

An Observation of the Evolution of Human Body, Mind and Energy Awareness

From Conventional States and Stages through the Late States & Stages of the Extraordinary Mind

Venita Ramirez

Introduction

Human consciousness and consciousness in general is a mystery. In fact, existence itself is a mystery. How did life truly begin? What are we here for? What are we? And how in the world are we able to be aware enough to be asking these questions and engaging in this conversation? Science, Psychology, Spirituality all ask such questions and we still do not know the ultimate truth of who we are, why we are here and how we came to exist at all. Perhaps we will never know for sure. Still we continue to wonder.

Some equally mysterious force drives us to grow, to love, to contribute and to stretch our awareness beyond what we can imagine. Some of us are moved to peer into the infinite Abyss of the Unknown with passion and enthusiasm and to share what we find. Those who have followed that path generously pass along their insights and wisdom to whomever is ready. Teachings have been passed down for thousands of years through various cultures. And now our ability to exchange information easily and quickly worldwide gives even more of us access to these deep teachings. Add the modern western psychology and scientific research to these ancient lineages and we have even more cross-cultural knowledge that when integrated, point to some deep human and natural structures that can show us a way to freedom, love and potentially healthier ways of being as a species.

My own formal experience began in 1984 when I began studying Psychology and attended my first personal development program. By 1986 I was fully immersed in encounter-type, residential group retreats for a month at a time with as many as 50 participants engaged in breath and body work, psychodrama, bioenergetics and many other modalities. By 1990 I began studying Daniel P. Brown's research in a book he co-authored, *Transformations of Consciousness*. Several years later through Ken Wilber and his writings on Integral

Theory, I discovered the work of Susanne Cook-Greuter whose research on adult development, seemed to be the most detailed at that time. By 2006 I was working in partnership at Pacific Integral with Geoff Fitch and Teri O'Fallon, first using Cook-Greuter's framework and then contributing to the development of O'Fallon's framework as we watched participants grow their awareness in real time over many years. By 2012 I was learning to score stage assessments, which required an intensive year-long training during which I scored more than 100 assessments as a research associate. Meanwhile, we continued to observe individuals who were assessed at a range beginning with the 3.5 Achiever level of development through the 6.5 Illumined developmental level.

In 2016 I left Pacific Integral to continue developing my own work, which was focused more specifically on subtle energy and awareness through the body as well as on the ways in which unconscious shadow material is stored and blocks the flow of life or spirit through the body-mind, and in turn prevents a natural opening into the vast infinite Awareness of the later stages of development.

Over the last two years I have worked with many people individually on their awareness of subtle energy in their bodies, correlations with muscular holding and contraction, with unresolved shadow material, and with their level of developmental awareness. My primary objective is to offer practical skills, knowledge and direction that will quickly reduce suffering, offer a sense of stable well-being, and ultimately open them to the joy and freedom that is always available to us.

The following is a brief outline of some of what I have learned, supported by the work and research of the individuals I have mentioned above. From what I can see at the moment, I propose that there is a correlation between the state stages of meditation as detailed in Brown's research and the structure stages of development as researched by Cook-Greuter, O'Fallon and others.

This discussion is primarily oriented from and to a practitioner view. I am someone who works with people specifically to help them heal, grow and awaken. I tend to meet with individuals every week for months and often over a number of years. Thus, I know them very intimately and can compare their insights and awareness against the many others I have coached, against those in the thousands of hours of trainings that I have led, and against the stage assessments that I was trained to score with significant accuracy. Remember that all of these are constructs and only potential pointers. The actual truth seems to be unknowable, unfathomable and unspeakable.

Behavioral, Relational, Subtle Energy and Awareness Characteristics of Stages 3.5 through 6.5

Conventional Level – Achiever 3.5 Psychological, Relational and Behavioral Characteristics

Achievers at 3.5 seem to be consumed with the content of their exterior lives. They are focused on their careers, their families and setting up a foundation for their lives that is functional and dependable. They are figuring out how to succeed through trial and error. Thus, they scan the concrete field for what works for others, to get feedback to do well in these structural areas of life, to set goals and to carry out the actions to achieve those goals.

