

TOWARD AN INTEGRAL TRANSPERSONAL MODEL OF THE SELF***Pier Luigi Lattuada**

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Abstract

The aim of this work is to focus the attention on the concepts of psyche and of self, or better the participatory dialogue between the self and the world, to highlight the contribution that the Integral Transpersonal Psychotherapy (ITP) approach of Biotransenergetics (BTE) offers. I focus on the integral transpersonal approach which sees the psyche as the totality of the being and the self as the unifying archetype that defines it. After a journey into the phenomenology of the self, I outline some new epistemological maps and concepts to highlight their usefulness for a clinical and research methodology based on assumptions of a transpersonal and integral order.

Keywords: Psyché, self, Transe, Biotransenergetics, Further Mode, Second Attention, Basic Model, Organismic Self.

INTRODUCTION

Modern scientific thinking studies the psyche from the objective point of view, which has thus coincided with the mind and consequently found its place in the brain. In this way it was possible to know its neurophysiological, cognitive, and behavioral implications. It was also possible to develop diagnostic tools and clinical methodologies to act effectively on mental disorders caused by organic dysfunctions, cognitive problems, and behavioral disorders. The Integral Transpersonal Psychotherapy (ITP) approach shares with other humanistic-existential and psychodynamic approaches the intention to deal with the psyche as its own object/subject unit. In so doing, a first problem arises: the main theories of cognitive science and the philosophers of science agree in denying the possibility of a science of subjectivity, pushing to deny the existence of consciousness itself, the distinctive character of the psyche as an element endowed with existence of its own, but at most considering it an emerging quality of brain function (Searle, 2002). Faced with the choice between renouncing the reading of the psyche as a unitary event with its own existence or renouncing any claim to scientific validity, the ITP approach takes up the challenge of outlining a scientific thinking based on a broader map that sees the psyche and the self as a unitary, synergistic, and complex phenomenon, which involves all the domains of being. This is why I propose here the original term *psyché* distinguish it from its objectification by modern scientific thinking, which we shall call *psyche*. "In order to find an integral vision of the *psyché* we'll go back and forth from epistemological maps, philosophical concept and psychological construct, with a quick excursion in quantum physics, because both term *psyché* and *self*, lay in a middle land between those disciplines. The significant fact is that the psychological models proposed by Assagioli, Jung and the writer, find a restorative agreement with the philosophical conceptions of ancient Greece and modern theories such as that of Panikkar or Wilber. The dividing line is drawn by the fact that the philosophical conception outlines an ontology achieved through speculation, while the epistemological maps

proposed in the field of psychology arise from clinical experience. The aforementioned authors have several decades of clinical experience; I personally have conducted over fifty thousand clinical sessions in more than four decades. The proposed theoretical models, returning the term theory to its original meaning of contemplation, arise from clinical observation. They should be understood as the work of a traveler who has explored a territory and drawn a map of it. They are not meant to be ontological truths to be flaunted but applicative models to be verified or falsified in the territory of the clinic. Maps to be used if they work, to be left behind if they prove obsolete. We should also take in account the news theories coming from quantum physic such as the monistic idealism proposed by the physicist Amit Goswami who states that: "the universe is "self-aware" and that it is consciousness itself that creates the physical world." (Goswami 1995). Theory well confirmed and sustained among others by the Quantum Field Theory (QFT) (Atkinson, Johnson, 2002), the most recent accredited theory of quantum physics which with Federico Faggin explain:

"Consciousness is a quantum phenomenon because it has all the characteristics of the pure quantum state, i.e. it is a well-defined state, it is a private state because the pure state cannot be cloned, and therefore the state is only knowable by the system that is in that state. This exactly reflects the phenomenology of our inner experience." (Faggin p. 10).

And again: Consciousness is the capacity to know through an experience of qualia, that is, through the sensations and feelings that carry with them the meaning of what is known. The capacity to know must therefore exist before knowledge, and knowledge brings into existence that which is first known. Knowing then becomes synonymous with existing, and this 'miracle' cannot be explained in simpler terms than this. If we accept this principle, the fundamental entities from which everything that exists emerges must be conscious entities similar to Leibniz's monads." (Faggin p.11).

From Psyché to psyche and Back

Psyché (Greek ψυχή, *psyché*) is mentioned for the first time in Homer (2017) as a vital breath that leaves the body at the

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moment of death. Later philosophers, with more or less significant differences, identified the psyché with soul. In the Platonic conception, the soul “falls” into the body from the *hyperurano*, or world of ideas, and knowledge is due to the memory of all the ideas the soul contemplated in that dimension--metaphysical, a-spatial, timeless, and purely spiritual (Cooper, 1997). To this individual soul Plato combines a universal soul similar to the Eastern traditions before him, such as the *Vedas*, and Egyptian, Orphic and Pythagorean traditions (Cooper, 1997). This universal soul is infused into the world by the Demiurge who shapes it from the four elements: earth, water, air and fire (Cooper, 1997). Aristotle instead saw an immanent soul in the body, identifying it with entelechy, the “cause of life,” the shape of the body (Aristotle, 2008). For Plotinus and the neoplatonists, the soul was conceived as possessing both a transcendent and an immanent aspect: it is recognized as a form of the body but also as an autonomous and pre-existing element (Plotinus, 2018, IV, 7,8). According to the neo platonic conception, the soul of an organism is more than all its parts together; it is an indivisible unit, and, as such, pre-existing: “This universe is a unique animal that contains all the animals, having one only Soul in all its parts” (Plotinus, 2018, IV, 4, 45).

The concept of the *anima mundi* conveyed Platonic ideas in the organism, which was then taken up by Campanella (2009) for whom every living being is animated and tends simultaneously to its own end and to a universal goal. In the same way Leibnitz, with his concept of monad, reconciled the Aristotelian vision of entelechy with the neo platonic one (D'Ippolito et al., 2005), conceiving that all substances were made up of both material and immaterial particles. The progress of science in the reductionist direction, however, has led to a gradual differentiation of Psyché into distinct concepts depending on the field. The concept of the self, although not yet expressed, clearly lays the foundations for its appearance on the stage of psychological history, acquiring different meanings according to the various theoretical settings; the concept of the self comes to represent a fundamental starting point for understanding human experience, always intertwining and often overlapping that of psyché as an expression of personal identity, uniqueness, individuality, intentionality, capacity to cognition and conscience.

