

**On the pragmatic value of the transpersonal state of awareness:
changing beliefs and emotions**

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Executive Summary

The basic premises of cognitive psychology and quantum mechanics are correlated: there is dualism in perception i.e. subjectivity of human conscious experience of 'reality'. There is a positive aspect to subjectivity: the basis of perception, mental representations, can be instantaneously altered by virtue of the Causal transpersonal state of awareness, under certain conditions.

Abstract

In the paper the work of physicists like Wigner, Heisenberg, Wheeler, Eddington, Bohr, Stapp, Planck, Hagelin and others will be looked into, to precisely delineate the difference between reality itself and our perception and interpretation of it. The road less traveled, subjectivity is looked at from a practical stance, and a consensus about its positive aspects is suggested.

An integrated line of thought towards finding an explanation for the pragmatic employment of a Causal transpersonal state of awareness, using similarities between quantum theory and cognitive psychology axioms, is presented.

On a pragmatic note, partial results of a qualitative empirical research in psychotherapy sessions (N=500) on the potential of the Causal transpersonal self are briefly outlined and significant statements of my clients are presented. Three case studies – rage attacks, low self-esteem and panic attacks – are presented. The process of changing emotional states and beliefs or mental representations is looked into from a quantum theory perspective, supported by the elements employed in the process, and the conclusion is presented. The proposed *active transpersonal model* integrates the viewpoints of leading quantum physicists, transpersonal and cognitive psychologists: there is, in fact, more to the human psyche than western scientific thought is able to conceive; under certain conditions anybody can actively, directly and instantaneously alter his or her subjective perception and subsequent behavior.

1.1 Cognitive psychology: mental representations

According to the modern cognitive psychology theorem, the perception of intelligent beings is based on the relationship between the subject and object which are virtually indistinguishably fused together by the process of perception itself. In physical terms this means that I perceive “you”. The perception of “you” is in turn colored by my mental representations of “you”. In other words, we do not perceive reality directly (von Helmholtz, 1866).

I have dealt extensively with the cognitive aspects of our perception in my previous work (Cigale 2008a), but let us examine these important cognitive facts again:

“Information must be mentally represented to be involved in perception, memory or any other cognitive activity. It is through mental representations that we know anything and everything.”
(Kellogg, 2007, p. 29).

This powerful statement about our lives may seem rather exaggerated at first glance, but in fact does reflect real life situations. Where is the outside world, taken usually *a priori* as completely autonomous, gone when a subject who perceived it is in deep sleep or coma (predominantly delta brainwave)? To use an everyday, somewhat less radical, example: could we intentionally even think or talk about cognitive facts (or anything else, for that matter) if we had no knowledge of them at all?

It is a proven cognitive fact (i.e. the research on the visual illusions in Gregory, 1997) that the top-down perceptual architecture really can and does take precedence over the bottom-up one (see also Gregory, 1970). It is the inner knowledge that colors how we perceive reality, not the reality itself. Empirical evidence proves the fact that two persons can read the same book or paper and perceive two completely different stories or contents. Reading the same paper or a book, with exactly the same content, two dissimilar stories may be perceived.

Within this dualism, the relation between subject and an object of perception, we can find the basic axiom of modern cognitive psychology:

“...Mental representations, then, provide the basis for all cognitive abilities. To perceive your environment you must compute mental representations of the objects around you and the events that are taking place. All that you know about the world, and your only basis for acting on the world, is found in your mental representations.”
(Kellogg, 2007, p. 7).

The said subjectivity, often conveniently avoided or intentionally disregarded by both scientists and laypersons, is a proven fact, as we shall soon see. By embracing the fact that subjectivity truly plays quite an important part in our conscious lives, we might actually be able to avoid the tribulations caused by our misplaced loyalty to absolute objectivity, which is nonexistent. Assuming responsibility for our inner psychological climate, constituted by beliefs or mental representations and emotional states, may be the path out of our occasional or constant problems in life.

Taking this line of thought a bit further, we can see that indeed our thoughts are relevant only to ourselves:

“Mental representations are private and are perceived, if at all, only by their owners. Not all mental representations are perceived as images, and their owners may not be conscious of them. Even with the new technologies for examining the brain, scientists cannot read your thoughts because they cannot process your conscious or unconscious mental representations. Observing patterns of neural activity is not the same as experiencing mental representations.”
(Kellogg, 2007, p. 7).

Interestingly enough, even the orthodox neuroscience honoring strictly biological conception of human psyche affirms the distinction between outside world and construction of it in the brain:

“When we look out at the world, we seem just to ‘see’ a solid, three-dimensional world ‘out there’. But what is seen is the product of the internal processing in the brain... This is a remarkable fact, because the world ‘out there’ seems so real.”
(Corr 2006, p. 587)

Not delving into the subject of a brain and ontology of human consciousness for the time being and just glimpsing at the outside world – brain relation, we see that the subjectivity indeed exists, as Dr. Corr continues (2006, p. 587 – 588): *“...Of course, the external world is real, as is confirmed by physics, but its properties are different from those experienced – even if the external properties and the perceived properties were identical, this does not challenge the constructivist argument (selective lesion of the brain leading to specific patterns of lesioned consciousness)...”*

Dr. Corr goes on to give an example of dreams as a proof that our brain has the ability to construct the rich qualia of visual perception in the absence of adequate sensory stimulation.

