

TRANSPERSONAL MANIFESTO

Remembering, Retracing paths: Greatness and misery.

Transpersonal psychology under review.

MANIFIESTO TRANSPERSONAL
Haciendo Memoria Haciendo Caminos:
Grandezas Y miserias. La psicología transpersonal a revisión

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Abstract

This article takes stock of a perspective of more than twenty-eight years in the field of new psychologies and among them, of transpersonal psychology. It is a critical reflection of what has happened in this context, especially in Europe and, in part, in America. What is transpersonal psychology in all its vagueness, what diagnosis and what treatment might be needed, and what is being done in this respect?

It is therefore a reflection that raises the issue of the possible death of this psychology, the resurrection of its cadaver, or the attempt to create a new path in order to leave fantasy, unbearable opportunism, and a lack of rigor behind.

Key words

ATRE, Modern Science, Ancient Wisdom, Rigor, Naïve Universalism.

Resumen

En este escrito se hace balance de una perspectiva de más veintiocho años en el campo de las nuevas psicologías y entre ellas de la psicología transpersonal. Es una reflexión crítica sobre lo que ha pasado en este ámbito, especialmente en Europa y en parte en América. ¿Qué es la Psicología Transpersonal dentro de sus múltiples vaguedades, qué diagnóstico y qué tratamiento podría necesitar, y qué se está haciendo al respecto?

Es por lo tanto una reflexión que plantea la posible muerte de esta psicología, la resurrección del cadáver o tratar de crear un nuevo camino para salir de la fantasía, el oportunismo insoportable y la falta de rigor.

Palabras clave

ATRE, Ciencia Moderna, Sabiduría Antigua, Rigor, Universalismo Ingenuo

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It is the first question always asked: “And you? How long have you been in this...?”

Perhaps one has always been in “this,” in what we genuinely and in confusion call *transpersonal*, as if from infancy an arrow indicated the path—an aspect we can appreciate in people as distant as the mystic Teresa of Jesus and in scientists such as David Bohm, Fritjof Capra, and many others. They either express it or they don't. And this is what appeared to me to be enormously significant: it was not that these well-known, and other less known, scientists encountered the end of matter or Krishnamurti's talks—which is the case with those named—but rather that for all of them, the experience of the infinite appeared in their childhoods. What came afterwards were detonators of something whose seed had already been planted, probably outside of time.

Therefore there is nothing better than remembering

Once upon a time... at the beginning of the seventies, in the Faculty of Psychology at the University of Barcelona we heard the first accounts of what was going on in California. The internet did not exist, nor was there capital for intercontinental flights. The commentaries were full of hope and excitement. And it was already in the mid-seventies when I became deeply involved in Zen, with masters from the Eastern tradition such as Deshimaru and later Poep, Soen Sa Nim, Dhiravamsa, and so on. And as I am quite tenacious, I crossed the Pond at the start of the eighties, led by an arrow that pointed me towards the indigenous world. I have come to realize this in my collaborations and above all in my latest book, *Shamanism: The path of the native mind*. Several shamans whom I met when they still lived solitary lives today appear in films and on the internet. But this is not what I wish to talk about here.

In effect, the eighties were favourable to finding out who those Californians, about whom we hardly heard anything, were. Stanislav Grof's name appeared and I signed myself up for his training program, taking advantage of my stays in Oaxaca and California, of course much cheaper than what was being offered in Europe. To this I added a knowledge of who Maslow, Naranjo, Wilber, etc., were, and so my path began. Firstly came the task of explaining what transpersonal psychology was. Strangely enough, today one has to explain what it is not. Out of all this my book *Psychology and Transpersonal Psychotherapy* was born, written in 1992, and published by Kairós in 1995. It was important for me to realize that transpersonal psychology was not a case of flag followers—although some would like to see it this way—but rather a point of convergence in time of many wills that had “that” between their fingers and that in the end found a name. Following the trail, I contacted Marc-Alain Descamps from the French association who would collaborate on the book *Transpersonal Consciousness* and who gave me the names of two people who were also interested: Fernando Rodríguez Bornaetxea, who later initiated the first classes on transpersonal psychology in the Faculty of Psychology at San Sebastian, and David Gonzalez Raga, translator at Kairós. Finally, together with the Jungian Enrique Galán, we formed ATRE, the Spanish Transpersonal Association, with various conferences in the Canary Islands, Madrid and Barcelona. And as we are at the start of a new journal, I would add that various issues were published under the editorship first of Eduardo Miño and later of Senesio Madrona, with a quality attested to by many readers.