The Self in Psychology

It seems necessary, therefore, to clarify the concept of the self because, from an experiential point of view, it can coincide with that of consciousness itself or psyché, therefore taking on metaphysical overtones, which, as Frager and Fadiman recalled, self is “a metaphysical notion every bit as obscure as transcendence, which defies scientific efforts to pin it down” (2005, p. 23). Complicating the situation is the fact that, as Friedman (2013) said:

The self-concept, the running symbolic register of one's experiences, which is coded in narrative and other forms of memory, is a delimited construct as compared to the lived self. Consequently, it is no surprise that contemporary psychology has tended to emphasize the self-concept rather than attempting to directly examine the experiencing self. (p. 206) Galimberti (2006) clearly identified three fundamental meanings of the concept of self:

- Core of self-reflective consciousness.

- A permanent and continuous core during the somatic and psychic changes that characterize individual existence.
- The totality of psychic instances relating to one's own person as opposed to object relations. (p. 28)

To retrace some stages in the construction of the concept of self in the psychodynamic vision, one must start with Freud, who conceived of it as a complex entity made up of different subsystems, or “psychic places,” divided into the conscious, the preconscious, and the unconscious (Brill 1995). This conception is then enriched with the concepts of ego, id, and superego, for which the ego or conscious part of the personality develops by mediating between the instinctive instances of the id and the moral instances of the superego (Brill 1995). Within the framework of psychoanalytic theories, a specific area of the psychology of the self was formulated in contemporary terms by Heinz Kohut (2009). Kohut theorized a tripolar self, characterized by instances of mirroring, idealization, and twinning, which underlie both the cohesion of the self in the healthy subject and pathological disturbances if they are dysfunctional during “*self/object-self relations in childhood*” (p. 80). In support of Kohut's theories, Stern (1998) emphasized the healthy evolution of the child's sense of self through sensitive emotional harmony with caregivers. Also, from the perspective of social psychoanalysis, Karen Horney (1950) was concerned with the self, particularly distinguishing between a current self, a real self, and an idealized self. In behavioral psychology there is a duality between the phenomenal self, the self of which the subject is aware, and the self-inferred self, the self perceived by the external observer (Watson 1919).

Cognitive psychology, on the other hand, emphasizes the ideas that form the conception of the self, or self-images, or the beliefs about what we are, what we are capable of doing, and what we are willing to do (Sokol, 2019, p. 38). These beliefs are drawn out at the moment of deciding or doing something. Neisser (1988, 1989), in particular, framed the cognitive processes of the self in five prevailing ways: the ecological self, the interpersonal self, the extended self, the private self, and the conceptual self (Del Miglio, 2002, p. 45). From the point of view of individual-society interaction, G. H. Mead (1934), one of the first social theorists, did not believe in a pre-constituted ego at the origin of the self, but he saw it as a reflection of the opinions communicated by others, as if society provided a mirror in which the individual discovers his image, or a definition of himself (self-reflective self). Harry Stack Sullivan (1953) also emphasized interpersonal relationships and saw the self-system as the set of constant and definitive personality traits generated above all in the parent-child relationship. This humanistic and existential vision opened up the way to view the self as a process of self-realization. William James (1981), the father of American psychology, conceived of psychic activity as a stream of consciousness, “an expression of the interaction between organism and environment, which distinguishes between the ‘I’ that knows and the empirical ‘Me’” (p. 56).

In line with James, Erich Fromm (1962) conceived of a “true self” that encompasses all possible potentials of the individual, which are to be developed in a favorable cultural and social context. Rollo May spoke of self-relatedness (1967), or the centrality of being that is enriched or compromised by interrelationship with other individuals as the most important human capacity. A.H. Maslow (1970), on the other hand,

believed that the motivation to realize the potential of the self lies at the basis of human behavior and marks the gradual satisfaction of a scale of needs ranging from the most basic survival to the highest self-fulfillment. Wilhelm Reich (1984) Provides a clinical methodology to link the Psyché to the body by theorizing a functional identity between mental and bodily attitudes. He identified a correspondence between character and bodily tensions via the description of a muscular armor that structures the different character armors in the body. Reich (1972) opened the way to an organismic vision that integrates the body, energy, and emotional and mental planes.

The Transpersonal View of the Self

From a psychological point of view, Assagioli, with Jung was one of the main authors who contributed for a transpersonal conception of the self (Assagioli 1965). He believed that the concept of the self came to occupy a central place defined as the field of individual consciousness emanating from a transpersonal self, transcending the individual dimension and coinciding with the totality of the psyché, which is made up not only of the Freudian unconscious but also an average unconscious and above all a super-conscious, the place of the highest potentialities of a spiritual order.

By his side Jung, expand the concept of self by conceiving of a collective unconscious, the place of archetypes, the ordering principles of psyché. For Jung (1996), the self was the unifying archetype, as well as the center of balance between conscious and unconscious instances:

“Psychic existence can be recognized only by the presence of contents that are capable of consciousness. We can therefore speak of an unconscious only in so far as we are able to demonstrate its contents. The contents of the personal unconscious are chiefly the feeling-toned complexes, as they are called; they constitute the personal and private side of psychic life. The contents of the collective unconscious, on the other hand, are known as archetypes. (Jung 1969 p.2).

And more:

"In other words, the self embraces what is the object of experience and what is not, that is, what is not yet within the realm of experience" (p. 477)

With Assagioli and Jung takes shape both the centrality of the concept of self as a unifying archetype and a participatory dynamic of psyché intended as a dialogue between personal and transpersonal realms. We can also glimpse the need to include the concept of the field in an integral, transpersonal view of the self. This field could be intended as another aspect of the self, as the content of any contest.