In the final analysis, it is our subjective thoughts and ideas, perceived only by ourselves, that seem to condition how we feel and what satisfies us the most. It is here that we may see why so many people indeed find the humanistic approach, with its focus on the individualization and self-actualization (Maslow, 1959), more effective than behaviorism.

It is safe to infer it is our knowledge that causally influences our words and actions in our lives. Actually, we almost never deal with reality itself, we are hardly ever in direct contact with reality, whatever it may be. We mostly deal with mental and emotional representations or reflections of reality.

1.2 Quantum theory: interpretations (shadows and symbols)

Not surprisingly, however, in the quite dissimilar field of quantum physics, basically the same notions have been debated for quite some time now:

“The conception of objective reality of the elementary particles has thus evaporated not into the cloud of some obscure new reality concept but into transparent clarity of mathematics that represents no longer the behavioral of particles but rather our knowledge of this behavior.”
(Heisenberg 1958a, p. 100)

For over three centuries we have had the cannon balls, eggs and apple trajectories of Newtonian classical physics and decades of material conceptions of the human psyche as portrayed by, from a modern cognitive perspective, rather superficial behaviorism. Scientists and psychologists of the old schools (i.e. Isaac Newton, Sigmund Freud etc...) never realized that they too only dealt with interpretations of physical reality and the human psyche. None of them, or so it seems according to their theories, were in fact aware of the dualism (subjectivity of perception) the modern quantum physics is so powerfully proving. Boldly did they announce, and kept announcing, ‘scientific’ truths when all the while they were only *interpreting* reality. Unaware, they were proposing their own subjective interpretations, never realizing the reality may or may not be what they thought. In the words of one of the most respected quantum theorists, Schroedinger (1958):

“Please note that the very recent advance of quantum and relativistic physics does not lie in the world of physics itself having acquired this shadowy character; it had ever since Democritus of Abdera and even before, but we were not aware of it; we thought we were dealing with the world itself.”

He is not alone in his assertions:

“The essential fact is simply that all the pictures which science now draws of nature, and which alone seem capable of according with observational fact, are mathematical pictures...they are nothing more than pictures-fictions, if you like, if by fictions you mean that science is not yet in contact with ultimate reality...”
(Jeans 1931).

Science is not yet in contact with ultimate reality? That subjectivity, *our subjectivity* to be more precise or *dualism* (subject – object relation) is indeed the road less traveled, for how often do we see mainstream neurobiologists, psychologists and psychiatrists admitting the possibility that they may in fact be only dealing with their own shadows and symbols and not with objective reality?

Cognitive psychology, on the other end of the scientific spectrum, with its focus on mental representations and top-down perceptual architecture (Gregory, 2006), really does seem to be in the accord with the Sir James’ sincere notion about the inability of modern quantum physics to directly deal with reality or nature itself:

“...we can never understand what the events are, but must limit ourselves to describing the patterns of events in mathematical terms; no other aim is possible. Physicists who are trying to understand nature may work in many different fields and by many different methods; one may dig, one may sow, one may reap. But the final

harvest will always be a sheaf of mathematical formulae. These will never describe nature itself.”

(Jeans 1981)

The same holds for all physical laws, even the Newtonian descriptions of reality, the most materialistic and deterministic of them all. The standard or Copenhagen interpretation even, which is widely recognized, vigorously tested and empirically validated, *is only a description*, one of many:

“The physicist of the latest generation is operationalist all right, but usually he does not know, and refuses to believe, that the original Copenhagen interpretation – which he thinks he supports – was squarely subjectivist, i.e. nonphysical.”

(Bunge 1967, p.4)

This brings us beyond the point of most public presentations of quantum mechanics: the Copenhagen interpretation (“...basically the combination of complementarity, probability waves and collapse of the wave function...” as per Gribbin, 1995, p. 147) is by no means the only (plausible) interpretation of quantum mechanics. Actually, it is only the most popular one among the others: multiple universe interpretation (Everett 1956), spontaneous-reduction model (Ghirardi, Rimini, Weber 1985), and transactional interpretation (Cramer 1986), to name a few.

These are all interpretations, descriptions, bits of information that are unable to grasp the reality itself.

The same seem to hold for all interpretations of the quantum world; we can describe the processes involved to our heart’s content, but that does not imply that we can really explain or really know and understand the answer to the question of “what exactly all of this really means.”

This obvious gap in virtually all interpretations of quantum physics notwithstanding, I will be relying on the premises of the standard quantum interpretation:

“The conscious observer has been implicated in quantum mechanics since its inception. Experiments show that quantum superpositions (particles/systems existing in multiple states or locations simultaneously, governed by quantum wave function) persist until measured or observed, then reduce/collapse to definite states and location.”

(Hameroff, 2007, p.196)

I cannot even begin to try to describe what is taking place during the instant alteration of mental representations and emotional states in psychotherapy sessions without leaning on the observer’s ability to actualize potentials or possibilities (in Causal the transpersonal level of consciousness).

Before we move on to the main topic of this paper, the mechanisms behind the alteration process of mental representations and emotions, let us first take a closer look at a rather interesting statement from one of the leading physicists of our time:

“...We have learnt that the exploration of the external world by the methods of physical science leads not to a concrete reality but to a shadow world of symbols, beneath which those symbols are unadapted for penetrating. Feeling that there must be more behind, we return to our starting point in human consciousness – one centre where more might be known. There, in immediate inward consciousness, we find other stirrings, other revelations than those conditioned by world of symbols. Physics most strongly insists that its methods do not penetrate behind the symbolism. Surely then, that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics, supplies just that...which science is admittedly unable to give.”
(Eddington 1929)

It is not really that surprising that a scientist openly admits the limitation of the science itself. What is surprising, however, is that he is not being heard and that the majority of world most educated and advanced scientists still honor materialistic worldview only.

