remember that we are dealing with a further boundary, a meta-boundary that lies not in the thing but in the mode, not in vision but in the Master of the Vision and its level of mindfulness.

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

The intuitive mind, instead, sees things differently. As Zen teaches us, it states that **this is that.**

Once again, we face two worldviews that may either clash and be mutually exclusive or synergize and be transcended and encompassed, depending on what happens on the surface of the meta-boundary or on the Master of the Vision's attitude.

By identifying with his vision, Little Man A - Master of Vision A - may persist in the epistemological error of the first attention, claiming this is this, that is that, so this is not that. A master of his data, garnered through rigorous analysis, while backed up by evidence and the iron logic of Modus Tollens, he could pass his irrefutable judgment and issue a conclusive verdict. "You understand nothing, people like you live in their fantasy world and refuse to come to terms with reality. Look, this is not a chair but a table, and that is no lion but a tree, whether you like it or not".

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

This is not to say that, if Little Man A and Little Man B were disidentified from their vision, they would mistake one for the other, deny the soundness of their

---

<sup>20</sup> Wilber K. (1996), *A Brief History of Everything*, Shambhala, Boston U.S.A.

<sup>21</sup> Bateson G. (1976), *Verso un'ecologia della mente*, Adelphi, Milano.

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

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

But as D.T. Suzuki<sup>22</sup> clarifies, such a void «does not deny the world its multiplicity; the mountains stand tall, the cherry trees are in full bloom, the moon shines more brightly in autumn nights». This and that exist in their particularity, even though they suggest yet a deeper meaning where this is that and all things are "linked to what they are not."

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

The assumption of second attention epistemology is that awareness is reached on the surface of contact with the boundary, and that this is always here and now. The boundary (this is not that) at one indicates or precludes the essence of things (that is this).

The ability to indicate or preclude is inherent in the boundary; the responsibility of indicating or precluding is inherent in the Master of the Vision, the subject of the boundary experience.

The assumption is that the first attention precludes, the second indicates, and that this always occurs here and now. The epistemological error takes place when the first excludes the second or the second excludes the first. In first attention the chair is not a tree; in the second attention chair and tree are here and now.

### A participatory dialogue

---

<sup>22</sup> Suzuki, D.T., (1976), *Introduzione al Buddismo Zen*, Astrolabio Ubaldini, Roma..

Let us recall the issue at stake: we are supporting the assumption that world views arise from the manner in which we question reality.

In short, we have described two worldviews historically, then we have traced the outlines of a new vision that contains within itself the ability to transcend and encompass the foregoing ones. We have then said that the ability to transcend and encompass does not dwell in the vision itself, but in the Master of the Vision. We have said that this ability ties in with the access, here and now, to a Second Attention that makes disidentification possible.

We are therefore emphasizing the need for a participatory dialogue between given data and mindfulness, between MCE and IEI.

We are saying that science makes an epistemological error when it questions reality, in terms of what is true/false: the error is identification and subsequent judgment that traces boundaries yet is unaware of the elsewhere they indicate or of the borders they establish.

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

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

Here is a series of implications:

- It reduces the biodiversity of dynamic and interconnected realities, sometimes ineffable and immeasurable while other times contradictory and irrational, to a set of static dualisms where one of two polarities holds sway and the other lies forgotten: "Goblins cannot be seen therefore they do not exist";
- It introduces the political question of power. The mind's power over the gut, the power of reason over imagination, man over nature, white over black, strength over weakness, shrewdness over honesty. We are referring to what has often been defined as the culture of domination<sup>23</sup>, a culture in which claiming that "goblins cannot be seen therefore they do not exist" in fact underlies the less hypocritical statement: "I see no goblins therefore I decide that they do not exist". This outlook harks back at Galileo's telescope and the Holy Inquisition's attitude.
- it overlooks the subject of experience. It tells us nothing about how the beholder watches nor, above all, what he does with what he sees. It tells us nothing about how much the beholder identifies with his expectations, or about his underlying assumptions; nor how he handles his need for fame

---

<sup>23</sup> Esler R. (1996), *Il calice e la spada*, Pratiche, Parma.

and success or money and recognition, his negative emotions of envy and jealousy or to what extent he projects his personal frustration onto the reality under investigation. Basically it tells us nothing about how much the surveyor masters the inner experience, as if this were an trifling detail;

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

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

The answer can only be ideological, so let us leave each to his own. We shall only quote one of the most widely shared statements in the history of mankind's knowledge-based traditions: "The world is what you dream it".

In any case, if mankind can still afford to ignore the IEIs of separating subject and object in the field of natural science, the same cannot be said for the emerging science of consciousness.

Going back to our little man who might want to say something on consciousness, whether more inclined to use the eyes of the mind or of the gut, he will have to provide assurance as to his IEIs, i.e. how he intends to manage his world view, what tools are available, and the data that has been collected.

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

Let us continue with the first attention roleplay.

Little man A

"So, have you decided to grow or are you still chasing goblins and talking to birds? When are you going to wisen up and do something useful for the world? We could make this forest productive, while protecting the environment, or we could pick medicinal plants to make brews or natural remedies. You could even help me classify the insect samples I have collected."

Little Man B

"Absolutely not, I will have nothing to do with business. I want to live in harmony with nature and respect it. Unlike you who just thinks about making a profit and loses out on the magic of unique and unforgettable moments. Follow

your own way, for you have forgotten the true values of simplicity and naturalness.”

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

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

With the shift from first to second attention, the boundary moves from the level of judgment to that of mindfulness, from the "mind" to disidentification, from the thing to the participation between manner and thing.

An inclusive and non-exclusive plane that outlines a world where I can abide by judgment and not suffer it, where e.g. the true vs false boundary remains but it is transcended and encompassed in the knowledgeable observation.

A world in whose plane I watch the moon: it is round, turns or stands still turn; it has spots or seas, it is fair or ugly, silvery or spooky, etc. The plane is transcended and I watch myself beholding the moon that in my eyes is still, round, etc.

We're talking about a science of consciousness, a second attention epistemology where the true-false boundary retreats into the background as the data collected with self-seeing eyes remain in the foreground, namely MCEs supported by IEIs.

Awoken while on the road to Damascus of the second attention, Little Man A could then say:

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

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

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

We could say we have reached a satisfying point. As per Wilber’s guidelines<sup>24</sup> we can read the actions of our two men as two thoroughly scientific operations that have deepened our knowledge of the forest.

Both men have used instrumental components, each with his own specific set of instructions – analysis for one, listening and feeling for the other – thanks to which they can share their experiences with a third party as follows: “If you wish to see that, do this.”

Both have reached and agreed upon a shared set of understandings and worldviews through the proper use of their own particular instrument.

---

<sup>24</sup> Falzoni Gallerani F. (2008), *L’Io Trasparente*, vol II, A.R.A.T., Milano.

The collected data and the methodology used are widely available. They can be repeated by all those who wish to follow the methodology shown or they may be compared and contrasted with the community of all those who have used these particular instruments.

If we stopped here, however, we would have satisfied the scientific criteria of the first attention.