Though they may be feeling a sense of mastery often about what they can achieve in their exterior lives especially when it comes to non-relational concrete formations, they tend to have a murky relationship with their own interior self. They may be a feeling-oriented person. They may even be very sensitive when it comes to sensing energy. But even so, they do not have a language for the nuances of feeling and sensing, and they don't consistently trust what they feel or sense. In fact acting on what they should think, feel or do can lead them away from what is authentically true for them.

People who perceive the world from this stage tend to have a lot of unconscious unresolved trauma - or at the very least - an undifferentiated sense of self because they haven't yet spent much time getting to know their own interior. In fact, some people who have had deep trauma and even abuse as children may say that they "had a happy childhood" because they've repressed the painful memories that they were unable to process or feel fully at the time.

Because they do not yet understand the importance of context, Achievers aren't aware of how they have been socially constructed by their culture, family and society. They don't realize how much their own thinking and behavior are a result of their context or past. They have difficulty distinguishing their own energy and feelings from that of others. So, they become emotionally confused. This confusion shows up in their personal and work relationships in which they often appear baffled about their interpersonal results in these areas. At 3.5 people often get blind-sided with difficult feedback because their

actions are based not in organic authentic response to a situation but on imitating what they have seen work in the past with others.

Relationships at this level can pose quite a challenge for all of these reasons. Lack of self-awareness, inability to name more than a few feelings, limited level of authenticity and vulnerability and therefore limited emotional intimacy, lack of understanding of how context shapes experience all contribute to their limited capacity to access depth and efficacy in themselves and in relationships. Out of this confusion and blind-siding arises self-criticism, anxiety and exhaustion.

People at this stage typically have not yet done more than basic psychological or self-awareness work, if any. They have not explored their own shadow or unconscious much, so they tend to shy away from a lot of introspection for fear they will find something negative about themselves. If they have done some self-reflective work, it may have been psychoanalysis or cognitive behavioral work that do not tend to release trauma and therefore feeling through the body. To bridge this gap, it is useful to help them see how deeper introspection, greater self-awareness, a broader repertoire of naming their own feelings, and practice communicating those feelings especially in conflict situations, will aid them in the future in succeeding in both work and relationships.

Subtle Energy Awareness of 3.5

The repressed unconscious trauma and patterning from their past remains stuck in the muscles and tissues of their body at this stage, tightly held. So, most of those at 3.5 are not interested in breathing deeply through their bodies. The breath has them feel - and feeling too deeply is perceived as dangerous because they are unconsciously afraid of what they will uncover. However, when queried about their lack of interest in breathing deeply into their bodies, they often shrug it off and turn the conversation back to their exterior, mostly concrete topics of interest. Many do not seem able to hear or believe the benefits of breathing perhaps because it is not concrete enough for them. Instead they tend to want to problem solve about which concrete actions can change their situation or they simply want to talk about what is happening in their concrete world. As such, their minds tend to be full of thoughts about how they can achieve something or why they are not achieving something or confusion about mixed

results in their personal relationships. Unless they have had some meditation practice, which tends to be difficult for most at this stage, they cannot shut their mind off or stop their thoughts for more than a few seconds if at all.

At this stage, people tend to be quite self-critical because they are constantly measuring themselves against what they see in the exterior world as well as against their own idealized self, (introjected from family and society). Achievers often have split off from their bodies and feelings and need reflection or non-distorted mirroring to validate and encourage them in their exterior lives, and to nudge them to explore their interior in small doses as they can allow. More specifically, they often respond well to cognitive behavioral therapy if they decide to invite assistance from a professional.