It was the relative failure of the most advanced physics to elucidate the basic premises of the reality that introduced a decline in honoring exclusively the material physics and gave birth to more expansive and fluid lines of thought. Maybe the strongest exponent of such thinking was Max Planck (1858 – 1947).

Dr. Planck, a physicist who was awarded the Nobel Prize in physics in 1918, is regarded as the father of modern quantum theory. Let us listen to his interesting position:

“The fact is that there is a point, one single point in the immeasurable world of mind and matter, where science and therefore every causal method of research is inapplicable, not only on practical grounds but also on logical grounds, and will always remain inapplicable. This point is the individual ego. It is a small point in the universal realm of being, but in itself, it is a whole world, embracing our emotional life, our will and our thought. This realm of the ego is, at once, the source of our deepest suffering and, at the same time, of our highest happiness. Over this realm, no outer power of fate can ever have sway, and we lay aside our own control and responsibility over ourselves only with the laying aside of life itself.”
(Planck, 1932)

In the German thought in which Dr. Planck was expressing his ideas, the ego represents “... ‘the I’ or the inward sense of ‘I-ness’ constituting your sense of self. It doesn’t mean ‘egotistical’, but rather that irreducible, immediate, inward sense of consciousness or awareness.” (Wilber’s note, 2001, p. 160)

2.1 The problem of consciousnesses

The precise origins of consciousness, its scope and influence on the human experiences is a healthy challenge for both materialistic and modern quantum science; this subject has driven the spirits of our keenest scientists, psychologists and philosophers alike for decades.

The orthodox neuroscience's mechanical explanations of consciousness (supported by reductionists, materialists, functionalists and computationalists who see consciousness as a product of brain matter) have not been able to provide satisfying resolve the many paradoxes of human consciousness (discussed in Hameroff, 2007, 6.1).

Dr. John Hagelin makes this quite clear:

“In light of the apparent failure of current ideas within the field of psychology to account for consciousness in a satisfactory and compelling way (Hilgard, 1980; Niesser, 1976; Natsoulas, 1978, 1983), it makes sense to seek a more fundamental, field theoretic framework for consciousness, particularly in light of evidence for field effects of consciousness and the widespread experience of states of consciousness that do not fit the current psychological paradigm.
(Hagelin 1987)

The bold attempt to integrate advanced neurobiology and quantum physics gave birth to sophisticated and elaborate explanations; we will explore one of those in a moment.

It is interesting, though, that despite the advances in scientific theories, the observer himself or the one that is conscious of subjective and objective 'reality' has not yet been successfully identified. Surprisingly, Dr. Henry Stapp, for example, is satisfied with the notion that thoughts themselves are consciousness; in his words "...I follow William James's dictum: 'The thought itself is the thinker'" (Stapp, 2007, p.133)

An interesting circumvention, if I may say so, for if the above dictum is honored the question arises: where do thoughts come from and, more importantly, who is or can become aware of them? Who and what exactly is the observer?

At this point I will have to depart from Dr. Stapp's insightful positions. With a slight reservation, I would like to propose a more fundamental, if a bit philosophically colored, notion from advanced physics (the Unified Quantum Field or Super String Theory) point of view:

“... What are the origins of consciousness, what are the limits of human potential? We are in a position to answer that now, I believe, although there is no consensus yet in the scientific community about that, but with the real cutting edge knowledge, the discovery of the so called Unified Field, so called Super String Field, we now understand that life is fundamentally one. At the basis of all life's diversity there is Unity. At our basis you and I are one. And that Unity at the basis of mind and matter is consciousness, Universal consciousness...”

“... We individualize our consciousness through the filter of our nerve system but the consciousness itself, our very inner subjectivity, the Self in the big sense that is universal.”
(Hagelin 2004, also in 1987)

This seemingly huge leap from 'objective' physical reality to subjectivity of human awareness is not that implausible. Dr. Hameroff, for example, suggests that

“... Consciousness may involve subtle links between the brain and fundamental space-time geometry.” (1998a)

Fundamental space-time geometry referred to here is the Unified Field at the Planck level (10^{-33} mm, 10^{-43} sec), where: *“... space-time is no longer smooth. At that scale, the vacuum of empty space actually "seethes with subtle activities". Branches of quantum theory known as quantum electrodynamics (QED) and quantum field theory predict that at the Planck scale particles and waves ("virtual photons") continuously wink into and out of existence...” (Hameroff 1998d)*

Although slightly beyond the scope of this paper, we have to take a glimpse at the proposed link between fundamental space-time geometry and human consciousness. Considering the notion of the Unified Field at the Planck scale, we ought to see the colossal implications advanced explanation of human consciousness in fact advocate; the so called “Orchestrated Objective Reduction” theory (Hameroff, 1996, 1996a, 1997, 1998b, 1998c), which generates numerous testable predictions, suggests that conscious experience is neither completely deterministic nor random. A revolutionary line of thought, obviously, severely criticized by the orthodox scientific establishment and systematically defended (see Penrose, 1997).

In other words, the events in the human brain (at the scale of the microtubules) can be triggered by a volitional act (which of course, brings forth the notion of human consciousness being unconditioned by matter) or by objective self reduction (at the scale of the microtubule quantum computation), (see Hameroff, 1998).