But what is the transpersonal?

For years the French maintained a journal entitled *Qu'est-ce que le transpersonnel?* As we have seen, the transpersonal is *that which never stops being defined*. Now, this opening up brings with it bitter-sweet consequences, in part because it is not possible to stem the tide and in part due to the lack of scruples based on *anything goes*. The gravest consequence has been the disillusionment that in the end has taken its toll starting from dispersion and fraud. As a result, I have seen important people being lost along the way—people who having started out with good will ended up abandoning the project. Therefore, before entering into what the transpersonal is, I believe it is necessary to take a look at *how the transpersonal is doing?*

The deception does not only exist in relation to the problem already laid out by Sam Shapiro from the University of Hawaii, based on the abuse of the term transpersonal psychology as *an umbrella for everything**. It also appears in Wilber's *The demise of transpersonal psychology*[†]—without entering in depth into an evaluation of these opinions—revealing the pseudo-spiritual opportunism that sneaks in due to a lack of integrity and rigor. This carelessness ends up detracting from the project, the opportunity for a correct opening up thereby being lost by not having the necessary rigor in contributions as much at the intellectual level as at the experiential.

In order to answer this question, I need to continue the process of remembering. From 1990 onwards ATRE was present at the first meetings of EUROTAS—the European Transpersonal Association—participating in its beginnings, and it was first Fernando Rodríguez and later Jaime Llinares, the Vicepresident, who were responsible for representing us, as in September I regularly found myself working in America. At the start, these first paths have always been governed by the *fascination with the new* and therefore everything goes smoothly. From those times I especially remember the fluid and continual communication, and several visits, for example to Ian Gordon-Brown (in London) for whom I still have fond feelings. Gordon-Brown was a wonderful president of EUROTAS. He was the only person who had read a Spanish author: Vicente Beltrán Anglada. Unfortunately Gordon-Brown died prematurely and left things half finished at his school in London as well as at EUROTAS. Not long after I began to hear directly the first dissensions, discrediting. In principle this was resolved with the presidency of Laura Boggio Gilot, who at the same time was the president of the Italian association, and a woman whom I consider to be capable and prudent enough to manage the ins and outs of such a complex association. However, all ended in rupture. In the end the discrediting made EUROTAS split in two. One group remained with the name and the other created the ETPA (European Transpersonal Psychology Association) with the idea of focusing more on psychology. Astonished, I received faxes and calls to my office in which accusations and answers poured out. As we can see this was pure yoga—mystical union, pure consciousness without boundaries (I'm being ironic). “Division was there, a power struggle took place, and it wasn't looking transpersonal at all”.

What am I trying to say by recalling all of this? Firstly, that the transpersonal world is prone to hiding sin; that this incident has never been mentioned and is considered taboo, when it is there that the thorn lies. Thus we have to accept that the European transpersonal associations maintain the same relationship as football clubs. Perhaps we would do well to recognize this and come down from the pedestal of the chosen.

If things are this way in Europe, it would be a good idea to take a look at what's happening in the United States. I take my hat off to those representative pioneers of the transpersonal, especially in California. To the movement started by Anthony Sutich, Maslow, Bateson, and later names such as that of Grof, Walsh, Vaughan, Wilber, Tart, Naranjo, Krippner, Shapiro, etc., for whom I have the deepest admiration and respect and whom I lovingly refer to as *the legends*. Several of them read in Spanish. I believe that although the group was a little closed—according to some—they were able to generate bases upon which the rest of us could grow, and I count myself among these. At the end of the seventies, the first international association, ITA (International Transpersonal Association) was founded. The Americans are quick to name their organizations international, although later they don't practise it too much. The first publications, such as *ReVision*, the *Journal of Transpersonal Psychology*, began and it was this group that initiated the movement with deserving success. Publishers such as Shambhala, academies of study such as

* Shapiro, S. Legitimization and the transpersonal vision. *Australian Journal of Transpersonal Psychology* Vol.8, 68-72, 1989.

† Wilber, K. *On critics, Integral Institute, My Recent Writing, and Other Matters of Little Consequence: A Shambhala interview with Ken Wilber*. Shambhala Publications, CA. 2000.

the California Institute of Integral Studies, Saybrook, The Institute of Transpersonal Psychology are representative of the transpersonal chreod of that time in California.