See again what Jung points out:

“This “round” thing is the great treasure that lies hidden in the cave of the unconscious, and its personification is this personal being who represents the higher unity of conscious and unconscious. It is a figure comparable to Hiranyagarbha, Purusha, Atman, and the mystic Buddha. For this reason I have elected to call it the “self,” by which I understand a psychic totality and at the same time a centre, neither of which coincides with the ego but includes it, just as a larger circle encloses a smaller one.” (Jung 1969).

This dialogue within circles seems to be the essence of human psychic experience which is both participatory and evolutionary. The participatory side would be the interpersonal, relational dialogues within personal selves, the evolutionary side would be the transpersonal dialogue within personal and transpersonal self, thus within the content of personal self and archetypes of collective unconscious. Self-realization process could be seen as intrapersonal process of integration of archetypal qualities within the personal self. An arduous and paradoxical process which require to go beyond dual mind, by making the two one, as we'll see in a while.

Jung words may help for understanding:

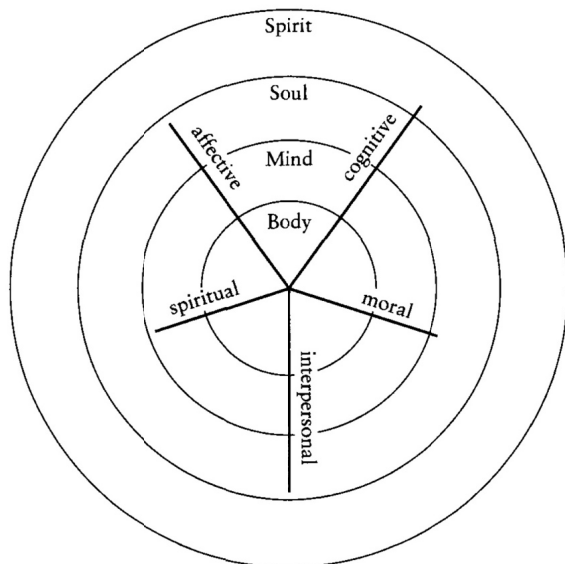
“As the archetypes, like all numinous contents, are relatively autonomous, they cannot be integrated simply by rational means, but require a dialectical procedure, a real coming to terms with them, often conducted by the patient in dialogue form, so that, without knowing it, he puts into effect the alchemical definition of the meditatio” ... (Jung 1969, pp.75). Wanting to find the roots of an integral transpersonal vision of the psyché one must make again an excursion into the philosophical sphere where, with Panikkar (1992) who took up Aristotle, we may say that it is, in a certain way, all things. Insofar as Aristotle states (2008) psyché is the soul, the forming form of things.

Psychéin fact, as Panikkar put it, is logos, is autos, is pneuma, is bios and above all is zoè, the essence and the eternal flow of things (Panikkar 1992). In doing so, one recovers a unitary view that does not conceive of a solution of continuity between bios, the vital force, and pneuma, the sentient function, as well as the breath and autos, the individual identity, and the personality. This continuity of self-perception can be called ego or individual self and logos., the thinking function. By zoè, the essence, the eternal life, the time of things, and the rhythm of every single event in the here and now, we can extend the interconnected continuity to the transpersonal self.

Speaking of integral vision, one can only expand on Ken Wilber's integral theory (2000), which seems to be up to now one of the most comprehensive unitary models. Wilber followed the conception of the perennial philosophy when he described a model of self in which the individual is seen as the unity of body, mind, soul, and spirit. Wilber (2000), distinguished the I and the Me. He called the former the proximate self and the latter the distal self, and their togetherness represents the overall self. The object of the identification determines the level of development. During the psychological development the I of one stage become a Me at the next (p. 34). He indicated the following levels of identifications:

- The body is the material, formal aspect: the grossest level of the personality.
- The mind comprises the subtle planes of sensations, emotions, feelings, and thoughts.
- The soul is the place where the human being knows the divine in the unitary experience of being.
- The spirit is the transcendent plane of purity from which the individual soul draws its root (Wilber, 2000).

Wilber's conception extends to his integral all quadrants all levels (AQAL) theory, which describes a world of relationships involving all aspects and levels of the human experience.



(Adapted from K. Wilber, 2000, *Integral psychology*, Shambala, p. 23)

Figure 1. The Integral Psychograph as a Hierarchy

The four quadrants represent all aspect of human experience and the four fundamental domains of development: interior, exterior, objective and subjective stages, lines, states and types. This is known as the AQAL model. AQAL also describes the states of consciousness, the stages of thinking, and the lines of development of the various kinds of intelligence (cognitive, emotional, musical, kinesthetic, etc.). Types refer to attitudes that can be present at virtually any stage or state.

The Organismic Self

The biotransenergetics (BTE) construct of the organismic self, connotes the subject of experience from an integral, systemic, unitary, interconnected, intact perspective, where nothing is taken away. BTE, as a newly conceived integral and transpersonal psychotherapeutic approach, offers, beside a clinical methodology, several epistemological maps and is based on an integral transpersonal ontology (Lattuada 2013). It presents both threefold and fivefold integral transpersonal models that propose an operational and interconnected map in which personality levels can be recognized in their multidimensional guise of matter, energy, and consciousness. Both models are intended as an as if epistemology as one of a possible picture of the territory of psyché, its intent is to be useful to master the participatory dialogue between personal and transpersonal Self.