2.2 Conceptual linking of the Causal transpersonal level and the Unified Field

Transpersonal psychology provides us with solid definitions of states of consciousness above those we all know from daily experience. In modern transpersonal theory, the transpersonal states of consciousness are divided into two levels by various authors:

- Subtle and Causal (Wilber 2000),
- Transpersonal 1 or Soul and Transpersonal 2 or Spirit (Rowan 2005) and
- Transcendent and Unity (Wade 1996).

More on the value of the transpersonal in psychotherapy and everyday life in my previous work (Cigale 2008).

The transpersonal proper, also called the Causal or Spirit (with no reference to the religion or church whatsoever), is not what psychoanalysts believe, however. The Spirit or Absolute Consciousness, in the context of the transpersonal states of consciousness, is neither Freud's unconscious nor the ordinary awareness most of us are in right now.

Let us take a look at the term 'Absolute Consciousness' for a moment. The Compact Oxford English Dictionary defines '*absolute*' as: not qualified or diminished in any way; total; having unlimited power; not relative or comparative. We can therefore agree that when we talk of the 'Absolute Consciousness' we should really be talking about something that is total and wielding unlimited potential.

And if the ongoing research on the Unified Field (e.g. Hamein 2009), the modern Super String Theory (Greene 1999) and by implication Dr. Hagelin (and the thoroughly and systematically proven Super Radiance or Maharishi effect, discussed in Hagelin 1987, p. 64-65) and Dr. Hameroff were even remotely correct, that is, if the Unified Field was the true origin of quarks, leptons, the three forces – of the entire material universe – then, would it not be indeed absolute? And by implication, *assuming that linking* the Unified Field and the Causal transpersonal level is plausible, wouldn't it be possible for us to directly and actively access and utilize at least a tiny portion of it?

The answer to the latter question, as we shall see in a moment, may indeed be yes.

2.3 Positive aspects of the subjectivity

Taking into careful consideration everything that has been said so far, it is relatively safe to assert that the ultimate reality (whatever it may actually be) is something with which we are hardly ever in contact. There is always the process involved, our perception: subject perceives objects. Our very lives or, to be more exact, our perceptions of our very lives, are based on interpretations of reality which are in fact only mental representations, symbols and shadows.

Orthodox scientific axioms themselves are only interpretations, at their best. They too are subjective and valid only within their own domain, limited to their own inherent concepts. Newton's laws, for example, are quite real and of course true as far as hard stones, eggs and apples are concerned. Taking our enthusiasm beyond seemingly firm matter to subatomic levels, we are introduced to a completely new set of laws, quite dissimilar from Newton's mechanical descriptions of reality. In the words of one of the greatest physicists of our time, Werner Heisenberg (quoted in Wilber 2001, p. 31), the physicist can make only statements "...about strictly limited relations that *are only valid within the framework of those limitations* [his italics]."

Advancing this line of thought and looking into it through the psychological lenses, we can see that subjectivity of perception is not only inescapable but also readily employed. Embracing the aforementioned scientifically asserted facts of a relationship between subject and object in perception and assuming sober responsibility for our own subjective tendencies, thoughts, words and actions, it may be fairly straightforward to welcome the notion of a possibility for a change; a change that transpires deep within our own psyche in the field of our own mental representations; a change that can be initiated by active and direct utilization of the transpersonal state of awareness, resulting in a positive change in our behavior.

Not only are we here leaving behind the generally accepted determination of personal tendencies of human beings and *a priori* obedience to various forms of indoctrination and 'objective scientific truths'; we are embracing the notion of a possibility for a thorough and permanent change *from within* and, most importantly, we are challenging our personal belief systems regarding the possible rapid and dramatic progress, regardless of outside 'objective', stimulus.

It is indeed a quantum leap, for the lack of a better term, from materialistic worldview and its firm grip over the minds of modern scientists and laypersons alike, to the notion of subjectivity and its inherent nature that offers us a healthy prospect for a change. Even more, under certain conditions the change can be dramatically rapid and the progress itself immediate.

2.4 Introduction to the alteration process: the case studies

The alteration process employs physical and emotional relaxation, direct contact with the causal level of the transpersonal, unconditional and unwavering intention and openness on the therapist's part; readiness to advance, openness and trust in the transpersonal on the client's part.

Before we dive into the process of alteration of mental representations and emotional states, let us first take a look at a very typical case study, rage attacks.

A person, let us call him Mark, contacted me through email and applied for a session. Over the phone Mark later said that he meditates regularly and that he firmly believes in the higher states of consciousness. He informed me he suffers from terrible rage attacks and that he really wants to live free from all anger. He made an appointment and so a few weeks later he came to my office.

My notes, taken right after the session:

“Session went extremely well, Mark was open, willing and trusting. We found the causes for his rage attacks in no time. He was detached, indifferent. But when we touched upon the anger and rage itself by mentally focusing on the situations that started the whole emotional aggression, Mark literally changed his attitude towards me. I actually felt like he was just about to jump me. I felt my body contracting, automatically moving backwards (I use armchairs on wheels in sessions), away from him. Mark noticed that and I quickly made a joke: “Hope you won't kick me in the head or something.” I laughed and Mark said with a grave voice that I was in no immediate danger. He was all red in his face, uncomfortably moving in his armchair left and right, breathing in short quick bursts. The armchair itself was moving left and right.