Second attention epistemology requires that we must not stop here. Whatever the eye in question, we cannot but exercise it until it leads us to the necessary enlightenment. We need to access a meta-eye located in the control room, from which – in the second attention – it oversees here and now that MCEs are supported by IEIs; in other words that the data-collecting eyes are not tainted by the disabling action of identification, which would cause every experience to fall back into the impure domain of the first attention.

At this stage we ought to admonish our two little men.

If Little Man A is unwilling to develop the “gut-like” eye, he should refrain from questioning the validity or otherwise of the goblin experience. Likewise, if Little Man B does not want to develop the mind eye he has no say on the classification of the plant species in the area.

Anyone who refuses to train a particular eye, as Wilber<sup>25</sup> suggests should not expect that his views on the subject that refuses to investigate to have any value as a guarantee of validity.

In answering Little Man A’s question on the empirical evidence of the existence of elves, Little Man B should not panic or get haughty. Instead, he should illustrate the instrumental methods used to reach that specific knowledge and invite him to live the experience firsthand. If the other accepts, gaining further mastery of the methods of learning and living the experience firsthand, then he can join the community of those who use the right eye to speak on the existence of elves. On his part, whereas Little Man B undergoes the insights relating to transcendence, he should not expect to present them as scientific facts in the strict sense, as if they were measurable in material terms, for they cannot be verified on that plane.

He will enhance the IEIs collected by means of the insights achieved through the contemplative eye, thereby explicating his own IEIs, and - following Bateson’s suggested pincer movement – he may place them alongside the material data collected through the bodily eye that processes, summarizes, and explains.

If the data are inherently consistent they will bolster one another; if not, they will both provide the basis for a broader knowledge that encompasses them.

But let us now bid our men to make a leap into the ulterior mode, to turn their gaze more intently on themselves, the Masters of the Given Data, and their own IEIs.

We have already seen how mystical lore has contributed to the issue at stake. Let us now see what the philosophy of science has to say.

### A glance at the Philosophy of Science

At the beginning of the last century, while Einstein was sending shockwaves through the scientific world with his essay on relativity, Husserl<sup>26</sup> developed the concept of phenomenological reduction, unwittingly setting the stage for a new epistemology to

---

<sup>25</sup> Falzoni Gallerani F. (2008),

<sup>26</sup> Husserl E., (2002) , *Introduzione generale alla fenomenologia pura*, Torino: Einaudi,

match the new vision that would arise decades later from the extraordinary discoveries of quantum physics.

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

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

In Husserl’s view philosophical knowledge, capable of drawing from ultimate reality, ultimately coincides with phenomenology itself, i.e. a form of “purified” knowledge unfettered by unnecessary and misleading assumptions and prejudices.

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

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

Given that cogitationes are pure knowledge phenomena wholly unrelated to existence, as we know, they express a concept that is well-known to philosophies based on mystical experience and to experiential psychotherapies based on the mind-body oneness. They are linked to the mind contents of meditative traditions or to the subtle bodies of esoteric traditions, and are enhanced by the contributions of experiential psychotherapies in meaningful gestalt<sup>27</sup> frameworks or in Reichian functional identity<sup>28</sup>, as well as in the organismic Self vehicles as outlined in Bio-transenergetics<sup>29</sup>, in the somatic quanta cited by Hartelius in his Quantitative Somatic Phenomenology<sup>30</sup>, in Bateson’s kinetic code<sup>31</sup>, in Varela’s enactive structures<sup>32</sup> and so on. Such terms overlap and coincide with our definition of IEIs, as we shall see.

Varela’s work<sup>33</sup>, in particular picks up and expands on the concepts of phenomenology in Neurophenomenology derived from an Embodied Philosophy, namely a firsthand science whereby the beholder examines his own consciousness experience using methods that allow scientific testing.

---

<sup>27</sup> Perls F. (1976), *Teoria e pratica della terapia della Gestalt*, Astrolabio Ubaldini, Roma.

<sup>28</sup> Reich W. (1973), *Analisi del Carattere*, SugarCo, Milano.

<sup>29</sup> Lattuada P.L. (1998), *Biotransenergetica*, Xenia, Milano.

<sup>30</sup> Hartelius G., (2007), *Quantitative Somatic Phenomenology*, Journal of Consciousness Studies, **14**, No. 12, , pp. 24–56

<sup>31</sup> Bateson G. (1976).

<sup>32</sup> Varela F. J.. 1996 ."*Neurophenomenology: A methodological remedy for the hard problem.*" in Journal of Consciousness Studies, 3(4):330–349.

<sup>33</sup> Varela F.J., Thompson E., Rosch E., (1992), *La via di mezzo della conoscenza*, Feltrinelli, Milano.

Neurophenomenology argues that (to quote Varela): "the active internal organization does not only concern the perceptive sphere, but also the wider context of other mental conditions such as memory, expectations, posture, movement and intention."<sup>34</sup>

This means that, as Varela<sup>35</sup> has demonstrated, when the brain begins to operate in accordance with a model, i.e. every time we carry out an action, have a perception, or make a gesture, this creates a transient formation of synchronous groups of neurons; in other words, waves produced by the brain that oscillate together in sync. Every time the action, emotion, or thought changes, a new model is formed. Furthermore, action, emotion, and thought are one. Each cerebral model corresponds to one and one only action/emotion/thought model.

But there's more: these processes seem to occur in a highly organized structure - the organism, to be precise - and are designed to maintain and renew over time their unity and independence of any environmental changes. (Autopoiesis).

This is the principle of self-organization taken up by Capra, for whom "in a living organism, its order and its structure and function are not imposed by the environment but are established by the system itself"<sup>36</sup>; It also displays a high degree of autonomy since its own organization is not a product of ongoing interaction with the environment.

According to Capra, the two main dynamic phenomena of self-organization are: self-renewal and self-transcendence.

Self-renewal is understood as meaning "the ability of living systems to continuously renew and recycle their components while maintaining the integrity of their overall structure."<sup>37</sup>

Self-transcendence is understood as meaning the "ability to overcome physical and mental boundaries creatively in the processes of learning, development and evolution."<sup>38</sup>

Mere watching, Cogitationes, felt sense, autopoiesis, self-organization are terms that echo the knowledgeable observation, the contents of consciousness, archetypal structures, and Supreme Consciousness. Here are the seeds of a new, whole and unifying vision that is rooted in the dialogue between science and mysticism, suggesting a common language that transcends and encompasses itself in features that are novel to both.

It follows that the Christic teaching "love your neighbor as yourself" or the Native American saying "Mitakuye Oyasin" (we are all brothers) supports and is supported by Bateson's thinking that says: "There can be no evolution unless those around us evolve as well, there is no benefit if what we do is not also

---

<sup>34</sup> Dalai lama, Goleman D. (2003), *Le emozioni distruttive*, Mondadori, Milano p. 378

<sup>35</sup> Varela F., Maturana H. (1985), *Autopoiesi e cognizione. La realizzazione del vivente*, Marsilio, Venezia.

<sup>36</sup> Capra F. (1987), *Il Punto di Svolta*, Feltrinelli, Milano

<sup>37</sup> Capra F. (1987).

