



Methods of Healing and Awakening
in Transpersonal Psychotherapy

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INTRODUCTION

Along with the study of unexplored areas – such as consciousness and its nonordinary states, intuition, the potentialities of intelligence and creativity, and the capacity to love – transpersonal psychology has been characterised by an interest in the healing of psychopathologic suffering that is not limited to the individual but is addressed to understanding the suffering that afflicts society and humanity in general. As widely documented by world organisations and stressed by enlightened personalities of culture and science, humanity is threatened by unprecedented crises, starting with the ecologic crisis that is destroying the planet's vital resources. And then poverty, terrorism, drug addiction, crime, and ego-centered prelogic behaviors expressing themselves in a blind and irrational violence, point to the despair of modern world and a destructiveness that is threatening the survival of the human species. As noted by eminent scholars from scientific as well as psychosocial areas, the planet's crises are all produced by human choices: this world that appears to be destined to self-destruction points to a dramatic discrepancy between the development of technology and the immaturity of human

personality. The irrationality that inhabits it, is a mirror of the pathology of collective consciousness.

The study of behaviour, consciousness, and the developmental processes of personality in its affective, cognitive, motivational, and moral developmental lines, indicates that consciousness and identity evolve from a prelogic to a logic and a translogic stage, and from egocentric to sociocentric and cosmocentric behaviours. Man evolves from the *homo homini lupus* to *homo faber* and to *homo sapiens*. Clearly, the destructiveness that mankind is expressing in current times stands for the prevalence of egocentric behaviours and of the *homo homini lupus*, rather than *homo faber* or *sapiens*.

The phenomenological observation of social crises points to a void of wisdom and humanity leading to the triumph of narcissism, and a deep spiritual crisis of modern man, burdened with a grievous emotional, cognitive, and motivational immaturity.

The emotional immaturity consists in the general disarray, in the fear and defensiveness that transpires in human doings, in the choice of pleasure rather than good, quantity rather than quality, power and competitiveness rather than cooperation and solidarity.

The cognitive immaturity consists in the limited use of the intellectual faculties that excludes both the logic vision capable to recognise the interconnection of reality, and the intuitive intellect that has access to the laws governing living systems.

The motivational immaturity consists in the prevalence of self-assertion rather than self-realisation and self-transcendence,

and of the needs of safety rather than those of knowledge and virtue.

This human immaturity is making life on earth no longer sustainable.

A world divided between obese children and starving children, is not a sustainable world.

A world in which science and industry poison the air, the water and the earth nourish humanity, is not a sustainable world.

A world in which the principle of pleasure overcomes the principle of goodness, and the principle of power overcomes that of being, is not a sustainable world.

Many have wondered what may be the reason of the discrepancy between such a development in technology and such immaturity in consciousness. The responsibilities of society and culture in this respect are increasingly evident. The development of science has fostered technological progress but also spiritual regression, and with it, ignorance and climbing selfishness.

In spite of all postmodern thinking, what still prevails is a materialistic culture with no spiritual knowledge or values.

The materialistic culture propounds a vision of man that accounts only for the physical dimension, excluding the transcendent dimension of life and experience.

In a material universe there is no purpose beyond the concrete objects to be conquered. Eradicated from universal life, the man identified with matter has no notion of the subtle and archetypal dimensions of existence that are the principles from which matter originates: he lives in a world of effects with