Well, in front of me, there was the most angry and enraged man I have every worked with in my career!

I asked Mark if it was OK by him to remove and replace (with the feelings of calmness, serenity and peace) all the anger, rage and all other emotional negativity from his body, forever. He said, yes. I then asked if it was OK by him to alter the mental representations about this situations and especially about himself (I am a victim; I am ignored; I hate them; I feel powerless; I am no one; I am not, there is no me, I don't exist). He agreed.

I witnessed (in meditative state) really a lot of dark clouds of heavy energy leaving his body. It took quite a while, about 3 minutes.

When I opened my eyes, Mark was relaxed, his eyes peaceful. I invited him to mentally visualize the people who 'helped' his company to become bankrupt. He nodded. No reaction, no anger. I pushed him a bit further and invited him to try to envision them all in my office. He closed his eyes and after a few moments said: "No problem, I can shake hands with them, with no anger whatsoever in me."
(private and unpublished script)

Outlined above is a textbook example of the instantaneous alteration of mental and emotional negativity. There is no sound orthodox psychological explanation for the alteration process and its effects described above, at least not to my knowledge, so I will have to request assistance from quantum theory yet again:

... When the old adage "Natura non facit saltus" (nature makes no jumps) is used as a basis of criticism of quantum theory, we can reply that certainly our knowledge can change suddenly, and that this fact justifies the use of the term "quantum jump"...
(Heisenberg 1958b, p. 54)

Let us take a look at one more case study:

A middle aged lady, let us call her Sonya, attended my transpersonal practice seminar where, among other things, the process of changing emotions and mental beliefs is taught. She was sad, withdrawn, quiet and yet very inquisitive and open minded. During the seminar she actually raised some fairly profound questions which were a real challenge to answer. In a few months Sonya attended all of my seminars and even started to help others in a friendly and informal manner. I got to know her and her story: she was married to a man suffering from a multiple sclerosis; she was really unsatisfied with herself; there was little happiness in her intimate, personal and professional life. Sadness, despair and loneliness were well known to her. She did, however, have one very important personality trait: she believed in a possibility for a change.

Sonya never applied for a psychotherapy session, though. She was working on her case by herself, facing and changing her non-constructive beliefs, emotional traumas etc... using the process under discussion. She attended the monthly support group once or twice and I could notice a positive change in her: she was more present, smiling and even laughing out loud. She was so good at the transpersonal work (employing the alteration process) that soon other people started to ask her for help.

Her words:

"...I spent really a lot of time working on my own issues, especially on relationship with my partner. It was not easy, I must say. I had to face and admit to myself quite a lot of things that I somehow managed to deny for so long. At long last, my desires are beginning to come true..."

... There has been a lot of peaks and deep abysses along the way but I came to realize what really mattered to me, what was important to me, not to others. I had so many negative beliefs in my brain, unaware: 'I have to give myself to others', 'I have

no power of my own', 'I have to suffer for happiness', to name a few most dreadful ones. I changed them all, and then some...

...Other people are ringing me for help, the method obviously works, but I realize now that I must first dedicate my time to myself. I have been giving myself off to others, my partner in particular, for so many years! Now I know this is not the right path for me. I simply cannot deal with others all that much anymore; I have to take care of myself first. But I have to say that working with others in informal sessions has helped me a great deal. I understand now a little better how mind works, how defense mechanisms work and how we humans tend to deny our own potentials...

...Everything that is happening to me is a kind of a lesson and I don't force or resist anymore, I have really learned a lot. I am happy."

(Private and unpublished script)

Sonya, in her obvious modesty, failed to mention her greatest achievement: she divorced her husband, had him leave her apartment, sold her property (apartment, car etc...) and moved with her twenty year old son to Australia, fulfilling her life-long desire.

From my perspective, her progress has been staggering. She transformed from a quiet, unassuming, pale and despaired human being who denied her own happiness in favor of serving her partner day after day for years, to a self-assertive, courageous and determined woman in just one year or so! No professional help in psychotherapy sessions, no psychology degree and no academic insights, only openness and willingness to change using help from her transpersonal self.

I am still in contact with Sonya; she is living happily in Australia and is doing great.

I selected one more case study (panic attacks) as it is so typical and clearly demonstrates the basic premises of the circumstances that allow the alteration process to be so effective:

A middle-aged lady applied for a consultation. Her trouble was panic attacks; she had visited a psychiatrist to no avail: drugs did not help. Maria (this is not her real name) suffered from terrible panic attacks, and insomnia and loss of appetite began to manifest.

In the first session she revealed her problems in great detail, she was very articulate. At first I simply couldn't understand what she was saying. Maria's account of her state was so detailed that I just couldn't make a whole story out of it. One thing was clear, though: something alarming must have happened to her approximately six months ago. It was then that the troubles had started, she said.

She had no memory, not even the faintest clue of what might have started the panic attacks. We spent almost one hour (session lasted ninety minutes) gently, slowly and easily exploring the possible causes. She was very cooperative, open and willing to advance. During the process of opening up to real causes and facing the trauma she cried profusely, expressing her frustration and sadness. When we touched upon her relationship with her husband she first froze and then started to tremble. There were no tears, just sheer fright. She was so scared even I could sense her fear.