The threefold model takes up the concept of the *circuit of experience* and identifies three subsystems: knower-doer-feeler. Whatever can be said of human experience, it can be traced back to the three subsystems of the organismic self: the thinking (knower), the feeling (feeler), the acting functions (doer), and its contents. The feeler collects data from the outer and inner worlds, while the knower organizes the data for the output operated by the doer. The fivefold approach describes the contents of the organismic self (individual Psyché) from a phenomenological point of view, which are organized in levels that express a unitary and dynamic body-mind system made up of interconnected subsystems, or vehicles of the circuit of experience. However, complex experience can be traced back to the phenomenology expressed by those three subsystems through these five following vehicles (microcosm organismic matrices) of the organismic self:

- The physical level (or vehicle) modulates the information inherent in the system through a set of sensory functions: the proprioceptive and exteroceptive sensations.
- The energy level (or vehicle) modulates the information inherent in the system through a set of subtle proprioceptive and exteroceptive sensations.
- The emotional level (or vehicle) modulates the information inherent in the system through a set of emotional/affective functions: emotions, moods, feelings, needs, desires, aspirations, and motivations, etc.
- The mental level (or vehicle) modulates the information inherent in the system via a set of cognitive functions: thoughts, representations, images, memories, and fantasies, etc.
- The spiritual level (or vehicle) is the place of the super-conscious dimensions of the self, which are accessed through intuition, insight, meditation, mystical experience, sensitivity, non-ordinary states of consciousness, and so on. (Lattuada 2016, p. 262)

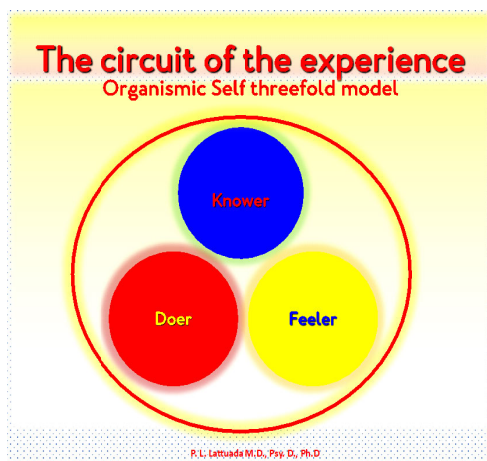


Figure 2. The Circuit of Experience

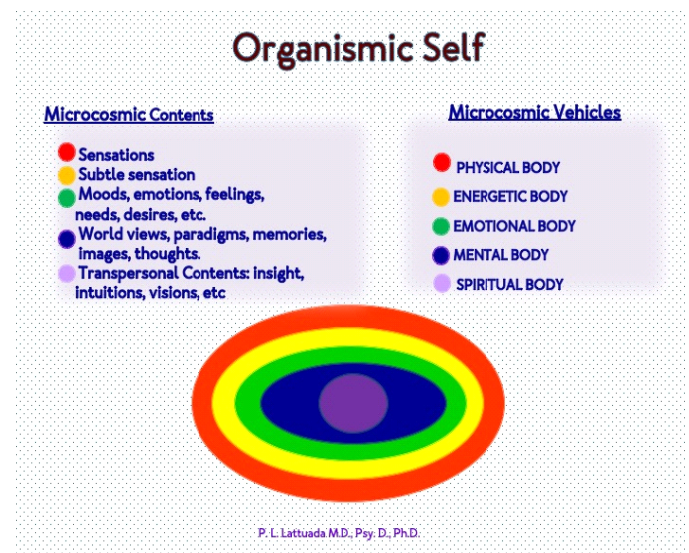


Figure 3. The Organismic Self

Towards an Integral Transpersonal Participatory Conception of the Self

To understand the integral transpersonal approach to psychology and psychotherapy through the model of organismic self, the BTE proposes the metaphor of the square and the circle.

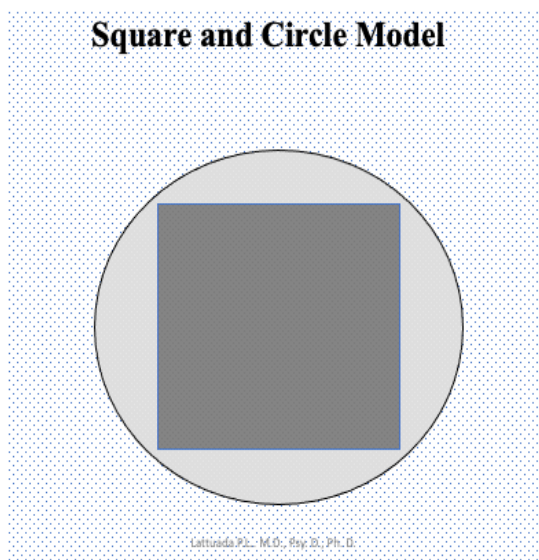


Figure 4. The Square and Circle Model

The square represents the stage, the appearances we can experience in ordinary life by paying attention. Think to the Gestalt Psychology, to the environmental field, the framework, the figure and ground (Koffka 1936). At any time your attention can only grasp the figure or even the background. Let say that a first attention grasps either the figure or the background, a second, more aware, attention allows you to grasp both figure and background. The interplay between first and second attention can be played out at any moment by fostering successive leaps of consciousness that may resolve any apparent dualism in the unity that transcends and includes them. So if the square represents the phenomenon, the circle represents the noumenon, its essence, if the square represents the thing the circle is its mode, if the square is the form the circle is the substance, the essence and so on, the object for the subject, the part for the whole, the fulness for the emptiness. in a word the square represents the content of the psyché obtained through the first attention, the circle represents the container, the foundation, one can grasp doing something else, activating a second attention. If through the first attention we can go back and forth from figure ad ground, from the two parts of the dualism, second attention may expand our perception to grasp the complementary unity between the dualism, by transcending and including the dual experience of the square and of the circle into the unitive experience of square-circle.

