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T. V. DANYLOVA^{1*}^{1*}National University of Life and Environmental Sciences of Ukraine (Kyiv), e-mail danilova_tv@ukr.net, ORCID 0000-0002-0297-9473**EASTERN MYSTICISM AND TIMOTHY LEARY: HUMAN BEYOND THE CONVENTIONAL REALITY**

Introduction. The complex multifaceted essence of human as a biological, psychological, social being has attracted the attention of researchers and has caused hot debates during centuries. Still now, human being, her/his nature requires a broader understanding in the context of the synthesis of long-standing philosophical, psychological, religious traditions and contemporary sciences. **Purpose.** This paper aims to explore the phenomenon of human being through the lens of the Eastern philosophy and T. Leary's transpersonal perspective. **Methodology.** Exploratory research design was used for conducting this study. The author has used philosophical hermeneutics, secondary data collected from reports, journals, and periodicals along with own transpersonal experience. **Theoretical basis and results.** The essence of Eastern worldview is an awareness of unity and coherence of all things and phenomena. All things are the interdependent and interrelated parts of the One Whole: they are the different manifestations of the same unconditional reality. This is Tao for Taoists, Dharmakaya for Buddhists, Brahman for Hindus. These non-dualistic traditions emphasize: we have to transcend our dual thinking in order to perceive true nature of our inner self and to achieve the state of the absolute unity with everything that exists. "Subject – object" duality is illusory. Being disintegrated from the Oneness, a human is dissociated into different parts. The goal of a new interpretation of a human is to reintegrate these poles and transcend them. Merely theoretical approach to the problem of reintegration is insufficient. Reintegration requires a vivid experience of the "liberation" – the experience of enlightenment. This is a transpersonal experience that overcomes our common perception and goes beyond the usual "body-mind" frame. This experience was breathtakingly described by T. Leary. Experimenting with psilocybin and LSD, T. Leary was astonished that creativity was organically based; that human body contained billions of universes; and that human himself was the movement of various forms of energy. T. Leary proposed his own theory of evolution. **Originality.** The expansion of human horizons leads us to the new understanding/interpretation of a human being. Bringing the Eastern spiritual traditions, which perceive all objects and phenomena as various interrelated aspects of a single supreme reality, transpersonal psychology and modern sciences together, contemporary philosophers are able to design and develop a new approach to a human that will bridge the gap between different interpretations of a human being. T. Leary's ideas resonate with both quantum physics and the Eastern philosophy. In the 21st century, T. Leary's ideas are relevant again. **Conclusion.** The Eastern spiritual teachings and transpersonal experience put the human problem in a completely different context. It induces us to switch from identifying human beings with the body, mind, ego to embracing them as whole organisms interwoven into the fabric of universal entity. This holistic approach, according to which a human is an undivided, alive and organic, ideal and material being, may be seen as a launching pad for a new transdisciplinary paradigm.

Keywords: human; human nature; Timothy Leary; Eastern philosophy; Taoism; Zen; LSD

Introduction

The complex multifaceted essence of human as a biological, psychological, social being has attracted the attention of researchers and has caused hot debates during centuries. Still now, human being, her/his nature requires a broader understanding in the context of the synthesis of long-standing philosophical, psychological, religious traditions and contemporary sciences. Basic issues raised towards the establishment of a new paradigm could be addressed, in particular, within a philosophical perspective. Explor-

ing a human being through the lens of philosophy, we could make invaluable contribution to the development of all other sciences. Going deeper into philosophical understanding of a human being within the Eastern spiritual traditions and perspectives along with transpersonal psychology, we learn to interpret humans from diverse perspective.

Purpose

This paper aims to explore the phenomenon of human being through the lens of the Eastern

philosophy and T. Leary's transpersonal perspective.

Methodology

During the study of a human within ancient mysticism and transpersonal psychology, I faced considerable difficulties. The usual scheme "A is B" did not work: it was not possible to give a clear definition of the nature and essence of a human. I realized that I was trapped within the habitual framework of imprinting and conditioning. The investigated field required a combination of different research methods. Exploratory research design was used for conducting this study. I have used philosophical hermeneutics, secondary data collected from reports, journals, and periodicals along with own transpersonal experience.