In the last part of the session it became crystal clear what had happened: she had witnessed an unfortunate accident at sea. Her husband took waterskiing lessons and was pretty good at it; one day, though, he made a mistake during the water-ski trip, hit his head and lost consciousness. Maria was the first one to notice that her beloved husband was like dead in the water and it took a few moments before she communicated this to the boat driver and a few minutes before they saved her husband. Her husband was floating in the water, with his face down. Maria expressed what she felt in those moments: sheer fright, panic and fear of losing her beloved husband. She felt completely powerless, without any control over the situation, and very scared of remaining alone in this world.

We then located most of these negative feelings and thoughts, removed and replaced all fright, panic, sadness etc... and she felt immediate relief.

I saw Maria once more and in the second session she opened up even more, became aware of deeper feelings and so we were able to locate deeply rooted beliefs about her being left alone in this world, about her dependence on her husband and others ('I am not able to live on my own', 'I need my husband to be happy', 'I have to be with others to feel safe', 'I am alone', 'There is no one there for me', 'I am weak', 'There is no me').

This is, of course, a text book example of how this particular person has limited herself with the above mentioned negative mental representations. Being the base of our perception, beliefs or mental representations can and indeed do determine how we perceive ourselves and even how we act. An observant eye will notice that Maria had been very self destructive in one way in particular: she took away her own inner strength by identifying with the notions about herself "I am alone", "There is no me", "I have to be with others to feel safe" and "I am weak", for example. Her situation in life called for a change, she wholeheartedly wanted to change and all I did (using the alteration process) was aid her on her path towards deeper individualization and self-actualization; and without the self-destructive beliefs she became more authentic and her individualized awareness (which is non-different from her) could express itself more clearly, which in turn brought Maria more inner peace.

She sent me an email a few weeks after the second session:

*"I would like to thank you for your help. It has been two weeks now from our last appointment and there is still peace and tranquility in my chest. My partner noticed that and he sends his thanks and regards...
...This weekend my dear husband left on a business trip and I was alone for almost three days. I am at peace. I work in my garden every day; I rediscovered my love for flowers!"*

(Published at Institute web site, 2010)

The latter two case studies clearly show that dedication and active participation in the process of growth (both in psychotherapy sessions and in real life) is more than needed. It is very easy to change even the most deeply rooted beliefs and emotional traumas, but without dedication, willingness to change and face the self generated

denials and half-truths, no progress can be permanent.

We can see how powerful the transpersonal is when it is applied directly and actively to psychotherapy work, on different levels of personal and transpersonal levels of awareness (as per Wilber's map).

In my previous work (Cigale 2008a) there are three more case studies presented: social isolation with suicidal tendencies, unipolar depression and stage fright.

2.5 The empirical research

The empirical research was concluded in January 2010, it lasted for twenty eight months, and five hundred sessions were given to two hundred and eleven persons. Detailed results are presented in Cigale (2011).

3.1 Direct and instantaneous alteration process, details

Let us take a closer look behind the scenes of the alteration process itself, at the mechanisms that seem to propel it.

At its core the alteration process consists of two independent forces:

1. The client and his openness and willingness to accept the gift in the form of instantaneous change in his perception, and
2. The therapist and his ability to become aware of the Causal transpersonal level of consciousness.

During the process, a client is not required to do anything special, he just has to be relaxed and open. Interestingly enough, the relaxation and openness is of such a crucial importance that even a slight willful effort on the part of a client may interfere with the alteration process. The usual and, in most psychotherapy modalities, often mostly lacking active and willful participation on the client's part, is not at all needed. The willful and deliberate concentration and active imagination as employed in certain NLP techniques, for example (i.e. NLP Anchoring, as discussed in Vaknin 2006), are out of the question.

The therapist or observer, on the other hand, takes a more active part in the process. In this context, a more active part *does not* denote a standard authoritative dialectic stance of a psychotherapist imposing his academic knowledge (i.e. his understanding of the human psyche, based on various subjective and more or less speculative theories of past or present psychological authorities) onto the client. In particular, there is no diagnostic process involved (as per psychiatry DSM IV., for example), no classification and analysis of any kind (as per Freudian analytical therapies), and no employment of I-positions (as discussed in Rowan 2010, for example). The client and the therapist are both on the same level, just two beings, trying to understand one another. It is the authentic openness, sincere understanding and compassionate linking with the client that is important to the therapist, not his mental activities. The therapist is working directly from his own transpersonal Self and not from his intellectual or

mental-emotional capacities and theoretical knowledge. The therapist aims at compassionate understanding of *a client as he is directly* and without any academic or theoretical, dialectical or dialogical process (more on the methodology of this method in Cigale 2011).

Before we move on, let us take a look at most important part of the whole process: becoming aware of the Causal transpersonal state. The therapist takes an active part in the process, in the sense that it is he who initiates the change in the client's perception, by virtue of his identification with or genuine awareness of the Causal level of the transpersonal states of consciousness.

There are great many ways to expand one's everyday awareness from the bodily identification to a more profound experience of transpersonal reality. Empirical evidence from seminars where this process is taught shows that individuals with experience in some form of meditation (transcendental meditation, for example) advance quite rapidly; their brain and nervous systems are already familiar with the altered or transpersonal state of awareness.

One of the initial procedures of becoming aware of the Causal level of the transpersonal awareness includes:

- physical, emotional and mental relaxation (at this stage the predominant condition),
- active visualization (nowadays widely used by the athletes, for example),
- directing of attention (focusing on one object of attention at a time, on the tip of the head, for example) and
- openness and letting go of the core mental conception or point reference of our inner sense of being (usually defined by self generated conceptions of "mine" and "I".)