<sup>38</sup> Capra F. (1987).

beneficial for those around us, be it our body, our partners, children, parents, kinfolk, or the environment."<sup>39</sup>

Founded upon the study of evolutionary systems - the individual, society and the ecosystem - Bateson's Ecology of Ideas<sup>40</sup> says that evolution - a game played between the randomness of mutations and the need for survival - is always a coevolution of organism and environment, in a steady progression from multiplicity and chaos towards unity and order.

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

Bateson<sup>41</sup> also introduces the concept of regulation by emphasizing that, if left to their own devices the body's self-organization processes tend to rise exponentially and that information traded through a communication process represents a homeostatic mechanism designed to preserve system stability.

A process that is based on relations, i.e. on the manner, rather than on things and on a kinetic code rather than on language.

The kinetic code allows us to maintain a certain degree of honesty in relations as it cannot be counterfeited. Also, its tendency to express the whole through a mere part creates redundancy, i.e. missing items can be traced more easily. Furthermore, Bateson<sup>42</sup> believes any evolutionary, cybernetic system is also mental in that it operates on the basis of differences. The difference that moves along the brain's circuits as information is an idea. Every idea is a transformation, namely, a coded version of the system that preceded it. Consequently, the mind will never achieve the territory - the thing itself - but only mappings of other mappings arranged into hierarchies of logical types that are immanent to phenomena.

One can understand how identification with the mapping, typical of the conscious mind, brings about that epistemological error whereby reason is sundered from emotions, as man is from society, and mankind from nature.

In this respect, Bateson<sup>43</sup> speaks of conscious objective (first attention) which he believes does not seek wisdom and the common weal but rather aims at discerning the shortest path to reach its goal; it dismisses the world's systemic character, thinking that it controls the system of which it is a mere part.

With regard to the aforementioned objective of what is true, even though the epistemological error of the first attention has been with us for centuries, it is far more serious today as Bateson<sup>44</sup> states: "It can now avail itself of the powerful tools of technology that enable it to wreak great havoc."

Here are the reasons why the Ecology of Ideas suggests that the end be subordinated to the system (disidentification), thus rejoining consciousness with

---

<sup>39</sup> Bateson G. (1976).

<sup>40</sup> Bateson G. (1976).

<sup>41</sup> Bateson G. (1976).

<sup>42</sup> Bateson G. (1976).

<sup>43</sup> Bateson G. (1976).

<sup>44</sup> Bateson G. (1976).

the unconscious and the individual mind with the universal mind – the ecosystem – while obviously avoiding the opposite error: forsaking reason. Our two Little Men notwithstanding.

Here are the reasons why the Ulterior Manner suggests reaching out to what it calls the forgotten side, meaning the emptiness of what is full, the essence of appearance, the nought in the manifold, the territory in the mappings, the shadow of light, the universal mind in one's mind.

In its ability to grasp the forgotten side by means of disidentification, the second Attention is regarded by the Ulterior Manner as the means to overcome the mapping and gain access to the territory, as the road to awareness of IEIs through the ongoing contact with the MCEs.

### The Ulterior Manner

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

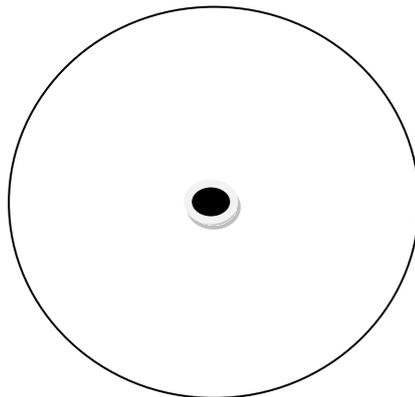
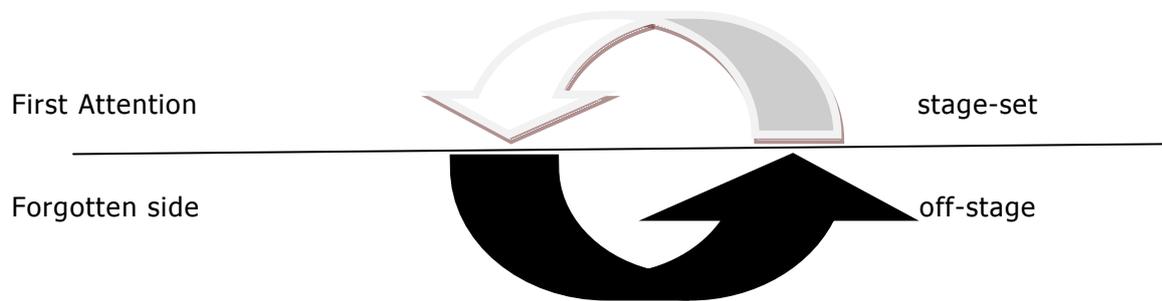


Fig.1

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

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

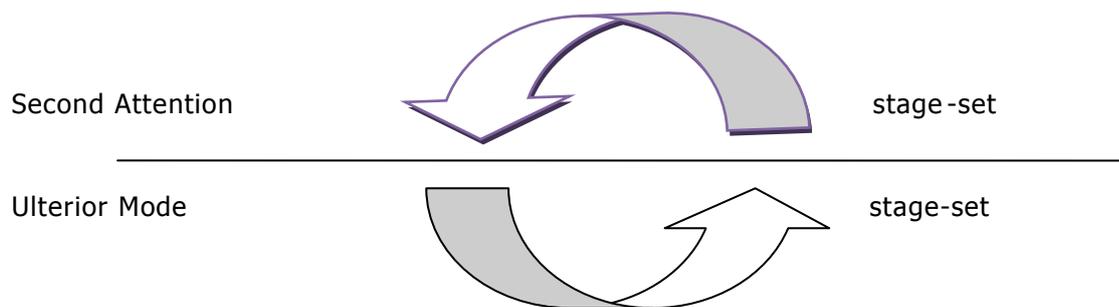
The circuit of experience is always integral and full, (always in Transe, as we shall see) but mindfulness, the first attention is always partial, capturing only the manifest side and overlooking the forgotten side.



Pic.2  
Circuit of experience: Elementary Transe

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

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



Pic.3  
Circuit of experience: Elementary Transe

We do not know well enough Tart's writings dealing with essential science to say that he means something of that ilk. For our part we suggest an operating system - the Ulterior Mode - that we believe seems suitable for a science that strives to grasp the essential and an Epistemology based on the Second Attention.

We wish to contribute to a science of consciousness by submitting an inclusive and participatory system that is cross-sectional and cross-cultural, non-strategic yet essential.

It is inclusive insofar as, if applied, it completes every gestalt regardless of the latter's content and therefore needs no ideological adherence to one vision, one doctrine, one method or model.

Participatory, for it works on the surface of the contact between an event and its boundary and makes it possible to grasp the elsewhere that is revealed by the boundary, and to make one out of two.

Cross-sectional, it cuts across every level of existence, any state of consciousness, all levels of experience.

Cross-cultural, for it can be applied to any cultural background, starting from any worldview and requires changing neither background nor view.