Therefore the object of the integral transpersonal approach would not be the object and the subject but the unitive participatory dialogue of subject-object: the psyché. Following what we saw until now we may agree that psyché does not coincide with the mind that in turn is not confined to the brain. This is the reason, as already explained, I use the term psyché instead of psyche. The psyché, so intended, matches the integral transpersonal vision of the organismic self. In fact, the organismic self reveals intrapersonal, both individual and collective, interpersonal and transpersonal components. In an organismic, integral transpersonal view, both intrapersonal and interpersonal dimensions, when investigated in depth, open the doors to the transpersonal components. Regarding the intrapersonal dimension, investigation with inner technologies reveals the possibility of transcending the boundaries of the ego towards the ineffable spaces of the higher states of consciousness and stages of thinking. The interpersonal dimension, in turn, extends from behavior to relationship life

(see the concept of holon and the AQAL theory; Wilber, 1997), up to the participatory dimension of co-creative participation postulated by Ferrer (2011), which outlines a framework of multiple levels of complexity, whether conceived in a holarchic perspective, Kosmos (Wilber) or participatory, undetermined mystery (Ferrer). The reason why I choose to engage with Wilber's integral theory and of Ferrer's participatory view, in order to understand the proposed integral transpersonal participatory theory of the self, are several. Both them are well grounded theories able to sustain the integral transpersonal vision, but they seem to be in contrast. Ferrer critiquing the supposed hierarchical rankings of Wilber vision, (Ferrer 2011) Wilber accusing Ferrer to promote flatland where no qualitative distinctions can be legitimately made (Wilber 2002). They represent the two ends of the spectrum of integral and transpersonal theories ranging from evolutionary to participatory. In my understanding the two theories are more similar than they think and I intend here to propose a vision that can transcend and include them. Both Wilber and Ferrer, in fact, describe a well-articulated picture of human experience in the world covering the entire phenomenological spectrum that extends from the intrapersonal dimension to the interpersonal dimension to the transpersonal one, but in my opinion, there is a missing link. Both authors, although they consider concept like field or archetypes in their theory seem to overlook their centrality to the definition of a methodology capable of mastering the inter, intra, and transpersonal experience of the self.

Archetype/Field Fallacy

Wilber's (2011) first tenet underlying his integral theory states:

"Reality as a whole is not composed of things or processes, but of holons. There are no wholes, and there are no parts. There are only whole/parts.

Thus, holons within holons within holons means that the world is without foundation in either wholes or parts...

...Thus, pure groundless Emptiness, or radically nondual spirit is the wholeness!! (p. 55)

This relationship is organized according to a "healthy hierarchical" order, which he calls holarchic to emphasize the fact that it is based on partnership, rather than on the domain (Wilber, 2011, p. 55).

It groups this emergence into states, stages, and lines of development. The self, therefore, according to the integral vision of Wilber, follows precise evolutionary lines dictated by the gradual emergence of part/whole, more complex entities, the holons. It can be said that Wilber (2011) brings the relationship part/whole onto the stage of reality, and leaves the field, the whole, the place where the part/whole relationship takes place, on the back stage. But the field is psychically significant, means the whole influence the part/whole relationship. Psychologically speaking the Transpersonal Self influence the relationship within personal selves, through its contents, the archetypes.

He takes from Pythagoras the concept of Kosmos representing to all intents and purposes the wholeness but to prevents the totalizing ad dominating, dangerous concept the wholeness represents he call it emptiness.

Here what he says about Kosmos:

” Contains the cosmos (or the physiosphere), the bios (or biosphere), nous (the noosphere), and theos (the theosphere or divine domain none of them being foundational (even spirit shades into Emptiness).” (Wilber 2011 p. 66)

So we can say in short: The Kosmos is composed of holons, all the way up, all the way down. This way he seems identifying the contents with the container, he states correctly that no parts are foundational but forgot to say that emptiness, thus wholeness, thus Kosmos is. To avoid the risk to fall into ideological dominant totalization he cancels the term wholeness and propose the term the all (all parts). But this all parts are not simply all the parts, they are all the parts with a part of the wholeness, the field which connect them.

See what the QFT say about the field:

“A field is a physical magnitude that associates at every point in time-space a scalar, vector, tensor value depending on the nature of the field. The main characteristic of a field is that it can have an infinite number of degrees of freedom” (Benedetti 2019).

And mostly:

“According to Quantum Field Theory, elementary particles, atoms, molecules, proteins, cells, organs and living organisms constitute hierarchical organizations of states belonging to quantum fields, with ever-expanding complexity. These fields share space and time and are the fundamental entities that, by interacting with each other, create everything that physically exists. For example, all the electrons in our bodies, along with all those in the rest of the universe, are waves or quantum states of the same quantum field of electrons” (Faggin p. 42).

This means that the field is ontological, because it represents the dynamic 'substance' of which everything that exists and everything that will exist is made up. What if then we recognize that Kosmos can't be reduced to its contents (all parts, all the holons) because, holistically speaking, the sum of parts is something more than all parts. This something more, this round thing, the ground, the circle of our square/circle model may be called Kosmos, or Wholeness, Emptiness or transpersonal self or essence and so on. Enough to specify the “indefiniteness of holarchy” (Wilber 2011 p. 67), which is clear, ça va sans dire, lay on the back stage, out of space and time.

In fact, to continue with Faggin:

“Non-locality implies that the Whole cannot be the subject of scientific investigation, not even in principle. There is an 'epistemic event horizon' that precludes the Whole being entirely derivable from the properties of its parts. ”p.50

Going back to psychological side we might say:

What if the transpersonal self or psyché lay on back stage of human experience, we can say nothing but has no space, no time and is the subject. Individual, the personal self, only can experience It through its contents. This process is a participatory, enactive, embodied, evolutionary dialogue and may reach different levels of complexity depending of the

level of “meditatio”, thus the states of consciousness and stages of thinking. We can now call the personal self, organismic self and identify the contents (see fig.3) intra inter or transpersonal. At any level that contents may be seen as integration through embodiment of archetypes.

Ferrer (2001), on his side, denying the existence of a holarchic order, neglects the role of archetypes of transpersonal self, and reframe transpersonal phenomena:

“As pluralistic participatory events that can occur in multiple loci (e.g., an individual, a relationship, or a collective) and whose epistemic value emerges not from any pre-established hierarchy of spiritual insights but from the events' emancipatory and transformative power on self, community, and world.” (p.1)

It denies the existence of pre-established hierarchies except to consider the possibility of qualitative distinctions. But qualitative distinctions lead directly into the archetypal womb, which are understood as organising principles of the self and not culturally defined hierarchical structures. He, in my view, confuses the archetype, the universal principle, the language of psyché with the archetypal images that tend to represent them. The latter are culturally determined and responsible for all forms of dogmatism with all that follows. What if, as the integral transpersonal participatory approach suggests, the holarchic model of Wilber and the enactive participatory model of Ferrer describing a complementary aspect of human experience, one focus more on grouping the qualitative distinctions into developmental stages other more in a co-creative process. If one conceives the circle beyond the square, the whole on the back stage, the field, the ground where things happen, the “round thing” of Jung, then the boundary of the experience shifts from the part/whole (two) relationship to the part/part-whole/whole relationship.

