

One of the developments in transpersonal thought which has been very successful is participatory philosophy. Friedman, Hartelius (2013, p.194) refer to it as “a more effective context for spirituality because it presents a substantive challenge to Cartesian dualism.”

The participatory approach includes all aspects of the self and “presents an enactive understanding of the sacred that conceives spiritual phenomena, experiences, and insights as cocreated events.” (Ferrer 2011, p.2)

We as human beings are an integral aspect of existence and many have purported that we are all co-creators in the universe for which Ferrer’s (2002) participatory spirituality supports. It holds that “human spirituality emerges from our co-creative participation in a dynamic and undetermined mystery or generative power of life, the cosmos, and/or the spirit.” (Ferrer, 2011, p.2)

Even more specifically the spiritual cocreation feature of the participatory approach to human spirituality has the potential to explain much of what is queried in relation to the Transpersonal and affect real healing in the world.

Ferrer (2011) discusses three dimensions of Spiritual cocreation being the “Intrapersonal” relating to our individual focus of consciousness, the “Interpersonal” relating to our interaction with energies in the external world including other humans, energies and forces in the universe and the “Transpersonal” being that which is beyond both.

Our spiritual development therefore is intrinsically linked to this cocreation which involves an evolution of our own individual consciousness (intrapersonal) by spiritual experiences or phenomena from the “Transpersonal” being reflected in the external phenomenal world (Interpersonal).

The underlying component is the spiritual. The individual aspect of spirit seeking enlightenment (Atman: Spirit within), the universal aspect of spirit (Brahman: Spirit beyond) which is seeking to be brought forth and the spiritual expression of that relationship in the phenomenal world (Maya: Spirit in between). Ferrer 2011. P3

Our Spiritual evolution then is reflected in our individualised consciousness and in the external world as a result of the development and integration with universal consciousness and resulting cocreation in the external phenomenal world.

Daniels (2005, p.188) citing Robert Assagioli’s psychosynthesis model claims it “accounts effectively for the vast majority of transpersonal experiences” and has a similar concept. The personal/spiritual psychosynthesis (intrapersonal), interindividual psychosynthesis (interpersonal) and cosmic or supreme psychosynthesis (transpersonal).

The participatory approach then involves the individual, the collective and the universal. By virtue of the interconnectedness of all three within this concept and approach is the potential to not only answer much of the questions about the transpersonal and our conscious evolution but also affect real healing in the world.

The real value of the transpersonal is realised by how the transformation as a result of the experience affects the individual, those around them and in the external world. (Ferrer 2011). This is supported by the participatory approach which sees the individuals’ transformation as well as the transformation in their external environment.

This leads into the concept of the participatory approach to consciousness which provides the framework for us to evolve spiritually individually and collectively.

References

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