Non-strategic in that it is inexorably fulfilled in the here and now. Hence, it must be renewed at all times and cannot be watered down by protocols or plans, goals or theories.

Essential, therefore, as it requires being altogether there, without excuses or attachments, to unveil the essence of things – that implied field whence everything springs from and everything returns to.

To clarify with an example borrowed from meditation: the ulterior mode acknowledges the importance of keeping mindfulness at the point where the breath touches the body, but it strives to grasp through the Second Attention that field which encompasses the breath that touches the body and the one who undergoes the experience, in the knowledge that "true meditation" is a state that lies beyond practice.

It lies in that field where the essential is fulfilled, and breath, body and beholder are one.

### The Law of natural naturalness

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

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

Let us imagine a stage with the curtain closed: at some point the actors come onstage and the audience sees them. In this case the original dynamics is recognizable in the relationship between actor and context. The wholeness of the

scene, what lies in front of and behind the stage, makes up the whole, while the actors constitute the part. Let us now imagine a beholder who looks on, namely a person who somehow wants to sort out his perception of the event he is witnessing.

Through

he will be able to see the actors, the stage, the playhouse ceiling, the seats occupied by other spectators, as well as empty ones; he may also listen to the sounds and words, smell the presence, and touch his neighbors. Through **enterocezione** he may feel his inner world, a world of feelings, emotions, sensations, moods, needs, desires, aspirations, motivations, dreams, fantasies, thoughts, images, insights, memories. Necessarily, this wealth of incoming information will be processed by functions associated with processing input. He will begin to think, namely, build an "own reality" starting from sensory reality. He might identify with one of the actors and therefore be moved, stirred or happy in his belief that he is experiencing those emotions as his own. He might even think it is foolish to be moved by a mere show, and so might try to restrain himself, since it is unbecoming to show one's emotions in public. Otherwise, he might remember the bills to pay and spoil his night out. If he is a bit imbalanced he might even think that his neighbor is against him and wishes him harm, and the thought might scare him to death. In any case he would be moving according to the canons of the first attention within the world of linear knowledge of rational consciousness.

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

We are confident in saying that this path in "upward leaps" relating to the way perception is arranged unfolds within each circuit of experience providing the right conditions are satisfied in the beholder.

These conditions arise from compliance with what we shall call the **law of natural naturalness**:

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

the Persistence of Contact even the boundaries between observer and that which is observed will dissolve into pure and simple being.

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

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

### A dynamic conception of states of consciousness: The Three Worlds

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

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

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

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

With **World of Essence** we mean the "dwelling place" of pure *observation*. In this *third level of awareness*, the **observation observes**. The beholder blends with that which is observed, the audience and the show become one, namely, "that which is."

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

### The systems of consciousness

In the eyes of the beholder who processes the experience through the Ulterior Mode, an interconnected network of **Systems of Consciousness** opens up before him. These systems are inhabited by *sub-systems*, i.e. **System-Specific States of Consciousness**, which shift and morph into one another, just as ocean waves do. The Systems of Consciousness are the three levels of awareness mentioned above: World of Knowledge, World of Awareness and World of Essence. The System-Specific States of Consciousness are construed as the multiplicity of **Transe**, i.e. of the ways of organizing perception – in other words, the mental and emotional attitudes specific to each level of awareness.

With the term Transe we have hereby introduced a third element that closes the circle of the epistemological triad we are suggesting: Second Attention, Ulterior Mode, Transe.

The above triad is to be associated to the thought, action, emotion triad that Varela's neurophenomenology claims, as we have seen, to underlie the body's internal organization.

Let us recall that action, emotion and thought are one; whenever one changes so do the other two, and a new model is formed in the brain.

When the brain begins to operate according to a model, i.e. every time we take action, have a perception, or make a gesture, it creates a transient formation of synchronous groups of neurons. In other words, the waves resulting from brain activity oscillate together synchronously in a process designed to maintain and regenerate over time their unity and their independence from any environmental changes.

From a science of consciousness standpoint, the Ulterior Mode seeks to provide operational, action-related guarantees; Second Attention provides guarantees related to thought and mental attitude; Transe addresses those related to feeling and emotional attitude.

In our discussion on the mystical and scientific visions we have encountered some complexity as to meanings and a web of models that seek to furnish the mind with the keys to understanding. One could lose oneself in this complexity if one were to address in a perspective of mutual opposition or exclusion.

In addressing the concept of Transe, we again seek to recall how each key is used to open a specific door, each map is used to navigate a particular territory, and what really counts is less the key or map than our own ability to cross that threshold or to gain experience in that territory.

That said, it seems reasonable to state that regardless of the viewpoint, the world to us looks like a set of interrelated and dynamic events. Whatever the form of reality - whether ranging from the most unrealistic and utterly tainted by personal identification, to the truest degree of pure, dis-identified essence - it seems to brand itself as a participatory reality. And nowadays one hardly finds anyone willing to negate the thesis of quantum contextualism, which claims that every thing and its being depends on its overall environment. The thesis is based on experiments by the physicist John Archibald Wheeler, which show how observer and observed phenomenon are involved in a creative dialogue in which the act of observing plays a key role in deciding what is to be observed. At a quantum level, at the current state of knowledge, "reality" seems to consist of "*wave packs*" that jump from one energy state to another in discontinuous *quantum leaps*; in ordinary reality, a myriad *virtual transitions*, i.e. of simultaneously fulfilling possibilities become the chair on which we sit or the plate in which we eat. This happens because, as the physicist Danah Zohar<sup>45</sup> explains «when you see a *multi-possibility* quantum wave function, something reduces it to a single, set *effectuality*». Quantum theory teaches us that the act of observing brings about a collapse in wave function, i.e. it crystallizes all the possibilities of the virtual particles "turning them into" the set reality that we can see and touch.

---

<sup>45</sup> Zohar D. (1990), *L'io ritrovato*, Sperling e Kupfer, Milano, pag. 34.

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

### The elementary Trance

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

D.H. Lawrence

Therefore, manifest reality is interaction; every event that looks onto the stage of experience invariably features dynamic and interconnected characteristics. This means that if we wish to understand the **I we are** we must necessarily draw on a dynamic, interconnected vision. Likewise, if we wish to describe it we must use a language that is dynamic and interconnected. The Ulterior Mode acknowledges the circuit of experience, consisting of every event that can be experienced and each individual subject capable of living it, just as a multiple of the *mere event*: the Elementary Trance. Mastering the circuit of experience, therefore, coincides with Mastery over the Trance.

#### *The philosophical perspective*

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

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

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

#### *The quantum perspective*

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

The physicist and Noble prize winner Richard P. Feynman<sup>46</sup> reminds us that this interaction can be ascribed to three basic elementary events:

- a) a photon propagates from one point to another,

---

<sup>46</sup> Feynmann R.P. (1980), *QED*, Adelphi, Milano.

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

If we imagine representing the three events graphically, we can easily realize that the components involved are not just the straight line portraying the electron and the wavy line portraying the photon, but also the form representing the *mode* of their structure, the *structure-forming connection*.