Now, what remains of the innovative spirit of that time? I was personally acquainted with the California of the eighties on, and I believe that I also absorbed parts of the expansive environment of the sixties and seventies in my practically uninterrupted stays there. But it was not until 2005 when I was finally able to free myself from work commitments and live in California. Deception is the word that best summarizes my time there. The expansive and creative transpersonal had become the *chic transpersonal*, a fashion for those who could pay. Among some of the opinions of the legends communicated in private, was the criticism that “those guys don’t pay any attention to the past” or simply that “the transpersonal is following the decadent rhythm of our times,” with the following graphic example: “the only thing that worries an American here in San Francisco today is not ending up homeless,” in other words not ending up collecting boxes. Other criticisms were harsher.

Now that we have seen how the patient is doing, we can move on to “what is the transpersonal?” and, if this existential course is producing disagreements, I believe at least at the theoretical level, we can try to find common ground. Putting this into practice is another thing altogether; it is the most difficult of the yogas. To begin with:

For those who set out to know *what the devil the transpersonal is*, for those who are not very up to date, and because I believe it is necessary, given what is being seen nowadays, it has been established that transpersonal means going *beyond the ego* but through the personal. It is not about fleeing from responsibility for the personal in order to sing like angels on a postcard.

Furthermore, in summary, it is:

- ✓ Establishing bridges between science and spirituality.
- ✓ A synthesis between *modern science* and *ancient wisdom*, which implies a bridge between East and West, without forgetting the intermediary bands.
- ✓ A synthesis and a meeting of opposites. This has to do with the age-old meaning of *religare*, *yogas*, *stutras*. Trying to get closer to the origin, to borrow a phrase from Salvador Pániker.
- ✓ Trying to focus the totality without borders, and I stress, without shirking the responsibility of the personal.
- ✓ Recovering age-old wisdom, the legacy, for example, of the mystery and meaning of life revealed in texts as ancient as they are in need of rereading. I’m referring to Gilgamesh in Babylon, to the Tao Te King of Lao Tse (I’m moved by no. xxxviii), Confucius in Ancient China, the Upanishads of India, or trying to access the compass of the universe like the dervishes and—why not—the wisdom of Christianity that we always discount for being close at hand.
- ✓ We would do well to realize that we are not the only ones nor the first; that already at the dawn of our civilization, Plato, Pythagoras, Plotinus, Pseudo-Dionysius the Areopagite, and many others entered into the mystery.

None of this seems to be echoed in the European transpersonal conferences that I have been witness to. So, what is happening?

In order to clear things up, we need a diagnosis and a treatment. The Sword of Damocles seems to be descending. I can see it now....

Diagnosis

Transpersonal pathology has to do with certain assumptions, many of them personally perceived, others via occasional spectators, conference participants, sympathizers or members of associations.

- ✓ **Letter to Being.** From the beginning of the seventies and for more than twenty years I have attended national and international conferences, moving from a continuous to sporadic attendance, and from there to only attending on certain occasions. Taking stock, I realize that in many lectures and workshops what was being offered was work from the outside towards the inside. On other occasions something of great impact was presented, but with the passing of time this began to dissolve. Few were the contributions directed towards a structural, integral and profound transformation of the person. Perhaps this is because what can be offered is the part that one has been able to see for himself. After twenty-eight years in professional psychology and being able to confirm that the new paths forged in this field are created by people who are seekers but who have little base and an evanescent constitution, with too much provisionality and simplism, I have the impression that perhaps only 10% would support an integral transformation. Thus what is for the most part on offer at conferences can be better understood as tidbits rather than a staple food. A friend explained it to me in the following way at one of those events: “here there are a lot of people at the station but few ready to get on the train.” I therefore ask myself why those people who make up these types of groups—let’s call them spiritual—are so easily inflamed in the moment and lacking in commitment in terms of their actions? Or rather, *Why, Manuel, do we have so many borderline people in the transpersonal movement?*, as a Californian friend commented half-jokingly to me. I have observed that these fickle groups in spiritual or socio-spiritual environments are nevertheless reduced in meditation groups such as those of Zen, and it is because here an interiorization is asked of one and there is little “staging.” I have observed with respect movements such as that of Deepak Chopra in the sense that it expands a new human relationship in the world, but I understand that if there is not a previous radical transformation it will be difficult for the ship to reach the dock. Transformation is commitment. Therefore I have seen many of these imported worlds in the United States that, if they offer an expansion without exclusion—and I have participated in some of these—suffer from triviality and evanescence. How is it possible that most of the participants in these events are ignorant of the depth of European thought such as Plato, the depth of the “Apollonian-Dionysiac path-caduceus,” R. Lull, to Victor Hugo, Huxley, Jünger, Jung, without forgetting Spanish and European mysticism? The consumerist triviality of the spiritual is unbearable and it asphyxiates any path of transformation. With a certain harshness someone told me not long ago, “it’s that those who are undergoing transformation don’t go to those places.”