Correlation with State Stages and Transition from 3.5 to 4.0

Basically, at 3.5 individuals are learning what beliefs and behaviors tend to be effective in order to live a good and healthy life. Any pointing to the breath, subtle energy or emotions must be kept quick, simple and minimal unless that person is moving rapidly toward 4.0. And in fact, at the transition from 3.5 to 4.0, the task is to help them begin to explore the nuances of emotion, wonder about the sensations of energy in their body, and turn toward greater mutual sharing of their inner world in their relationships. These instructions will support their sense of self and relationship agility. They'll learn to set boundaries and feel a greater connection with fellow human beings. As they move through late 3.5 toward 4.0 they benefit by understanding that while they may be privileged to have achieved a modicum of conventional success, others are not as fortunate.

Using Daniel P. Brown's research on meditators (See *Transformations of Consciousness*, Chapter 8): At late 3.5 individuals are naturally ready for his *Stage I - Preliminary Ethical Practices*. The first of three sub-stages is what he calls I.A. *Attitude Change*. Brown says, "the beginner must learn to change attitudes towards daily life in order to let go of mundane attachments and become increasingly motivated to practice." He says further, "The beginner first reflects on the rare and precious opportunity to be in a position to practice, followed by a detailed visualization of one's daily behavior and its consequences, as well as a visualization on the sufferings experienced by the various

beings in the world." He continues, "reflections on opportunity and death result in a strong positive re-evaluation of spiritual affairs, relative to everyday affairs, and an intense desire to practice."

The next sub-stage I.B., Brown calls *Intrapsychic Change*. He says, "The beginner is in a position to renounce everyday affairs and "go inside." (page 227). As individuals begin to turn inward he says, "Meditative self-focus on the events in the stream of consciousness can be done in such a way as to eradicate painful affective states cultivate pleasant states and make one's spontaneous associations more congruent with the ultimate goal." I'd argue that at this stage of awareness the individual is not yet able to introspect deeply so at this level they are supported best by directive mind training as a way to turn inward and begin the first layers of interior self-reflective practice. For example, people at this stage tend to benefit from suggestions to pay attention to "shoulds" -vs- wants and needs. They benefit by become aware of their inner critic and learning to replace it with self-compassion.

Brown's final sub-stage under Preliminary Ethical Practices is I.C. *Behavioral Change*. He says, "One's ordinary activities, and also excessive sensory input, cause turmoil in the stream of consciousness." And that in traditional meditation training, "Life style and social behavior are regulated through lists of primary and secondary precepts designed to enumerate the elements of everyday living in order to bring every aspect of one's behavior under close scrutiny: daily routines and habits, work and leisure, eating and sleeping." And, "Once the events in the stream are more regular, it is easier to do the next level of awareness-training, which is so vital to formal meditation."

During this time late Achievers usually are ready to begin to open to the unresolved wounds of their childhood and realize that their unconscious is a huge storehouse of unrecognized self. These pockets of unrecognized self are aspects of a larger Self/Awareness that have been avoided and denied. As these aspects are seen, felt and integrated, the individual can see more of the self/Self and more of the Light can begin to shine through illuminating more of their unconscious.

Post-Conventional Level - Pluralist 4.0, Psychological, Relational and Behavioral Characteristics

As Individuals move into 4.0 they become more deeply and naturally curious about their interiors and are more willing to explore new ideas and belief systems that would have been hidden, uninteresting or even threatening at 3.5. Though some personality types are drawn to sociology, anthropology and psychology in their earlier stages, this kind of exploration in the past would have been from a 3rd person perspective or a more scientific approach. For example, someone at 3.0 or 3.5 might major in psychology or anthropology, however at that point they likely still see the other as separate or a fascinating "other". At 4.0 the person will compare and even try on the others' views, imagine growing up in the culture, assimilate some of the wisdom and even learn to translate some of the wisdom in ways that others can understand. Those in another culture become 'like them' in that we are all human because deep down we have similar emotions, basic needs, motivations and rights. Thus, the Pluralist at 4.0 revels in their sense of connection with their fellow humans and their shared felt sense of grief, joy, love, anger, pain and struggle.