People in general tend to believe that transpersonal states of awareness are quite difficult to attain and that it takes years to master the process (due to the stiff beliefs such as "I have to work hard to advance", "No pain – no gain", "There is no easy way, I have to suffer", "Only hard work pays off", "I need time, years, to advance" etc...). It is quite the opposite, really. It is just a matter of bringing one's inner focus from relative conceptions in the mind back to the Source. There is no need to recreate or rediscover these states of consciousness, for our own innermost Being is identical with the transpersonal states. And this is exactly what is taking place when one is learning to contact the Casual level. One just needs to bring one's attention or awareness out of the bodily conceptions and out of the paradigm in which one dwells day after day. In the process under discussion this means letting the attention soar up, far above and beyond all known mental representations in the mind, letting the sense of I-ness go and merging with the Source of everything. In visualization this Source is perceived (quite uniformly by most of the practitioners) as brilliant iridescent light which in time and with practice slowly withdraws itself; after that one experiences the base of everything directly, spontaneously and without any interference from the mind or senses.

Let us examine an account of such experience:

"I visualized going up with my awareness, I imagined being in a small, safe and fast sphere of light, moving at a high speed up and away from my body, my life and my home. "I" (I actually somehow forgot about my body sitting in the room) was

feeling increasingly lighter and went up through material universe and up through the non-material universe until I actually saw a brilliant light far above... I playfully entered that light and a sense of profound peace embraced me. I let go and for a moment there I actually lost myself...there was nothing to see, and yet it was, or IS all that IS...

... It was my true home....”

(Private and unpublished testimony)

The notion of “...I actually lost myself...” is of great importance as it shows that the level this person was merging into or becoming aware of was not the Subtle one (as per Wilber map). In the Causal level, there are no identities, nothing to perceive or become aware of, it just Is.

Let us take a look at an experience of a more advanced person:

“I don’t use the visualization anymore, because there is no time in the sessions and also because there is a slight conflict in me when I try to imagine going up and away from here. There is nothing wrong with visualizing going up, of course, it is just that my experience is that everything is here, in Me...

... So, I first bring my attention to the tip of my head and then just produce a firm intent to merge into the Absolute. It happens instantly. The experience is as if someone just flipped the switch, it is like being aware of relative life at first and then becoming aware of the stage on which this relative life is being projected on...

...From Here, everything is seen as a play, a drama and nothing is really dead serious. It is like viewing a dream. From Here, anything is possible.”

(Private and unpublished script)

The last sentence is rather interesting. This person is actually changing perspective from an everyday one to the transpersonal one in an instant, being fully aware that this is possible and that anything else is possible as well. This is very important, for it shows that transpersonal and everyday awareness are not all that separate and distanced from one another.

A perceptive reader might propose a question: how is it possible to employ the potential of the Causal level when the mind simply couldn’t and shouldn’t be active in such a transpersonal environment? And the answer is, I honestly don’t know. The empirical evidence from a wide range of practitioners affirms, however, that while the everyday cognitive processes are somewhat suspended when one is in the Causal level, abstract mental or intuitive capacities (intention, for example) seem to be intact.

So, when completely relaxed (physically, emotionally and mentally) and while aware of his connection with the Causal transpersonal state (or rather, *being* the Causal Self), a therapist executes an unwavering intent for the alteration to take place. Thoughts can be used, of course. Experiences in live psychotherapy sessions attest, however, that pure and soundless intent is more than enough. After the intent has been put forth, two things will happen: the alteration, say removal and replacement of anger and rage, will be witnessed in the mind’s eye (akin to dream pictures), or nothing will be seen on the screen of consciousness. It may be important to point out that therapist or an observer doesn’t have to witness or visualize a change for a treatment to be successful, just like

in quantum mechanics one doesn't have to visualize the results of a double-slit experiment. But sometimes, or in most cases, a change is indeed seen by the observer or therapist. In a state akin to meditation or a dream the alteration process is actually seen taking place in real time in the mind.

What is taking place when intent is inducted and change is seen (or not seen)? Here is my understanding, based on the Copenhagen or standard interpretation of quantum mechanics.

There is a level of our awareness, a state of consciousness where every thought, archetype and emotion (Rowan 2005) is still in a latent state, dormant, unmanifested. It is the Abstract potential, if I may borrow the term from Dr. Hagelin (2004, 1987). It is a level of our existence that can be described as always fresh, new and yet unchanging. It is dynamic and responsive pure non-material transcendental energy, for the lack of a better term. A source of everything: a Unified Field, according to the modern Super String Theory (Greene 2005). And when in direct contact with it, one can of course just enjoy the subjective benefits of being aware of it (as in transcendental meditation, for example) or one can actively employ its potential. The latter is exactly what is taking place in the psychotherapy sessions.

3.2 The observer

Let us take one more step further. First, I will have to receive some assistance from Dr. Stapp:

“...In psychology the identity of the percept that actually enters into a stream of consciousness depends strongly on the intention of the probing mind: a person tends to experience what he or she is looking for, provided the potentiality for that experience is present.