I would like here to specify and emphasize the following:

- ✓ A tendency towards the magical-esoteric with a spiritual disguise. I am referring to a simplism of an emotional type, readily influenced and, depending on the case, saleable. This is pure New Age. This converts transpersonal events for the most part into projections of ignorance that sow dispersion and I understand that it is difficult to build on a shifting bog. The tendency is towards a spiritual bluff that negates the shadow—pure cream with no consistency.
- ✓ A *naïve universality* that leads us to *anything goes!* As a consequence opportunism slips in along with the lack of rigor seen in conferences, papers, communications, etc., due to an evident lack of knowledge, preparation, commitment and dedication. Speaking of this with trustworthy people there are abundant commentaries regarding the fact that there is a high percentage of people who give talks or workshops with no preparation, who go to someone who is prepared only to then “sell” the seminar the following weekend. There are also those who sign up for the transpersonal for a day and then disappear, as well as those who access it more for friendship than for the

organization. As a consequence there are those who were committed to the cause who end up abandoning it. If in addition we remember the power struggles, the disagreements that have generated confusion and *anti-transpersonal* separations, how can we end an event or related correspondence with the words “hugs and kisses!” or “I love you!” in the midst of a spiritual soufflé. I have been witness to people who have abandoned their seats under my nose, renouncing that paraphernalia and “staging.” It is also true that people outside the transpersonal movement who work with crystals, decks of cards, witchcraft, etc., are using the name transpersonal psychology, even on radio and TV programs. It is always good to trust that time will end up clearing the landscape... we can only hope.

- ✓ Where is all this paraphernalia taking us? The answer is: to forget the dangers of the transpersonal traps that renowned authors such as Daniel Goleman, Frances Vaughan, in the transpersonal arena, and Thérèse Bosse, Thomas Merton in the spiritual field, among others, have already revealed. I am referring to the fact that early writings already warn us about becoming swollen-headed (starting with Jung), about the indigestion of the process, those who fake realizations, the danger of spiritual egos, the powerful self, the honey-coated self, spiritual baskets in which everything fits, etc.
- ✓ Universities. Inquiries have been carried out with a view to transpersonal psychology entering the university, overcoming the resistance of the scientific apparatus and opening doors in this indispensable area. Given the situation, this panorama does not appear to be clear. But this is not only due to our errors. We have to take into account that scientific materialism openly despises anything that has to do with an open line towards consciousness, as this is indefinable and reflects the partiality and fragmentation of scientific materialism—by which I do not mean science in general—itself. *An anecdote*: At the start of the nineties I attended S. Grof’s training in California, as I have already mentioned. Grof’s talks are very attractive, but I missed some of these in order to walk around admiring the *Pocket Ranch* in the north of California where these seminars took place for some time. On one of my walks, Barbara Findeisen, the director, invited me to enter her office, whose doors were open because of the heat. She told me that already in California “if you wanted to receive economic aid you could not mention transpersonal psychology, Holotropic Breathwork... because you would not receive a single dollar.” This obviously shows that things were changing in California and furthermore, that in the *reductionist* world the transpersonal is seen as something to be cast aside.
- ✓ The social degradation of the transpersonal due to the hodgepodge and the anxiousness for an end to the anguish of today’s human being, in the midst of the reigning information overload. There is a high demand and as a consequence an offer—to a large extent opportunist—is made. Once again I have to go back to my experience. For years I have heard through emails or in-person opinions about the degradation of the transpersonal that certain people perceive via internet or at any social event. However, this negative appraisal stops at the moment when they have read something with foundation. Of course the seeds of suspicion have irremisibly been sown.
- ✓ The problems that exist between those who only value theory and those who only value practice. To make a statement in support of theory and defend oneself with it is as preposterous as doing the same based on an apology of experience. On the one hand it is easy to observe an apology of a fine and dazzling but not very daring intellectual taste on entering the territory. Its defenders end up becoming an *elite*. Here we would have the transpersonal intellectuals who devalue experience and can reduce it to the magic-mythic-symbolic and prerational. Thus we succumb to *theorism*. On the other hand we can encounter representatives who only value practice and boast of experience; this is *experientialism*. This often occurs in conjunction with the proclamation that everything has been said and that “I am enlightened! I alone; the others are not!” And although up to a certain point the essential in the transpersonal has already been said and that we are messing about it is convenient to untangle concepts adequate for our cultural moment. It seems that a good bridge and agreement between those two ways of understanding the process is decisive.