From a **quantum perspective** the Elementary Transe is defined as a *rhythmic pattern*, a new facet of the trinary unity represented by wave, particle and their interaction.

#### *The organismic perspective*

In the sphere of *quantum physics* reading the Elementary Transe as a rhythmic pattern - the result of the indivisible interaction between wave and particle, as glimpsed through the theory of relational holism suggested by Zohar – takes on the features of the “world’s most primary mind-body relations.”<sup>47</sup>

Zohar's suggestion allows us to read Elementary Transe from an **organismic perspective** seizing upon another aspect of the trinary unity, the one that binds body, mind and spirit.

Elementary Transe therefore acquires a *material side* and a *mental side* that are inseparably interconnected by means of the *universal connector*, the spirit, **or however one wishes to call it: the field, the void, the matrix**, the all-pervasive essence. On the *material side* it is recognizable as a *rhythmic pattern*; on the mental side as a *state of consciousness*; on the *side of the essence* as the field, the matrix, the void, the spirit.

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

#### *The dynamic perspective*

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

The *dynamic perspective* provides us with a suitable key to operate in a world where every condition - from a panic attack to political power, from a tumor to romantic love – by virtue of being Transe, does not express an unchanging state but contains in itself the direction and strength of its transformation.

---

<sup>47</sup> Zohar D. ( 1990).

It is a world where the rule of *trinary unity* (three that is one) applies, a world that (if perceived) actually encourages the Ulterior Mode, calling for the transcendence of dualisms, prefigures the Second Attention suggesting to cast one's gaze beyond boundaries.

A world that, once again, whispers the emptiness of disidentification to the subject of experience (The Master of the Vision). Construing the Elementary Transe from an **empirical perspective**, he will find himself at the heart of a *trinary unity consisting of subject-event observation*.

If the nature of the event is trinary, dynamic and interconnected, and this can be regarded as a scientific statement, it follows that the subject and the observation must have a coherent and synergistic approach.

The subject must be able to make one of two, as specified by the Ulterior Mode, and the observation will have to go through the nought of disidentification to assist without breaking the flow.

### The void

And so the void, the eternal forgotten, once again comes knocking, demanding attention. As physicists Hey e Walters<sup>48</sup> recall the *void* is not some place where nothing ever happens but "a seething soup of virtual particle-antiparticle pairs." The void - Zohar<sup>49</sup> stresses – is not empty but «it is rather the basic, fundamental and foundational reality, of which everything in the universe (us included) is the expression». In quantum physics the void looks as the *field of fields*, the place wherein are revealed the manifold manifestations in which the potential of living is expressed; the place where the different Transes toss about and the contents of consciousness spring forth.

Moreover, once again the findings of physicians coincide with those of mystics, just remember *Atman* - the *Self* of the Vedanta tradition - the *ultimate knowledge-bearer*, the *pure consciousness* substrate of the entire manifest world, the *unborn*, ever present, endless and changeless.

Or let us consider Krishnamurti<sup>50</sup> according to whom consciousness is its content and the *void* is the *foundation*, i.e. the pure consciousness that reveals itself beyond consciousness itself.

Once again we face a paradox. On the one hand the *void* is the *essence*, the *pure spirit*, *pure consciousness*, the *Self*, yet on the other hand the void is also full. This means that one must grasp it so that *ultimate reality* may be known. But to grasp it, one must empty it first since the all-time sages warn: to grasp the *void* one needs to create the *void*; consciousness appears when its contents disappear; the realization of *Self* lies in its transcendence; God lies beyond God.

The consciousness model indicated by sundry spiritual traditions as a path back to oneness, a journey of reunification – or religion (re+ligare, to bind anew) - of the part towards the whole identifies from an **evolutionary perspective** an Elementary Transe consisting of the *trinary unity: content- consciousness-void*.

This latter Triad implies a narrative in which the subject of experience, our Master of the Vision, is invited to what Jung would call a process to identification,

---

<sup>48</sup> In Zohar D. (1990).

<sup>49</sup> In Zohar D. (1990).

<sup>50</sup> Krishnamurti J., Bohm D. (1986).

a path of gradual fulfilment of the *I* in the *Self*. Paradoxically, this fulfilment is accomplished through the gradual depletion of the full; in the *void consciousness* performs a cleansing of the *contents* of personal history: the *passage through nought*.

### The first boundary

What narrative are we talking about?

We have said that the history of knowledge unwinds through naming, numbering, classification, measurement. We are suggesting the possibility that a science of consciousness may transcend and encompass the above categories in mindfulness. A mindfulness that – as we have seen – widens its cognitive borders towards the inner environment and especially along a continuum that, while expanding perception, memory and learning, also stretches in an evolutionary process into the transpersonal states of consciousness.

We saw that this evolutionary process may be marked by upward leaps along a process through various Systems of Consciousness. Each successive System of Consciousness provides a framework of greater energy intensity, higher material fluidity, and further consciousness expansion that makes Second Attention far easier to access.

At this point we wish to recall how Second Attention provides greater guarantees for the contemplation of “reality” for what it is. Let us here point out, along with Krishnamurti<sup>51</sup> that “reality” actually stems from Latin *res* (thing) and that things are set in a mutually-conditioning relationship. Every thing can be named, numbered, classified, measured by means of the first attention. But it shall never tell us anything about truth, because truth is not one thing, it lies elsewhere, in the World of Essence.

A science of consciousness ultimately deals with truth, essence and cannot use the tools of first attention if it seeks to say something that offers guarantee of validity. The truth is accessed through insight. As Bohm<sup>52</sup> tells us, the man of truth sees all things and in doing so understands reality. Let us rbear in mind that understanding means to embrace all, namely, to draw a nought and grasps the field in which events are realized. Reality is made up of events, truth is the all-nothingness in which they occur; reality is the drum, truth is the vibration, the sound made by participatory dialogue between the drum and the field that encompasses it, and between fullness and emptiness. Likewise, to grasp the truth, the mind must be emptied of reality. To continue with the drum metaphor, empty of reality does not mean that the drum (that is reality) should not be. There is no sound without drum, there is no truth without reality, without mind content there can be no disidentification from them. An empty mind means the mind is disidentified from its own content, a mind that grasps the content and scope, fullness and emptiness. In this manner - the Uterior Manner of Second Attention – one can discern that universe is in Transe, that is, things can be contemplated as they are. Let us recall that there is a word to describe the act of contemplating things as they are: theory.

---

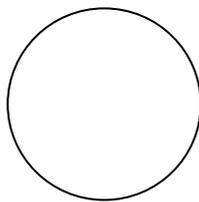
<sup>51</sup> Krishnamurti J., Bohm D. (1986).

<sup>52</sup> Krishnamurti J., Bohm D. (1986).

The theory of Second Attention is contemplation of things as they are, namely recognition of the mutual conditioning that affects them. It is a vision of the narrative, of the regularity of their structure, and of the laws that govern their processes.

Let us now reconsider the event subject to investigation according to the theory of the second attention.