Pluralists become better at relationships - not great yet - but now they begin to gain enough emotional intelligence to be curious about authenticity and mutual personal discovery. They know enough about their interiors and their contexts/history and how to communicate with others and this knowledge allows them to gain some facility in interpersonal interactions. At this level, boundary issues become more easily examined and boundaries are more easily identified because the Pluralist has enough internal data to know and express their authentic likes and dislikes.

In fact, as you support a Pluralist to explore new ideas, belief systems and interior mutuality in relationships, the topic of boundaries will arise naturally and often. This is your opportunity as a coach or facilitator to teach Pluralists about boundaries. The more they heal past wounds and become aware of their unconscious at this level, the easier time they will have at communicating their boundaries to those they care about. This foundation of deeper self-awareness and healthy relational skills will benefit them significantly as they transition through 4.5 Strategist and 5.0 Construct Aware should they open to those next levels of awareness. Any unexamined and unresolved issues will especially surface at 5.0 if not examined at 4.0 or 4.5.

Subtle Energy Awareness of 4.0 and Correlations with State Stages

As people transition into 4.0 many begin to sense more nuance in their subtle energy and muscular holding and contractions and so can begin to bring greater focus and concentration to their breath and body. Brown's stage II. *Preliminary Body and Mind Training* correlates with a Pluralist stage of development. Of sub-state II.A. *Body Awareness Training*, he states, "awareness opens up to subtle levels of bodily activity experience as the flow of energy currents in the body." Of sub-stage II.B. *Calming Breathing and Thinking*, he says, "Starting with either the breath or the internal dialogue, the goal of the meditation is to isolate the different aspects of the breathing cycle and/or the internal dialogue so as to curtail their random activity." He continues, "[These practices] result in an increased regularity of the breathing cycle...[and] a reduction in ordinary thinking." (page 232).

In his last substage II.C. *Rearrangement of the Stream of Consciousness*, he says that the individual "learns to "disengage" from external reality and the impact of sense objects so as to bring awareness carefully to bear on the stream of consciousness. And he continues, "As a result, the meditator becomes less sensitized to external events and more to internal events. The individual begins to become more aware of his or her own internal process rather than only the content of awareness." This ability seems to come easily and naturally at the 4.0 Pluralist stage of development during with the individual learns to decipher the emotional and sensory dynamics, patterns and processes that lead to patterns of thinking and behavior.

From my experience, those who are willing to take up a regular breathing awareness practice seem to have consistent strong results in expanding and stabilizing their awareness into and through the body. These practices bring greater emotional stability, reduce anxiety and bring greater accuracy to their boundary needs. At 4.0, thoughts still tend to invade more often than not, and the person still gets swallowed up or consumed by thought. Without the breathing and awareness practice many at this stage will clog up with emotional and intellectual confusion, self-criticism, story-telling and self-doubt, which contributes to internal and external instability.

When they are taught to breathe deeply, clear their mind even if just for a moment and learn to trust their intuition or felt body sense, they can learn to find greater grounding and location within themselves, and identify their wants, needs and boundaries to build healthier relationships. Success in their relationships builds self-trust, greater equanimity and stability. As they work through some first layers of past trauma, they feel more hopeful and encouraged to continue on the path of their growth. An enthusiasm for growth can set in at this stage which may continue for the rest of their lives.

Pluralists at 4.0 can easily empty their mind with guidance for a few seconds at a time, long enough to sense into the body and its needs, and then act on those needs often with a delay. With support they can expand their awareness out fairly far into space, but on their own the awareness does not extend much past the body. They can use the breath as a tool in their lives to relieve anxiety and calm themselves. They can imagine breathing up through the legs the body and the head and they can have some significant benefit from this practice, learning the skill of scanning the body for muscular holding and energy blockages. These practices can serve as a foundation for what will come later.

Transition from 4.0 – 4.5

The move from Pluralist to Strategist is not necessarily an easy one, possibly because: 1) Pluralists are well mirrored in society while Strategists are not yet as common. 2) The Pluralist stage is a passive/accepting stage. 3) They must be willing to release the comforting cocoon of interpersonal mutuality. 4) They must turn their focus from interior self-exploration which can be seductive and fulfilling – to an exploration and integration of inter-systemic processes that shape and influence human consciousness.