- ✓ *The anti-trans fallacy.* Language. This point is well worth considering. Languages are instruments created by nature for the essential communication between human beings, and also for transpersonals. The problem that we have lies in the fact that one can be transpersonal but not “trans-English.” In other words, *what is not in English does not exist*. This is the problem that reduces the quality of communication and furthermore determines the preponderance of a language, of its contents and its context. Starting from the establishment of this preponderance as valid, it is determined along which lines thoughts and ideas will flow—I am especially referring to editorial lines. From here it is easy to fall into the trap of imposing a tendency of thought, a style in the literal sense—that of its context—and with that lens devalue other tendencies of thought and realities because they form part of another experiential moment or cultural perspective. This is a war that can be won by quantity and not by quality. The *cognocentric* and the *ethnocentric* are once again being debated, a dualism I prefer to call *egocentric* (not pejoratively) and *omnicentric*. And I understand that a publication has to submit to certain strategic interests as a question of survival, but it has to try to get beyond this. It is evident that the North American (and perhaps this can be extended to include Anglo-Saxon) style of editing is different from that of a non-Anglo-Saxon European. In order not to fall into the *anti-trans fallacy* we should be *trans-language*, which implies respect for all of them.

Treatment of the patient:

- ✓ I believe it is crucial for the defining paths concerning what Transpersonal Psychology is to be based in theory and in practice
- ✓ It is necessary to establish empirical correspondences between consciousness and matter, not only for their intrinsic value but also in order to exorcise the transpersonal from fantasy, unbearable opportunism and a generalized lack of rigor.
- ✓ It is therefore also essential in practice to know how to establish the relationship between the universal and the particular, and vice-versa. In other words, we cannot today be subject to the Anglo-Saxon transpersonal world because it would represent a poverty of such a nature that we would all end up losing.
- ✓ It is often said that the roots of the transpersonal are European. How, then, can we forget them? In other words, Hungarians, Germans, Spaniards, etc., each country, each culture, has to start from its own transpersonal legacy throughout its history. It has to research and recognize its own legacy, and only then can one understand and share the different legacies that range from the *particular* to the *universal* without subjugation. If one does not know how to appreciate his own legacy it is easy to fall into the blindness of propaganda and under the commercial sway of the powerful. An example: “We have everything,” answered an American publisher when various European publishers communicated that we were publishing important ideas here in the transpersonal field. Communication is impossible.

In Europe we cannot forget certain transpersonal features that appear in the works of writers such as Dostoyevsky, Gogol in Russia—in addition to the genuine Nalimov within the current transpersonal movement, who we met thanks to the IJTS; our very own Quijote in Spain according to some Kabbalistic readings, and of course the mystics, not only of Spain, but of Europe, as M.A. Descamps established in the book *Transpersonal Consciousness*. In classic authors such as Goethe one can also perceive transpersonal overtones, and especially and directly in the transpersonal we have K.G. Dürckheim in Germany, and the unforgettable works of Gödel, R. Guénon and T. Brosse in France, etc. Throughout the history of each country we can find personages who have dealt with *the truth* without using the word transpersonal, although they have been so in their content. Here I take for granted the legacy of Jüng and Assagioli, but I was surprised to find when reading Doctor Juan Rof Carballo that he already established the need for a transpersonal psychology in 1952. He became the *pioneer* echoing everything in the nineties, putting forward

the human process based on previously generating the *personal constitutive scheme* in order to later arrive at the *cosmic scheme*. We should also not forget J.L. Pinillos, who speaks of the loss of the universals as the cause of the materialistic appropriation of reality, nor the contribution of Nobel Prize winner I. Prigogine's together with Isabelle Stengers in their proposal of a new enchantment with Nature. S. Pániker's contribution is also important, not solely epistemologically but also, due to his pioneering publishers, as a bridge for all Hispanic readers—something that can be extended today to include C. Naranjo's work. We can also not leave out the recently deceased Luis Cencillo, a silent researcher whose work will be recognized years after his death—what a sad country this is.