The first thing to say is that the event is a boundary: no event exist without a boundary. We might redefine the original dynamics in these terms: no boundary, all; no event, nothing. Let us trace it with a circle:



Pic.4

The first boundary

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

We might add that this is the place of truth, the elsewhere that lies beyond any map, the place that may be experienced through Second Attention, the place whereof one can say what it is not, what it looks like, how to reach it, but of which nothing can be said.

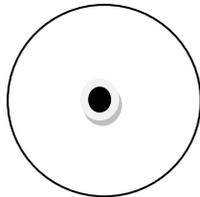
Beyond this place, when the first boundary is drawn, is where reality begins: the object of science, the domain of first attention.

The science of consciousness has the presumption to deal with the participatory dialogue between truth and reality, to cast its eye beyond the hedge of reality and into the territories of truth: the domain of Second Attention.

The time when the first boundary is traced, therefore, becomes of paramount importance since our standpoint vis-à-vis the first boundary will influence our worldview with regard to all the other boundaries. We wish to stress that this is the birthplace of the individual mind, the I, judgment, the first conditioning and the subsequent attachment, the mother of all identifications.

We believe that one of the first epistemological guarantees that a consciousness scientist should provide would be to express his position on the first boundary, the error on which his theory is based. Since each one of us – just as a thing among things, a real subject amid real subjects, and a real object amid real objects - is conditioned by one's own indispensable position in the world, and since we are

doomed to partiality and we cannot claim impartiality, our moral duty (as human beings, even before consciousness scientists) is to acknowledge our partiality, be it good or bad, and disidentify from it through Second Attention rather than remain identified thereto, lingering in the enclosure that is first attention. For our part we shall draw the first boundary of participatory dialogue between all and nothingness, naming the mere event, which we shall trace with a spot.



Pic.5

The mere event

The mere event defines every act of experience, whether it is the Big Bang, God, love, apple pie, my liver, the Leo constellation or marital love.

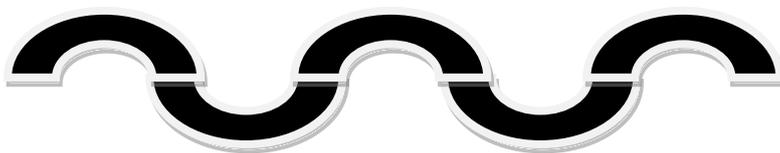
Please note that to name God, or love or the Big Bang is easy – it only takes a moment. But the content that these words express are so much more complex and worthy that they exceed our ability to understand so as to establish obedience to humbleness as the additional epistemological guarantee for the consciousness scientist.

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

### The Original Dynamics

The second boundary we shall draw is that of Original Dynamics, stating that macrocosm and microcosm alike appear to abide by a trinary law.

We are saying that the mere event is a continuous and interconnected event, characterized by a participatory and trinary nature, and driven by an Original Dynamics expressed through polarity and rhythm.



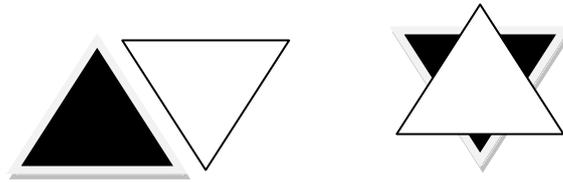
Pic. 6

Original Dynamics

We called Transe the mere, participatory and trinary event.

We speak of the Macrocosm being in Transe, we speak of the Microcosm being in Transe.

Original Dynamics - the narrative, the process structure of events – is a game played out by two poles and by their interaction through rhythmic patterns: the masculine principle, the feminine principle, and the endless combinations of their marriage and their separation.



Pic. 7  
Trinary unity

We shall now draw a third boundary suggesting that all the endless possibilities are grouped into two basic archetypal aspects: harmony or disharmony, resonance or interference - to use a term borrowed from quantum physics.

Let us say that at microcosmic-organismic level both harmony and disharmony have their own forms, which extend their isomorphism to all levels one wishes to consider.

On a subjective level the disharmonious event will take on a sickly connotation, a feeling of block, a lack of fluidity, a sense of toil and struggle with things as they are. A sense of distance from oneself and from one's internal code; a feeling of being trapped in a vicious circle, falling prey to destructive emotions such as fear, resentment, envy, jealousy, dissatisfaction, and so on.

On a clinical level the objective the inharmonious event will take on features such as pathological symptoms; upon observation of the various organismic districts evidence shall be borne as to: widespread asymmetries, chronic contractions, opacity, mass concentrations, consolidations, intrusions, disruptions, poor mobility, weak pulse and lack of vitality.

In a nutshell, the block of the original dynamics and the resulting interference between rhythmic patterns will give rise to an isomorphism of distress, clearly recognizable in organismic phenomenology, and indicative of what we call: chronic transe.



Pic.8  
Chronic Transe: Isomorphism of distress

In turn, the harmonic event on the subjective plane will take on a connotation of well-being accompanied by a sense of fluidity and lightness, of disappearance of oneself, and simultaneously of full compliance with one's own internal code. The inner perception is of peace and harmony, all will seem fine as it is, accomplished so effortlessly, that everything sets itself right on its own and all events contribute to a virtuous circle for the common good. One's mind will feel empty and one's heart will feel light, and fostering the flow of positive thoughts and feelings such as trust, love, compassion, acceptance and so on. On a clinical plane, the objective harmonious event will take on features such as good health and fulfillment. Upon observation of the various organismic districts evidence shall be borne as to: brightness, fluidity, brilliance, liveliness, harmony, freedom, respect, synergy, sharing, pulse and resonance.

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

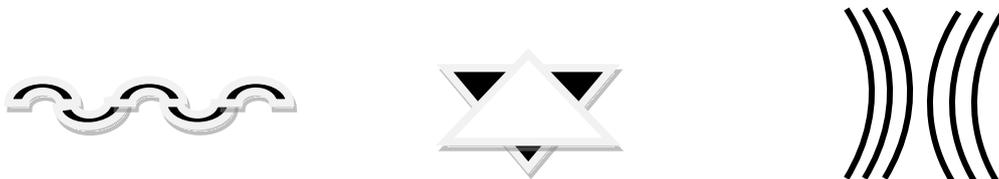


Fig. 9  
Balanced Transe: isomorphism of well-being

### An organismic mapping

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

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

At an organismic level the ECE and IEI contents are arranged into different subsystem levels.

The microcosmic subsystems of the organismic Self that, given the current state of knowledge, may be recognized by drawing a series of sub-boundaries are: subatomic particles, atoms, organic submolecules, DNA, cells, tissues, organs, systems and organism. ECEs and IEIs are none other than the information that the aforementioned structures forward on to consciousness.

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

The five bodies above come from the mystical tradition. Let us just think of the Kosha<sup>53</sup> (lit. *holder* or *sheath*), the five bodies of the Advaita Vedanta school of philosophy that cover the Atman, the immortal essence made of pure bliss, or the Hermetic tradition<sup>54</sup> or Besant's<sup>55</sup> and Leadbeater's<sup>56</sup> theosophy.

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

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

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

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

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

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

#### **Microcosmic content**

Sensations

Subtle sensations

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

Worldview, paradigms, memories, images, thoughts.