We have thus a ternary model where:

- The part/whole, albeit dynamic and interconnected (holon), occupies the side of the relationship,
- The whole, while residing on the back stage, occupies the whole side, as a field of fields, the sum of all possible holons, unachievable, unknowable, unreachable but psychically significant,
- The part, residing in the whole as potentiality, emerging on stage as part/whole.

That way, human experience finds its place in every here and now, as a ternary process made by two parts and the whole, the connecting field. What if by applying that ternary model we recognize the theory of the two authors focusing two aspects of the same process, the participatory dialogue between the I and the world, providing each of the coherent maps of the territory that investigate from two different points of view.

What if we transcend and include the two visions? What if the difference between participatory and holarchic vision resides in different places of the psyché, in different spaces of the self, depending on the mode and not only on the thing.

It's time to ask questions in order to solve the contradiction. The first is where and the second is how?

Wilber (2011) states: “There are no wholes, and there are no parts. There are only whole/parts” (p. 55). Where?

We'll attempt to answer this question.

What if the whole/part we experience on stage of human experience (square, figure) comes from a whole lying on back stage (circle, ground). To remind Jung, the Self is knowable only through its contest but this doesn't mean that doesn't exist.

What if this whole, the Self, the round thing, even though ineffable, unknowable act on the square of human experience through archetypes, forming forms of any whole/part?

Ferrer (2011) states: "There is no objectifiable pre-given spiritual ultimate referent" (p.7). Where?

Ferrer continues that it "does not prevent qualitative distinctions in spiritual matters" (p.7). Where?

How can Ferrer know that the enactive, intersubjective, co-creative process doesn't call archetypes from elsewhere? Whichever elsewhere you want to call into play, the circle, the field, the essence, the void, the wholeness, the mystery.

What if psyché, being the unifying archetype, manifest itself thanks the co-creative, enactive process through archetypes, thus different organizing, (not pre-given but enacted) principle?

The how question helps one identify the way to keep the thing and the mode together, to make the two one (further mode). The way is also a mode, not only a thing; this means it is not only a concept or theory but also a state of consciousness.

I will attempt to answer that question: how can I say what I'm saying?

What if with the ordinary state of consciousness or rational mind, I perceive interconnectness between the part and the whole?

What if by shifting to a higher state of consciousness, i.e. the awareness, I perceive the wholeness?

What if in order to avoid the risk of ranking the superior and inferior, in dominant and the dominated we find the solution in the mode, in the how instead on the what?

By using Wilber categories, we may say that mythological stage of thinking (the how) rank the content of psyché into dominant or dominated, superior, or inferior, takes archetypal images as pre-given forms building on them their beliefs culturally determinate.

We may say that higher, integral, world centric, inclusive stages of thinking, beyond rational, avoid judgment and identification with archetypal images and get the universal archetype, the organizing, co-created principle beyond any content.

Finally there are several were and several how, there is a place where wholeness (beyond the stage of human experience) may exist; there is a how (mythological thinking) which makes pre-given spiritual ultimate referent real (but not true). Thus, the statement that there is no wholeness or there are not objectifiable pre-given spiritual ultimate referent is simply an opinion that cannot be demonstrated, only sustained by circular

reasoning. The further mode reveals that the mystery transcends and includes the possibility of the wholeness or the pre-given spiritual ultimate referent since if nothing can be said about the mystery, even that it does not contain pre-given forms.

Tertium Non Datur

The epistemological fallacy becomes apparent when one grasps the paradox inherent in the very concept of holon, as presented; it wants to explain interconnected wholeness but at the same time denies totality, by asserting that everything is relationship, on the other it does not offer a ground for a dynamic interconnected description of reality. Arthur Koestler (Koestler, 1976) coined the term holon to refer to a similar concept that expresses how everything is at once a whole in one context and a part in another. Indeed, the holon defines the dialogue between the part and the whole. However, according to the viewpoint represented here, it neglects the field, the tertium non datur, in which the dialogue takes place. Try to describe one by reducing the two to unity instead of transcending and including duality through a three that becomes one. Wilber in fact, conceived the part and the whole but seems he neglected, the field where participatory dialogue takes place (Wilber 2001),

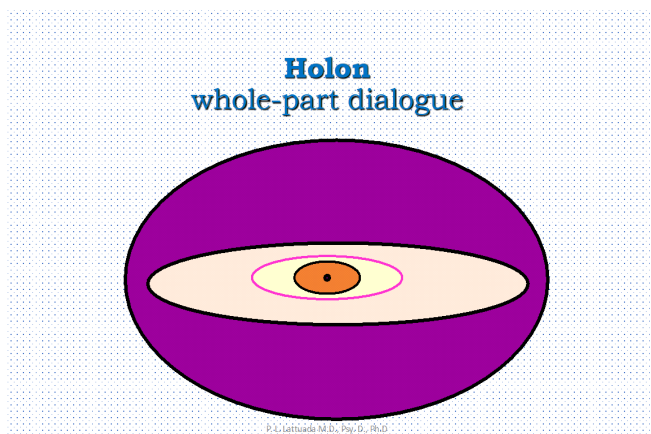


Figure 8. The Holon

Transe: The Basic Model of the Self (The Simple Event, the Ternary Unit of the Experience)

Any human experience is a ternary unit, one may say. In fact, any simple event is characterized by a trinity composed by me, you, and the field where relationship happens. The I always experience the world in a context that is psychically significant by itself. This means that any relationship, actually is a Transe, an interconnected flow of simple events participatory micro-macrocosmic dialogue between the whole and the part in a field. Technically from a psychodynamic point of view, the transe, to use BTE language, could be defined as the maieutic process of explication of organismic constellations from archetypal constellations, which comes from the essence (Lattuada, 2013a). The concept of transe is to the concept of state as the concept of holon is to the concept of thing, or as a picture is to a movie. Things are in a state, holons are in transe, wholeness is a holon, everything is in transe, the universe is intranse. The transe as a basic model of the self, thus, is both integral and transpersonal involving intra-, inter- and transpersonal aspect and describing the participatory dialogue between part and wholeness, holons in transe.