There are many more. The transpersonal can be traced prolifically throughout European thought.

- ✓ We need to be trans-language, and therefore trans-English. Languages are bridges that Nature traces, but if one succumbs to the preponderance of a culture, the bridge becomes a barrier. It is obvious that not everyone needs to speak Catalan, Castilian, Hungarian, Polish... because that is humanly impossible and it is therefore evident that publications have to exist in their own languages and in English for the rest of the world. But this does not mean that there has to be a subjugation. I therefore consider it convenient for texts and especially abstracts to be published in as many languages as possible and for there to be commissions for work which, like King Alfonso the Wise's—he must have been called this for some reason—Toledo school of translators, would take care of this. Pure communication and approach to the lives of those people through their languages. I sent this proposal to EUROTAS no less than ten years ago and I consider this linguistic respect to be an essential condition.
- ✓ *Possible strategies and examples:*
 - IJTS. The International Journal of Transpersonal Studies. One day in the mid-nineties I received a phone call from the University of Hawaii. San Shapiro, professor of meditation, spoke to me about this journal and that he was going to be travelling through Europe and would visit me in Spain. This occurred, we broke bread together and he shared with me that, decisively, the transpersonal meant interrelationship. I believe that San Shapiro is one of those people who embodies the genuine legacy. The *Journal* that Sam and P.I. Gross got off the ground is today run by Harris Friedman and Glenn Hartelius via the internet. I feel that this publication continues to maintain the legacy and could become the best intertranspersonal bridge. It could even be possible for it to be published in different languages.
 - ✓ Universities. It is essential to enter the universities. In order for this to happen consistent work must be generated. This work has yet to take place in Europe on a medium scale. I have been talking for years and continue to discuss this with university representatives, including a Nobel Prize winner. They are open to the idea if rigor is offered. There is no doubt that the best way to move transpersonal psychology forward and differentiate ourselves from magic abuse is to carry out quality work. An association with a strong base cannot have as its headquarters the kitchen of a house shared between occasional buddies. Commitment demands something more.
 - Liverpool John Moores University. Here professors B. Lancaster and M. Daniels are imparting a *masters* that could be the advance party in other places in Europe if they considered it opportune to develop an open line. In Spain we are taking the first steps in this direction despite the setback due to the adjustments of the Bologna process.
 - Oxigeme has transformed itself into an international association of Spanish-speakers and the embryo of a university masters program. The Ibero-American potential that Oxigeme

and Alubrat (Association Luso Brasileira) can give is worthy of consideration. Oxigeme is constituted today by people in Argentina, V. Gadwell; Peru, E. Gastelumendi; Ecuador, R. Midero; Mexico, A.M^a Gonzalez and R. Aluni; and Spain. It is involved in projects such as the upcoming conference in Monterrey (Mexico).