Transpersonal content: insight, intuitions, visions, etc

#### **Microcosmic vehicles**

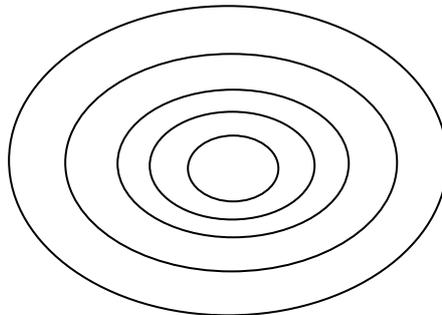
Physical body

Energy body

Emotive body

Mental body

Spiritual or higher mental body



<sup>53</sup> *Vivekacūḍāmaṇi*. Traduzione e commento di Raphael, Ed. Asram Vidya, Roma

<sup>54</sup> Bardon F., (1978), *Iniziazione all'ermetica*, Astrolabio, Roma.

<sup>55</sup> Besant A., (1990), *Unità essenziale di tutte le religioni*, I Dioscuri, Genova.

<sup>56</sup> Besant A., Leadbeater C.V., (1962) *Cenni sulla morte*, Società Teosofica Italiana, Roma.

Pic. 10  
Organismic Constellations

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

The Mapping of consciousness systems

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

**Systems of Consciousness**

**World of Knowledge**

Subconscious/Consciousness  
Instinctive/rational consciousness

**World of Consciousness**

Consciousness/awareness  
Intuitive Consciousness

**World of Essence**

Transpersonal consciousness  
Awareness/essence

**Mindfulness (Attention)**

First Attention



Second Attention

Pic. 11  
Systems of Consciousness

We could go further by integrating the map of consciousness systems with the consciousness levels suggested by Wilber<sup>57</sup> so that the resulting mapping of consciousness sub-systems would be as follows:

**Sub-systems of Consciousness**

- Unitary/Non dual consciousness
- Non dual
- Intuitive Consciousness
- Casual
- Psychic

**Mindfulness (Attention)**

First Attention



<sup>57</sup> Wilber K. (1995), Sex, Ecology, Spirituality, The Spirit of Evolution, Shambhala, Boston U.S.A.

- Rational Consciousness
- Rational
- Mythological
- Instinctive Consciousness
- Magical
- Archaic

Second Attention

Pic. 11  
Sub-systems of Consciousness

### Mapping of Dualisms

It is now possible to integrate organismic constellations and their vehicles with the evolutionary pathway of consciousness by arranging them into a mapping that takes into account different organismic districts.

We shall set forth below a reading of organismic phenomenology and its constellations based on a mapping that takes into account different organismic districts, founded upon the millenary tradition of the chakras and subsequent developments as made by Experiential Psychotherapy, and especially by Reich<sup>58</sup> and Lowen.<sup>59</sup>

Famously, the word **Chakra**<sup>60</sup> comes from Sanskrit and means "wheel," but has many other meanings including that of "plexus" or "whirl". It is a term used in Hindu philosophy to describe the physiology of life-force energy. In Western tradition it is identified with the wording Centres of Power. In the West it was mentioned for the first time in the 18th Century text *Theosophia Practica* by Johann Georg Gitchel<sup>61</sup>, but attained notoriety in the last century when two Indian texts *Sat-Cakra-Nirupana* and *Padaka-Pancaka* were translated by Sir John Woodroffe.<sup>62</sup>

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

If we make a synthesis and a secondary elaboration of the models cited on the basis of our clinical experience spanning more than thirty thousand working hours over twenty-eight years, we feel confident in putting forward a mapping of seven fundamental dualisms. These dualisms in psychological terms coincide with Maslow's<sup>63</sup> *Hierarchy of Needs*, and in topographical terms can be superimposed upon the Chakras and the Reichian diaphragms, outlining an evolutionary path of consciousness that can be traced back to the Organismic Self.

The assumption is that, along with pointing out harmonies and disharmonies through the isomorphism of distress and well-being, and depending on the different places they occur in the organism, different organismic constellations (via the ECEs and IEIs that converge in them through the microcosmic vehicles) are able to tell us something about the evolution of the subject's consciousness, and in particular on its degree of identification or disidentification with the content of its own personal history.

<sup>58</sup> Reich W. (1973), *Analisi del Carattere*, SugarCo, Milano.

<sup>59</sup> Loven A. (1982), *Bioenergetica*, Feltrinelli, Milano.

<sup>60</sup> Aivanhov O.M., (1998), *Centri e corpi sottili aura, plesso solare, centro hara, chakra*, Edizioni Prosveta

<sup>61</sup> Gitchel J. G., (1723), *Theosophia Practica*.

<sup>62</sup> Avalon A., *Il Potere del serpente*, Ed. Mediterranee, Roma

<sup>63</sup> Maslow A. (1971), *Verso una Psicologia dell'Essere*, Astrolabio Ubaldini, Roma.

The proposal is to draw seven boundaries: I Live/I Die, Pleasure/Pain, I Win/I Lose, I Love/I Hate, I Forgo/I Keep, I Pass Judgement/I Take note, I am/Am I.

Moving from the base of the column up to the top of the head, these boundaries trace several orders of energy/matter/consciousness arranged in an evolutionary sequence.

As we know all boundaries indicate or exclude. They exclude if we identify with their contents operating in the first attention; they indicate if we transcend them, disidentifying from their contents through Second Attention.

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

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

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

The world of the I Live/I die boundary, for example, will reveal feelings of contraction, closure, uncertainty, as well as feelings of fear or insecurity and mistrust.

It shall be transcended if and when the Order of Love for existence is able to activate enough energy to head towards life, in the pursuit of pleasure. And so on.

Ultimately, the original dynamics reappears at every boundary; it is inherent in every dualism, at which level the organismic constellations feed us standardized information regarding the subject of experience, our Master of Data. Arranged into organismic constellations the ECEs and IEIs we speak to us of harmony or disharmony, identification or disidentification, wellness or illness, needs or quality, strife or resource, systems and subsystems of Consciousness.

### **Orders of the Boundary**

I Am/Am I  
I pass judgement/I take note  
I forgo/I keep  
I love/ I hate  
I win/I lose  
Pleasure/Pain  
I live/I die

### **Orders of Love**

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

Pic. 12  
Mapping of dualisms

### **Guarantees**

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

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

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

On a documentary level the historical guarantees could include the various traditional and latest sources supporting its claims. However, even on a personal level, one might add to classical CVs and studiorum the many life experiences, meetings, and teachings that have contributed most significantly to provide elements to validate his own thesis.

The epistemological guarantees have been object of this work under the definition of Second Attention epistemology.

The experiential guarantees could be characterized as the dimension that can somehow be traced back to quantifiable constants, since the combination of ECEs with IEIs will provide material that is easily comparable to the reference maps.

We therefore want to say that this investigation will necessarily include the object and subject, i.e. the Explicit Clinical Evidences (ECEs) and the Implicit Essential Inherences (IEIs).

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

It is clear that the boundaries drawn here are arbitrary and have no claim to universality. They pertain to certain IEIs expressed here to give resonance to the maps with which we have tried to outline a pathway through a territory.