Theoretical basis and results

Over centuries, the attempt to explain the nature and essence of a human was undertaken by philosophers, psychologists, religious teachers, biologists, anthropologists, physiologists, historians, etc. In terms of Pre-Socratic philosophy, a human as a separate entity occupied a rather modest place being integrated into the whole complex of the universe. Bringing the problem of a human to the fore eventually resulted in different, sometimes contradictory interpretations of this multifaceted phenomenon. A human has been granted "special powers" that made the problem even more complicated. The whole system was broken up into fragments. If initially a human had been seen as a fractal of the universe, subsequently she/he became a part, albeit significant, of mechanically assembled and poorly fitting picture of the universe.

The need for a new approach to a human is fully realized, but this approach is not implemented. This is largely due to the specific object of the study – the object that is the subject at the same time. The mere recognition of biological, psychological, and social/cultural dimensions of a human nature that interact in linear or hierarchical way is insufficient. A new philosophical paradigm should reflect a specific holistic nature of humans, their involvement to the natural and social worlds and their aspiration to move beyond their own limits.

Interpretations of human nature and essence in the history of philosophy represent a magnificent panorama of different, seemingly opposite, but in its core complementary concepts: from a human as the mere body that can be compared to the machine to a human as the embodiment of the divine essence. A human is the unique creation [11; 15]. Science is unable to give a full explanation for this phenomenon: there is no scientific evidence of what is to be a human. Besides, since humans are the researchers and phenomenon under study, the question becomes even more complicated. In order to solve the problem, it is necessary to rise above it. One of the ways is to appeal to the Eastern mystical teachings. Non-technical, non-mathematical approach to the universe, professed by the Eastern sages, can be applied to the understanding of a human.

The essence of the Eastern worldview is an awareness of unity and coherence of all things and phenomena: The Oneness, the True Unity reveals itself in everything. All things are the interdependent and interrelated parts of the One Whole: they are the different manifestations of the same unconditional reality. This is Tao for Taoists, Dharmakaya for Buddhists, Brahman for Hindus. These non-dualistic traditions emphasize that we have to transcend our dual thinking in order to perceive true nature of our inner self and to achieve the state of the absolute unity with all that exists. For example, Buddhist schools teach that the individual "I" does not exist. "Subject – object" duality is illusory. Mental images of things and emptiness are inseparable.

"Listen Sariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.

Listen Sariputra, all phenomena bear the mark of Emptiness; their true nature is the nature of no Birth no Death, no Being no Non-being, no Defilement no Purity, no Increasing no Decreasing.

That is why in Emptiness, Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities" [14].

The spirit of the Eastern philosophy is concentrated in Zen. Zen is not based on logical analysis; it is rather the antipode of logic and its

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dualistic way of thinking. Zen seeks to understand the world in its non-duality and go beyond thought, verbal expression, and intellectualization. We come into this world for the clear and complete understanding by means of our own experience; otherwise the essence of life can not be realized. Zen attempts to understand the meaning of life and awake our true nature.

“Lin-chi told the crowd that everyone must show their inner nature. Someone asked:

- But how to do it if I do not know who I am?

Lin Chi stopped talking. Everyone became attentive. What will be the answer? But Lin Chi did not answer. He stood up and made his way to the man who asked the question. Everybody watched. What is he going to do? After all, he could reply sitting in the chair! His actions were not necessary.

Lin-chi came closer, looked at this man, put the hand on his shoulder and said:

- Close your eyes and recall the person who asked this question.

The man closed his eyes and dug deep inside himself to find the person who asked the question.

People waited watching him. His face was calm, peaceful, and quiet. Then Lin-chi had to shake him:

- Now, go out and tell everyone who you are.

The man began laughing. Then he said:

- What a wonderful way to answer questions.

Lin Chi repeated his question:

- So, who are you?

The man replied:

- I know but I can not answer” [1, p.43-44].

In Taoist tradition the concept of Yin and Yang, which is often misinterpreted as a symbol of duality, in fact expresses the idea that all apparent opposites are complementary parts of the One Whole. Yin and Yang are the Supreme Ultimate. The Supreme Ultimate is generated by the Infinite. Taoist thinkers believed that the endless process of interaction and transformation of these two principles created three worlds: Heaven, Earth, and Human. Like all that exists, human beings depend on Tao. When they are in harmony with the universal cosmic law, their lives are long and happy. It becomes possible if they follow the principle of Wu Wei. Wu Wei is the special kind of “joining the flow of existence”, merging of the individual “I” and Qi, unity of subject and object.