The observer does not create what is not potentially there, but does participate in the extraction from the mass of existing potentialities individual items that have interest and meaning to the perceiving self.”
(Stapp 2007, p. 8)

The latter paragraph is of direct interest to us. It seems that exactly that is taking place, although on a deeper transpersonal, level when performing the alteration process: of all existing potentials in the Causal level of consciousness, the therapist's or observer's unwavering intent and his conscious presence induces the manifestation of that for which the client wishes. I have witnessed in sessions such a radical changes in perception and behavior on the client's part, on numerous occasions, dealing with extreme cases of sexual, physical and emotional abuse, that my mind simply cannot propose any other sound explanation apart from the following:

An observer can actually cause the perception to be modified or altered by employing the transpersonal state of awareness and further by inducing the commencement of the alteration process with his unwavering and unconditional intent. The observer will then either witness or not witness the alteration taking place, in real time. By his conscious choice he collapses or reduces the abstract potential and create actuality, if we use

quantum terminology, causing direct and instantaneous alteration of any given mental representation or emotional state in the conscious stream of experience of the client.

Dr. Stapp (2007, p. 61) is very cautious and treads lightly:

“ Although bringing the consciousness of human agents into the dynamics is certainly quite contrary to the ideas of classical physics, the notion that our stream of consciousness play a causal role in the determination of our behavior is not outlandish: it is what one naturally expects on the basis of everyday experience.

Orthodox quantum theory solves a serious technical problem in a way that automatically allows, as a by-product, our conscious thoughts to causally affect our physical actions in the way that they seem to us to do!”

Taking the above quite eloquently described relation between quantum and everyday reality into consideration and carefully upgrading it with the notion of the unlimited potentials of the Causal transpersonal level, which is according to Rowan (2005, p. 76) “...the source of all archetypes...” and of “...the superposition of possibilities in quantum world...” (Hameroff, 2007, p.196), we may be able to begin to comprehend what a massive potential the alteration process may wield.

The abstract is made concrete from the unlimited possibilities of the Causal transpersonal state (or Unified Field) by virtue of the observer’s conscious intention, causing an instant change in a mental or emotional body. A skilled observer can instigate the removal and alteration of any negativity in the troubled heart and mind of anyone who is open to such dramatic progress, helping him/her to start breathing the fresh air of happiness and health.

I am aware of the seriousness of the above statement. It is far reaching, in my opinion, and implications are truly numerous (the process can obviously be applied in psychotherapy and even in sports, education, child development, marketing, spare time, stress management, medicine etc...).

The reproducible results of the empirical and phenomenological research are clear; the experiences of over two hundred clients are even more obvious: in sessions, there is indeed a *direct and thoroughly predictable causal link* between the alteration process and a change in perception and subsequent behavior of a person.

4.1 Conclusion: an active transpersonal model

In the preface of his book, *The Mindful Universe* (2007, p. VII), Dr. Henry Stapp states the aim of his publication:

“ ...to explain to the educated lay readers these twentieth century developments in science, and to touch upon the social consequences of the misrepresentations of contemporary scientific knowledge that continue to hold sway, particularly in the minds of most highly educated and influential thinkers.”

Taking all that has been said in so far into careful consideration and being fully aware that my ideas too are only interpretations and purely subjective, I share Dr. Stapp's implication that it really is the time to let go of old and material conceptions of our psyche.

Modern cognitive psychology states that we all live in the world which is not completely autonomous but is subject to our interpretations of it. We perceive our world through the lenses of our mental representations. The so called 'top-down' perceptual architecture is another term for stating the same proven fact: that truth and beauty are in the eye of the beholder.

Modern quantum physics shares similar observations (according to the Copenhagen interpretation): basic principles of the subatomic world cannot be formulated without reference to the awareness; it is our knowledge of the behavior of subatomic particles and phenomena that has become important, not the particles and phenomena themselves.

There is a level of our existence, not just from a philosophical point of view, that can be experienced as the Source of every thought and emotion. Transpersonal psychologists call that level the Causal level of consciousness. According to the qualitative research and phenomenological evidence from real psychotherapy sessions, this level of awareness can be actively employed for the greatest good of ourselves and others.

The mere notion of entering the Causal transpersonal level, and silently and passively enjoying subjective benefits of such a state of consciousness (peace, equilibrium, silent joy), may be extremely appealing. Realizing its potential and actively pursuing it, however, may bring a whole new perspective into one's inherent potentials and perception of reality.

The *active transpersonal model* proposed herein insists on dynamically employing our innermost potentials. With the help from 'above', from the Causal transpersonal level of our evidently non-material existence, we are able to alter our perception the way we want it. Under certain circumstances discussed above, we are able to change our innermost belief systems, our fortunes, our very lives, directly and instantaneously.

I will let Dr. Planck, who could have been one of the leading transpersonal psychologists had he lived today, explain:

*"... Here is the place where the freedom of the will comes in and establishes itself, without usurping the right of any rival. Being emancipated thus, we are at liberty to construct any miraculous background that we like in mysterious real of our own inner being, even though we may be at the same time the strictest scientists in the world, and the strictest upholders of the principles of determinism. It is from this autarchy of the ego that the belief in miracles arises, and it is to this source that we are to attribute the widespread belief in irrational explanations of life...
... I might put the matter in another way and say that the freedom of the ego here and now, and its independence of the causal chain, is a truth that comes from the immediate dictate of the human consciousness".*

(Planck, 1932)

It is the Subtle or maybe even the Causal transpersonal level of our awareness that the great quantum physicist is, unaware, referring to here.

The aforementioned notion '*Natura non facit saltus*' may be correct, but only as long as the '*Natura*' manages to live in ignorance of its true and inherent potentials.

It is the active approach to the transpersonal levels of your existence that may enable you to realize rapid progress and dramatic change within and consequently in your everyday life as well.

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