The suggestion is that a Master of Data that should wish to provide experiential guarantees of validity, might include among his data his own IEIs, namely feelings, emotions, needs, aspirations, desires, fears, thoughts, intuitions, dreams, visions, all meticulously collected here and now according to Second Attention epistemology.

Second Attention Epistemology provides an observation method based on the Ulterior Mode, a state-specific phenomenology centred on the organismic Self and on the felt sense at different psycho-physical levels. It is a mapping that suggests archetypal structures thanks to which the collected data, IEIs, and ECEs are

arranged, and it is possible to find out where the Master of Data stands - for example, with regard to the degree of disidentification, or to the isomorphism of distress, or to the implementation of the Ulterior Mode, or to the Mastery of the Transe – and thus act accordingly.

If need be, this should enable processing the data collected according to quantitative and qualitative logics, using the pincer movement suggested by Bateson<sup>64</sup> to set the experience-derived data alongside the textural data collected with standard scientific methods.

Likewise, other readers striving for a science of consciousness can seek to integrate the suggestions described herein into their own maps and specific methods of observation, so as to summon useful synergies to further a kind of knowledge that should provide guarantee of validity.

It may seem of little importance, but one has to bear in mind that the truth deals with emptiness, and wisdom with non-judgement. It also seems that the essential is invisible to the eye, the quest for certainty is little more than an illusory temptation that is spawned by fear, and that the truest forms of experiences are immeasurable and unforgettable.

## References

- Aivanhov O.M.,(1998), *Centri e corpi sottili aura, plesso solare, centro hara, chakra*, Edizioni Prosveta
- Avalon A., *Il Potere del serpente*, Ed. Mediterranee, Roma
- Bardon F., (1978), *Iniziazione all'ermetica*, Astrolabio, Roma.
- Bateson G. (1976), *Verso un'ecologia della mente*, Adelphi, Milano.
- Bateson G. (1976).
- Berg Y. (2005), *Il potere della Kabbalah*, Tea, Milano
- Besant A., (1990), *Unità essenziale di tutte le religioni*, I Dioscuri, Genova.
- Besant A., Leadbeater C.V., (1962) *Cenni sulla morte*, Società Teosofica Italiana, Roma.
- Capra F. (1987), *Il Punto di Svolta*, Feltrinelli, Milano
- Castaneda C., (1970), *A Scuola dallo Stregone*, Astrolabio, Roma.
- Dalai lama, Goleman D. (2003), *Le emozioni distruttive*, Mondadori, Milano p. 378
- Eccles, J. (1973), *Brain, Speech, and Consciousness: The Understanding of the Brain.*, McGraw-Hill Book Company
- Eliade M. (1974), *Lo Sciamanesimo e le Tecniche dell'Estasi*, Mediterranee, Roma.
- Esler R. (1996), *Il calice e la spada*, Pratiche, Parma.
- Falzone Gallerani F. (2008), *L'Io Trasparente*, vol II, A.R.A.T., Milano.
- Ferrer G., (2010), *Una re-visione della psicologia transpersonale*, Crisalide, Spigno Saturnia
- Feynmann R.P. (1980), *QED*, Adelphi, Milano.
- Gitche J. G., (1723), *Theosophia Practica*.
- Hartelius G., (2007), *Quantitative Somatic Phenomenology*, Journal of Consciousness Studies,
- Hazarat Inayat Khan, (1990), *The Sufi Message, Philosophy, Psychology Mysticism*, Publ. Motilal Banarsidass.
- Humphreys C. (1964), *Il Buddhismo*, Astrolabio Ubaldini, Roma.
- Husserl E., (2002) , *Introduzione generale alla fenomenologia pura*, Torino: Einaudi,
- Khun T. (1978), *La struttura delle rivoluzioni scientifiche*, Einaudi, Torino.
- Krishnamurti J., (1973), *La Sola Rivoluzione*, Astrolabio Ubaldini, Roma.
- Lattuada P.L. (1994), *Il Modo Ulteriore*, Meb, Padova.
- Lattuada P.L. (1998), *Biotransenergetica*, Xenia, Milano.
- Lattuada P.L. (2004), *Oltre la mente*, Franco Angeli, Milano.
- Lattuada Pier Luigi - *L'arte medica della guarigione interiore – Franco Angeli 2008*

---

<sup>64</sup> Bateson G. (1976).

- Loven A. (1982), *Bioenergetica*, Feltrinelli, Milano.
- Maestro Eckhart (1982), *Trattati e Prediche*, Rusconi, Milano.
- Maslow A. (1971), *Verso una Psicologia dell'Essere*, Astrolabio Ubaldini, Roma.
- Naranjo C. (1989), *How to Be, Meditation in Spirit and Practice*, Tarcher, Los Angeles.
- Panikkar R. (2001), *I Veda. Antologia dei testi fondamentali della tradizione vedica*, Rizzoli, Milano
- Perls F. (1976), *Teoria e pratica della terapia della Gestalt*, Astrolabio Ubaldini, Roma.
- Popper K R., (2009), *Congetture e confutazioni. Lo sviluppo della conoscenza scientifica*, Il Mulino, Bologna.
- Popper K.R., (1984), *Poscritto alla logica della scoperta scientifica*, vol 1: *Il realismo e lo scopo della scienza*, Milano, il Saggiatore.
- Reich W. (1973), *Analisi del Carattere*, SugarCo, Milano.
- Reich W. (1973), *Analisi del Carattere*, SugarCo, Milano.
- Scott, J., (1998). *In Praise of Dharmadhatu*, edited by Ari Goldfiel
- Sellars W., (2007), *La filosofia e l'immagine scientifica dell'uomo*, Armando, Roma,
- Stapp H.P., (2007), *Mindful Universe: Quantum Mechanics and the Participating Observer*. Springer.
- Suzuki D.T. (1976), *Introduzione al Buddismo Zen*, Astrolabio Ubaldini, Roma.
- Suzuki, D.T., (1976), *Introduzione al Buddismo Zen*, Astrolabio Ubaldini , Roma..
- Tart, C.T. (1977), *Stati della Coscienza*, Astrolabio Ubaldini, Roma.
- Varela F. J.. 1996 ."*Neurophenomenology: A methodological remedy for the hard problem.*" in Journal of Consciousness Studies.
- Varela F., Maturana H. (1985), *Autopoiesi e cognizione. La realizzazione del vivente*, Marsilio, Venezia.
- Varela F.J., Thompson E., Rosch E., (1992), *La via di mezzo della conoscenza*, Feltrinelli, Milano.
- Vivekacūḍāmaṇi*. Traduzione e commento di Raphael, Ed. Asram Vidya, Roma
- Watts A.W. (1977), *Il Tao, la Via dell'Acqua che Scorre*, Astrolabio Ubaldini, Roma.
- Wilber K. (1995), *Sex, Ecology, Spirituality, The Spirit of Evolution*, Shambhala, Boston U.S.A.
- Wilber K. (1996), *A Brief History of Everything*, Shambhala, Boston U.S.A.
- Zohar D. (1990), *L'io ritrovato*, Sperling e Kupfer, Milano, pag. 34.