“Empty yourself of everything.

Let the mind become still.

The ten thousand things rise and fall while the Self watches their return.

They grow and flourish and then return to the source.

Returning to the source is stillness, which is the way of nature.

The way of nature is unchanging.

Knowing constancy is insight.

Not knowing constancy leads to disaster.

Knowing constancy, the mind is open.

With an open mind, you will be openhearted.

Being openhearted, you will act royally.

Being royal, you will attain the divine.

Being divine, you will be at one with the Tao.

Being at one with the Tao is eternal.

And though the body dies, the Tao will never pass away” [12, Chapter 16].

There is neither active “I” nor object that requires efforts. The boundary between subject and object disappears. There is just a spontaneous act according to Tao. Taoists aim to return to their eternal root. They are “dissolved” in the flow of Tao. The one who understood the essence of transformation has become enlightened [9].

Being disintegrated from the Oneness, a human is dissociated into different parts that are manifested in body-mind dichotomy; disunity of flesh, soul, and spirit; contradiction of biological, psychological, social; multiply selves. This disintegration disables the interconnection of all elements of the human phenomenon and leads to deep-seated contradictions.

The goal of a new interpretation of a human is to reintegrate these poles and transcend them. This process is similar to the reintegration process in the Yoga philosophy symbolized by the mandala. A mandala is a circle of symbolic forms: the central symbol is the Absolute and the other symbols, which are located in the key compass directions, symbolize manifested aspects of the Absolute [6]. This symbolic form reintegrates the perception of the world and unites a person with the total cosmic reality. Contemporary world demonstrates the urgent need for a unitive philosophy: “The mandala symbolism of the East is a graphic representation of such a unitive philosophy. Man’s psychological need for it and the answers from the collective unconscious are grounded also in man’s

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nature understood from the evolutionary point of view. Julian Huxley speaks for the scientific world of knowledge in pointing out that man's body is made of the same matter as that of the total physical cosmos..." [6, p. 228]. At the mental level human being lives in the noosphere, "it was only a short time ago that man emerged into the psychosocial level of his evolution, the noosphere, and the general direction of evolutionary history, as well as man's psychology, shows the trend, if not the necessity, for emphasis upon the idea of unity, unity of man with man and of man with the cosmos" [6, p. 229]. Different poles of human nature lead to contradicting interpretations of it. The analysis of the parts does not contribute enough to understanding the whole. Their reintegration is centering, i.e. all that exists is one organic whole. The centering principle is a crucial factor in the integration process.

Merely theoretical approach to the problem of reintegration is insufficient. Reintegration requires a vivid experience of the "liberation" – the experience of enlightenment. This is a transpersonal experience that overcomes our common perception and goes beyond the usual "body-mind" frame. This experience transcends our world limited by space, time, and causation, the world of distinctions and oppositions. This experience was breathtakingly described by a prominent American psychologist and researcher of altered states of consciousness T. Leary in his famous "The Politics of Ecstasy": "I became more and more conscious of vibrations – of the vibrations in my body, the harp strings giving forth their individual tones. Gradually I felt myself becoming one with the cosmic vibration. ... In this dimension there were no forms, no deities or personalities – just bliss", "I could see the whole history and evolution along which man has come. I was moving into the future and saw the old cycle of peace and war, good times and bad times, starting to repeat, and I said, "The same old thing again. Oh, God! It has changed, though, it is different," and I thought of the rise of man from animal to spiritual being. But I was still moving into the future, and I saw the whole planet destroyed and all history, evolution, and human efforts being wiped out in this one ultimate destructive act of God" [13, p. 23-24].

Experimenting with psilocybin and LSD, T. Leary was astonished that creativity was organi-

cally based; that human body contained billions of universes; and that human himself was the movement of various forms of energy. Homicentric limits have been destroyed. Outside the "romantic fallacy" of human superiority, human "I" turns out to be a galaxy of atoms, the center and guardian temple of energy at the atomic level; the entire chain of life at the cellular level; the body at the somatic level; the receiving station, the satellite at the sensory level, that is, "I am" God of Light, God of Life, the Resurrection of the Body, God of Common Sense [13].