- In effect there are people with the capacity to organize events and expand what is known as the *horizontal transpersonal*, but it is necessary, given the spiritualist paraphernalia, to also expand the *vertical transpersonal*. And we do have authors and organizers who work as much at the practical level as the theoretical—something attested to by the years dedicated to this end—those such as J. Rowan, M. Daniels, B. Lancaster and the untiring J. Drew, in England, the sweet Tanna in Poland; M.A. Descamps in France; L. Boggio in Italy; W. Bleichner and I. Jahrsetz in Germany; V. Rodrigues in Portugal—the current president of EUROTAS—without forgetting M. Simoes and P. Veigunha with whom we have shared conferences, meetings and some of these criticisms. In this list I would include more people and countries. I count myself among them. Also in the transpersonal sphere in Spain, the following writers, who have an enviable base of work and preparation, should be recognized: C. Aguirre, A. Pacheco, J. Pigem, J. Esteban. V. Merlo, J. L. Romero, O. García, J. Castillo, E. Galán, Albareda and Romero, Raquel—the Wilberian roadrunner—Xavi and his journal of the inner Ulysses, and others whom we will make known shortly. And we must not forget A. Pániker who is also a publisher. (I must apologise: although I would love to mention everyone by name, it's just not possible here). I am referring to writers and to the value of their work that lies in the relevant fact of offering books-ideas that can end up in many hands, which then experience the dignity of passing those books to other hands. In effect among the horizontal transpersonal are the initiatives to generate encounters and journals like that to which this article is directed. Of course it is necessary to know how to do this well, without neuroses, openly and with respect, without opportunism. Just because we are working with an open transpersonal idea that does not mean we should stop being careful and magnanimous but also whole—with integrity. The transpersonal process should not be put into the hands of upstarts who without contributions only try to appear on posters, bandying about events more like a political ego that a servant of the idea. *By their fruits you shall know them* (Matthew 7:16[‡]). As president of ATRE I had no choice but to notice that some who presented themselves as experts in the transpersonal were nothing more than hopefuls who had discovered its existence two months before. This is common currency in the changeable environment of the transpersonal. In fact in Europe I have encountered people who, having formed part of the movement, after a short time forgot about it and admit this with a simple “I am in another business.” The integrity I am speaking of is what moves me to not remain silent as if we constituted a chorus of transpersonal angels with the idle words, “I love you all!” I understand that this can be seen as impudent but I understand even less attitudes anchored in the intangible, lukewarm and comfortable kindness of always smiling until, not being able to do so any more, one pulls the trigger.
- I don't want to carry on criticizing the current *chic transpersonal* in California since the work of a second generation as I like to call it is reaching us, and this is a hardworking generation represented for example by Lukoff, Ferrer, Sovatsky, Schmitz, etc., with whom we can share a unity in the *horizontal transpersonal*.
- It is obvious that not everyone in their search (process) has to pass expressedly through the transpersonal and its books, conferences, etc., since there are people who, simply, have found it in their neighbourhood yoga center. Apostolates are better with valerian.

[‡] This oft-cited phrase appears in *Count Lucanor* (El Conde Lucanor), the most famous work of Don Juan Manuel (the nephew of Alfonso X el Sabio—the Wise) and one of the earliest works of prose in Castilian Spanish, first published in 1335.

- I feel it is important to know how to establish in addition to a transpersonal psychology, a psychotherapy, and to continue generating a theoretical and practical corpus that works from a holistic and integrative perspective. We have to know how to articulate the numerous technologies in this respect and where possible how to establish the right moment to use them in order to benefit people in the psychotherapeutic process.

When I published the first book entirely about transpersonal psychology, written now sixteen years ago, a person of international stature commented the following to me one day: you are a pioneer, you will have problems. I have come to understand this with time and it is the only explanation I have for certain attitudes of people so unknown to me that I would not recognize them on the street. But this forms part of the human character and it seems to repeat *for ever and ever*. Everything criticized and left to criticism in reality can be summed up quite simply:

- Psychology as a discipline is said to be in its infancy; it is a very young science that has to earn merit in order to be recognized among the great sciences. If psychology is this way, where will transpersonal psychology be? I believe the problems derive from the fact that it is still in its conception phase. And there are too many wet nurses without children. Time will put things in their place.

I would like to ask forgiveness to all those who have felt annoyed by these opinions, which I throw to the wind like Tibetan flags, hoping that if possible they will have some use. Always in my thoughts is the biblical phrase *he who is free of sin should cast the first stone*. This is what I have seen and what I have experienced. Therefore this article is a farewell to those eighteen years in the European transpersonal hustle and bustle, from which I keep the knowledge I have received.

Will transpersonal psychology make it out of this mire? Will the word and the act be saved? Or will all this give rise to another movement?

In this farewell I would like to offer these final words to Rumold Mol with whom I have been in contact from the beginning and who has passed suddenly, despite his impressive spirit. He died among emails of comings and goings, in the midst of his tenacious idea to create a support group in psychotherapy. At conferences he called for the creation of this group and at times we found ourselves alone, hand in hand, settling this issue. At the most we managed to form a group of four. And all because it is practically impossible to offer what one does not have. In order to train in psychotherapy one has to be professionally experienced in it. It is not viable if there is only good faith, some yoga practice or *holotropic breathwork*. Not only because it is insufficient but because students can already find this in their own countries.

The challenge is immense and has yet to be taken up; the road is long.

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