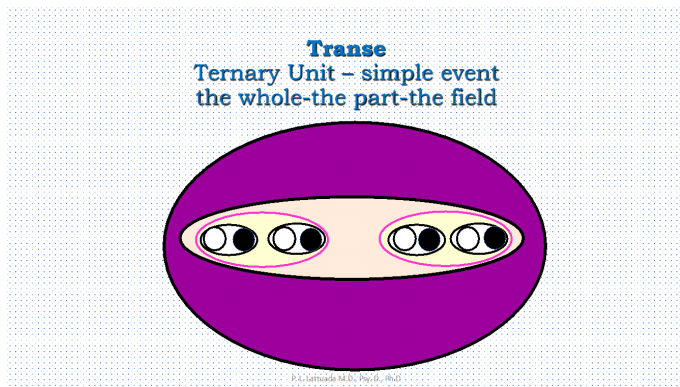


Figure 9. The Transe

Transe extends the binary model of the holon, whole/part relationship, to the ternary unit whole-part/whole-part, introducing beside the concept microcosm (part) and macrocosm (whole) the Mesocosm that portion of the whole where experience happens, that one can call the field.

What if we take the psychic experience as ternary? In fact, it is not limited to the individual, the inner side, or the I subject of the experience (microcosm), but it extends to the other from itself, the external side, the object of the experience out there in the world (macrocosm) and pervades the field, the place of experience (mesocosm). A part of me, a part of you, and a part of the field without these three components there is no experience. This means affirming that Kosmos, the wholeness, the transpersonal self, following the integral transpersonal vision presented here, is not only one of the two parts of the binary part/whole relationship, represented by the holon, but it is also the place where things and processes take place, reality is fulfilled; it belongs to reality, and it influences every event as a third component of the relationship. Depending of the state of consciousness one experience a very narrow part of it or a larger one, the mesocosm which includes, for example, the emotional attitude, the weather, or the historical, cultural, economic, political, geographical, ethnic, cosmic, planetary, or health conditions. It also may include the electromagnetic field, the biological or morphogenetic field; the ecosystem or the Jungian collective unconscious, the sociological context, or the transpersonal dimension that holds the archetypal qualities.

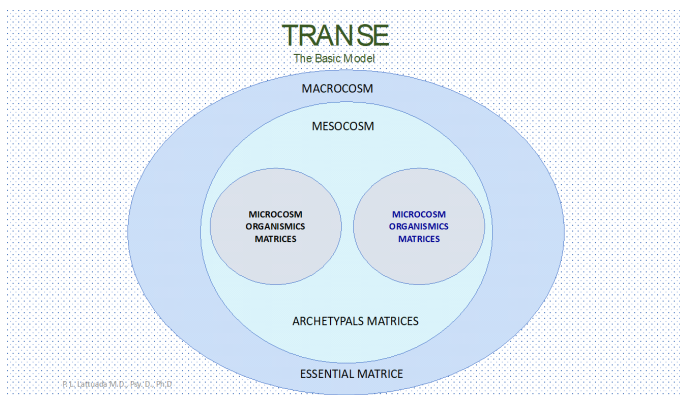


Figure 10. The Basic Model

The ternary framework is therefore made up of parts in relation to a whole; where the other is taken as part of that part of the whole one is able to grasp based on one's state of consciousness and stages of thinking. The one, in truth, is triune. The integration of the holon and the transe concepts not

only fills, in my opinion, an epistemological gap but also offers an operational map able to guide a methodological approach that wants to be authentically both transpersonal and integral, a map that allows one to move in a territory made up of individuals in relation to a field. The basic model of transe unmask that subtle cartesianism that often speaks of interconnection and unity, neglecting the fundamental dualism between knowable and unknowable, stage and backstage, reality and truth, mode and thing, relationship and field.

Make the Two Become One

Here my proposal.

We can reiterate the concept of the human experience of the world as the participatory dialogue of psyché, which has been unfolded by the relationship between the I and the world, but the third element should be added: the field. The individual and the wholeness, the subject and the object, the form and the emptiness, the thing and the mode, the microcosm and the macrocosm, the life and the thinking are always dialoguing in a field: the mesocosm. In other words, it means that any manifestation of the self, even though incessant, participatory, dynamic, and interconnected, is intrinsically dual, but happens in a field that is inevitably part of the process. The explicate order (Bohm, 1980) of things expressed in the square (stage) always happens in a unifying mode, via the implicate order (Bohm) and the essential aspect involved in the circle (backstage): the field. This paper has thus come to identify the psychic experience of the self as an integral transpersonal experience that takes place through the thinking, feeling, and acting functions within a field. Once it is understood that the participatory dialogue between the I and the world is ternary and not dual, the need and the choice to read it according to a holarchic or enactive order, appears secondary. It belongs, so to speak, to the dual world of knowledge and not to the unitive world of awareness. (Lattuada 2010) This argument can now specify the epistemological fallacy referred to as the archetype/field fallacy as a confusion in the levels of attention.

The Further Mode: Second Attention Epistemology (SAE)

Before proceeding, the concept of the further mode (Lattuada, 2013b) should be introduced, which is the ground of Second Attention Epistemology (SAE; Lattuada, 2010). The SAE suggests an approach to inner experience centered on the subject of experience and on the guarantees of validity of its statements (Hess & Lattuada, 2015).