T. Leary introduces his own theory of evolution. Every living creature, including man, is seen as a mutant. Each individual is treated as a unique experiment of the evolutionary program. Every person has thousands of unique mutant characteristics. We have to recognize the evolutionary perspective: to understand the mutation goal of humanity and the role every human plays in the evolutionary process.

T. Leary suggests that the life cycle of homo sapiens consists of seven evolutionary stages. Each cycle of human life is characterized by dramatic changes in morphology, behavior, physiology, and neurology. There are survival/security, territorial/emotional, conceptual, social/sexual, neurosomatic, neuroelectric, neurogenetic circuits. Eventually this model was transformed into famous Eight-Circuit Model of Consciousness expanded on by R.A. Wilson and A. Alli) [2; 4; 16]. Each circuit of the nervous system is programmed by DNA code to adapt to the physical conditions of our planet, taking into account the asymmetry of the human anatomy. Imprints of these circuits determine models of adult personality. The first four imprints are engaged in mastering space, three others – in mastering time. Four spatial imprints are governed by the laws of Newtonian physics, three time imprints – by Einstein's theory. It is at the last three levels human feels and thinks as her/his body, nervous system, genetic code and becomes Life itself.

Reaching the precellular level, we suddenly realize that matter is pulsating energy. Our bodies and everything around us dissolve transforming into silent subcellular energy world. We feel dance of life, dance of energy – we are all that exists, we humans are different manifestations of energy. Energy can neither be created nor de-

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stroyed. It can only be conserved and converted from one form to another.

After decades of work with LSD-assisted psychotherapy, the other prominent explorer of transpersonal experience S. Grof [9] declared that the phenomenon of LSD was an extremely interesting material for a deeper understanding of the mind, human nature and the nature of society.

Conclusion

The Eastern spiritual teachings and transpersonal experience put the human problem in a completely different context. It induces us to switch from identifying human beings with the body, mind, ego to embracing them as whole organisms interwoven into the fabric of universal entity. This holistic approach, according to which a human is an undivided, alive and organic, ideal and material being, may be seen as a launching pad for a new transdisciplinary paradigm.

Originality

The expansion of human horizons leads us to the new understanding/interpretation of a human being. Bringing the Eastern spiritual traditions, which perceive all objects and phenomena as various interrelated aspects of a single supreme reality, transpersonal psychology and modern sciences together, contemporary philosophers are able to design and develop a new approach to a human that will bridge the gap between different interpretations of a human being. Though, as E. Torchinov [3] states, T. Leary introduces the computer materialistic vision of human consciousness, it is rather a metaphor or a certain model that may contribute to a deeper understanding of the human phenomenon: there is a definite trend towards the spiritualization of energy. T. Leary's ideas resonate with both quantum physics and the Eastern philosophy. For example, the core of the Taoist worldview is

neither matter nor consciousness, but life energy called Qi. Qi is the vital force that gives life to all forms of the universe. It is a vibrating component of existence, continuous flow of life at the molecular, atomic, and sub-atomic levels. Being condensed Qi becomes matter and being rarefied Qi becomes spirit. Thus, there is no insurmountable boundary between matter and spirit: they are different modes of one unified Qi [8].

In the 21st century, T. Leary's ideas are relevant because psychedelic medicine is currently experiencing a revival: "In the last ten years, various American universities and medical colleges (Harvard, Johns Hopkins, UCLA, NYU, and the University of Arizona) have been conducting FDA approved studies on psilocybin and LSD. In the next five years, researchers plan to use psychedelic medicine to treat drug addiction, alcoholism, and end-of-life anxiety that stems from terminal illnesses. When medical authorities and researchers debate the efficacy of psychedelic substances and patient-centered forms of treatment, Timothy Leary's name inevitably enters into the discussion" [15]. For contemporary brain researchers an exploration of psychedelic drugs such as LSD, which alter the "normal" brain state, is a way to study the phenomenon that is consciousness [6; 7]. "This is to neuroscience what the Higgs boson was to particle physics", professor D. Nutt emphasizes.

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СХІДНИЙ МІСТИЦИЗМ І ТІМОТІ ЛІРІ: ЛЮДИНА ПОЗА ОБУМОВЛЕНОЮ РЕАЛЬНІСТЮ

Мета. Стаття спрямована на дослідження феномену людини в контексті східної філософії та трансперсональної концепції Т. Лірі. **Методологія.** Для проведення дослідження був використаний exploratory research design (пошукове дослідження), надбання філософської герменевтики, аналіз вторинних даних, зібраних зі звітів, журналів і періодичних видань, а також власний трансперсональний досвід. **Теоретичний базис і результати.** Підґрунтям східного світогляду є усвідомлення єдності та узгодженості всіх речей і явищ. Всі речі є взаємозалежними і взаємопов'язаними частинами одного цілого: вони є різними проявами однієї й тієї ж необумовленої реальності. Відчужена від Єдиного, людина розпадається на різні частини. Мета нової інтерпретації людини полягає в реінтеграції різних полюсів та їх трансцендуванні. Виключно теоретичний підхід до проблеми реінтеграції є недостатнім. Реінтеграція вимагає яскравого досвіду «звільнення» – досвіду просвітлення. Це трансперсональний досвід, який долає наше традиційне сприйняття і виходить за межі звичної дихотомії «тіло-розум». Цей досвід захоплює описаний Т. Лірі, який запропонував свою власну теорію еволюції. **Новизна.** Розширення пізнавальних горизонтів призводить нас до нового розуміння/інтерпретації людини. Об'єднуючи східні вчення, що сприймають всі об'єкти і явища як різні взаємопов'язані аспекти єдиної вищої реальності, з трансперсональною психологією і сучасними науками, філософи здатні спроектувати і розробити новий підхід до людини, який буде долати розрив між різними інтерпретаціями людини. **Висновки.** Східні духовні традиції та трансперсональний досвід переносять про-

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блему людини до іншого контексту. Це спонукає нас перейти від ототожнення людини з її тілом, розумом, емо до розуміння її як цілісного організму, вплетеного в тканину універсальної єдності. Такий комплексний підхід, згідно з яким людина є неподільним, живим, ідеальним і матеріальним буттям, може розглядатися як стартовий майданчик для нової трансдисциплінарної парадигми.

Ключові слова: людина; природа людини; Тимоті Ліри; східна філософія; Даосизм; Дзен; ЛСД

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ВОСТОЧНЫЙ МИСТИЦИЗМ И ТИМОТИ ЛИРИ: ЧЕЛОВЕК ЗА ПРЕДЕЛАМИ ОБУСЛОВЛЕННОЙ РЕАЛЬНОСТИ

Цель. Статья посвящена изучению феномена человека в контексте восточной философии и трансперсональной концепции Т. Лири. **Методология.** Для проведения исследования были использованы exploratory research design (поисковое исследование), философская герменевтика, анализ вторичных данных, собранных из отчетов, журналов и периодических изданий, а также собственный трансперсональный опыт. **Теоретический базис и результаты.** Основой восточного мировоззрения является осознание единства и согласованности всех вещей и явлений: они представляют собой различные проявления одной и той же необусловленной реальности. Двойственность «субъект – объект» оказывается иллюзией. Отчуждаясь от Единого, человек распадается на части. Цель новой интерпретации человека – поиск путей реинтеграции этих полюсов и их трансцендирование. Исключительно теоретический подход к проблеме реинтеграции недостаточен. Реинтеграция требует яркого опыта «освобождения» – опыта просветления. Это трансперсональный опыт, который преодолевает наше традиционное восприятие и выходит за пределы привычной дихотомии «тело-разум». Этот опыт захватывающе описан Т. Лири, предложившим свою собственную теорию эволюции. **Новизна.** Расширение познавательных горизонтов приводит нас к новому пониманию/интерпретации человека. Объединяя восточные учения, истолковывающие все объекты и явления как различные взаимосвязанные аспекты единой высшей реальности, с трансперсональной психологией и современными науками, философы способны разработать новый подход к феномену человека, преодолевающий разрыв между различными интерпретациями человека. **Выводы.** Восточные духовные традиции и трансперсональный опыт переносят проблему человека в иной контекст. Это побуждает нас перейти от отождествления человека с его телом, умом, эго к пониманию его как целостного организма, вплетеного в ткань универсального единства. Такой комплексный подход, согласно которому человек является неделимым, живым, идеальным и материальным бытием, может рассматриваться как стартовая площадка для новой трансдисциплинарной парадигмы.

Ключевые слова: человек; природа человека; Тимоти Лири; восточная философия; Даосизм; Дзен; ЛСД

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