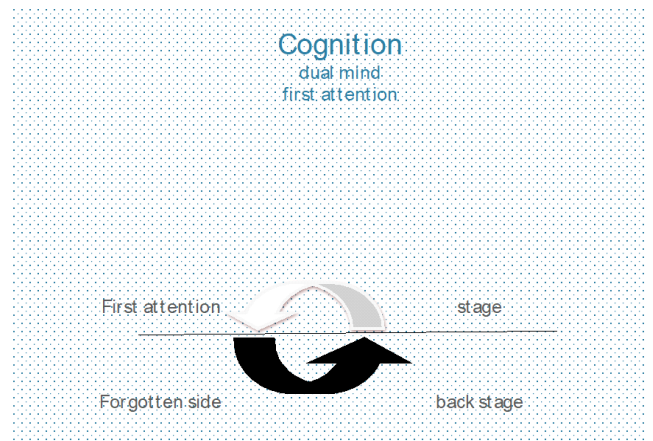


Figure 11. Cognition - Dual Mind-First Attention

It postulates the possibility of distinguishing a first attention, the tool of the dual mind, from a second attention, the daughter of aware observation and of disidentification. The first attention perceives things and processes; the second attention may perceive holons, or the basic structures at various levels of meaning, the web that connects things and processes. Things and processes appear on the stage, the web that connects and the deeper levels of meaning are on the back stage.

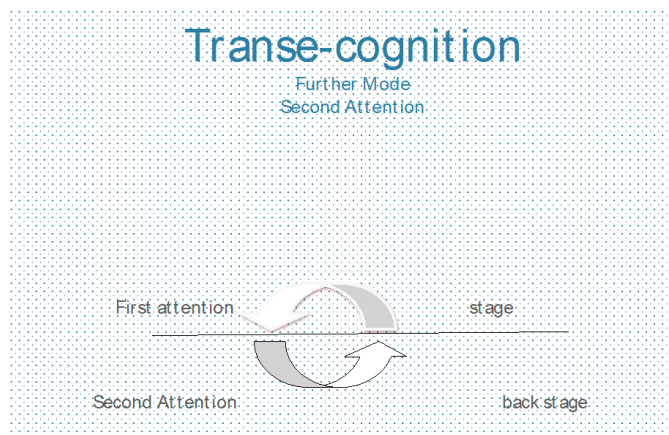


Figure 12. Transe-Cognition - Second Attention

The reality (square) appears to us as things and processes, facts, events; to grasp the interconnection of all things, one must make a leap in consciousness; one must activate the second attention. By activating second attention through aware observation it is possible to access the insight that reveals the interconnected network underlying the ordinary reality and opens one to the deeper meaning, open to the realms of the transpersonal experience, able to grasp the degree of "truth" that each individual is able to draw from the essence, the Kosmos, etc., (circle). Thinking of human relationships, first attention perceives the behavior, the phenomenology immediately obvious, and the second attention may perceive, for example, nonverbal communication, the reason why, the symbolism, the myth or the archetype involved, proceeding step by step in a deeper level of meanings. Thinking of letters or numbers, first attention focuses on the literal meaning; second attention may go beyond the sequence of words or numbers and listen the sound of words, sees the metaphors, the analogies, the poetry, the archetypes, the laws and so on.

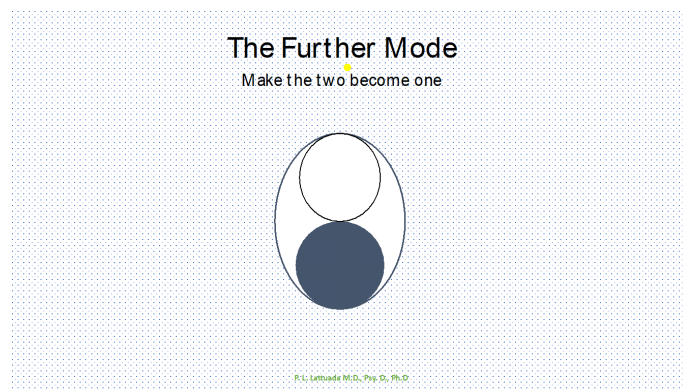


Figure 13. The Further Mode

The SAE operates according to the further mode, an attitude able to pay attention both to the things and to the meaning, to the processes and to the patterns, to grasp both stage and backstage. Through the gaze of the further mode, within and

beyond the boundaries, it may be possible to see both what the boundary precludes and what it indicates. In this way, thing or process, fact or event appears as a door toward the self, the infinite complexity of the self, and its astonishing richness.

Conclusion

The basic model of transe represents an integral transpersonal vision of the self, both personal and transpersonal, individual and collective. I suggested a threefold system including macrocosm, microcosm, and a mesocosm. The macrocosm exposes one to an almost infinite complexity, given that the environment in its macrocosmic wholeness ideally extends to the entire universe, which contains hundreds of billions of galaxies each with hundreds of billions of stars. Depending on the context, one can find correspondences between the macrocosm and the transpersonal self (Assagioli), the collective unconscious (Jung), the Atman (Vedas), the Supreme Consciousness (Tantra), the psyché (Plato, Aristotle) or the essential matrice. And more: God, transpersonal consciousness, Akasha, Great Spirit, Great One, Nagual, Divine Matrice, Emptiness, Wholeness, or indeed, Kosmos. The microcosm or organismic self, the subject of experience was already described following a threefold and fivefold model, including the different subsystems, vehicles, content (organismic matrices) of the experience, states of consciousness, and stages of thinking. One can also call it personal or individual Self. However one may wish to define it, the macrocosm dwells on the backstage, expresses the unknowable, what can become conscious, that is, known, experienced only in mesocosm through its manifestations. Like a football match, the field is where the game takes place, mesocosm, along with Panikkar (2005), one could say, is where participatory micro-macrocosmic dialogue happens. It depends, therefore, on the state of consciousness and stage of thinking of the subject of the experience. The more one expands awareness, the more one perceives a portion of mesocosm and its several levels of complexity. In fact, the field is not inert but psychically significant, as it inseparably influences every experience. The entire Kosmos, meso-micro and macro-cosm is deeply pervaded by psychic contents. Life appears as psyché in action.

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