At this late 4.0 stage, Browns Stage III *Concentration with Support* provides useful pointers about how to work with someone from late Pluralist through Strategist to help them develop subtle awareness skills that will help them evolve into later stages. His first sub-stage III.A.1. is *Concentration in Front* whereby the meditator sits in a comfortable and stable position and fixes “attention on something for sustained periods of time.” The object can be anything external that is a visual object or can be a mantra. The idea is for the person to

develop one pointed concentration for longer and longer periods of time to train awareness to stay on the object, thus reducing thinking. This concentration in front begins to move the mind/awareness outward and readies the person for the deeper Stage III.A. 2 – *Concentration Inside* as s/he exercises new agency in navigating greater chaos and complexity in external life, at 4.5.

Clues of a transition from 4.0 to 4.5 can be seen in a person's energetic shift from a receptive/reflective attitude to an active/agentive orientation and from an inward focus to an outward focus while continuing to integrate their maturing interior self-awareness which becomes backgrounded. These are not easy concepts at 4.0 because 4.0 has difficulty reconciling their view that everyone is equal with a dawning realization that the opposite is also true. It can be difficult then to realize that there IS a hierarchy of goodness in the relative world and that some actions must be prioritized in a hierarchy or holarchy of values and structures.

As a Pluralist begins their transition to Strategist/4.5, then, they usually begin seeing glimmers of the value of hierarchy, as well as limitations to their preoccupation with human or sentient interiors as interesting territories of exploration. They begin to feel a restlessness that calls for greater engagement in the world. An agentive movement of energy and aliveness arises from within them - not from their mind but through the body - and they begin to look outward for new challenges in which they can use more of their now stabilized authentic self to create containers for larger change across multiple systems.

Post Post-Conventional, Subtle Mind Visionary Leaders, 4.5 Strategists - Psychological, Relational and Behavioral Characteristics

As people move into a Strategist level of development they continue to deepen their understanding of interior awareness, but that exploration becomes integrated or even backgrounded by a driving energy from within that wants to act upon the world to create change and transformation for the better. “How can I make the world a better place in ways that will ripple out across generations and the planet?” And “What leverage point can I find to make the greatest impact,” become driving questions and endeavors at this stage. One of their motivations is to help others enjoy the fruits of growth and self-awareness from which they have gained tremendously, and to do it on a society-wide scale.

Now that they have received profound benefit from self-awareness and self-development, individuals at a 4.5 stage are keen to bring their knowledge, skill and experience to help others grow and transform. They’ve begun to expand their awareness out beyond self in a way that allows them to see the trajectories of actions across generations. They begin to see how systems within systems impact outcomes into the future and they see how 1) An effectively timed and placed intervention can change multiple systems: And 2) A change that does not take multiple systems into account will fail to have stabilized and long-lasting impact.

At Strategist they are still unaware of the constructed nature of reality, so they continue to operate within the confines of social structures and social norms. At the same time their ability to see generations into the future and to see a hierarchy of some of the problems and concerns worldwide, along with their exciting new ability to develop interventions or contribute in ways intended to address some of those issues, give them leadership vision and agility that can seem impressive to those at earlier stages. Thus, those at Strategist often feel a strong sense of competence and confidence in themselves, especially in their workplace. They recognize that there aren’t many people who seem to see as big of a picture as they can and so they may assume they no longer need teachers and that they *are* the teacher/leader, now.

Individuals at this stage still have plenty of shadow material in their unconscious and continue to let their thoughts get the best of them. They may have found some facility with identifying nuances of feelings, setting their boundaries, deepening authenticity and intimacy in relationships, which are all exceptional skills relative to those at earlier stages. But they still get lost in anxiety, depression, and emotional confusion. And they may feel frustrated and critical of self and/or others because of the growing difference in their ability to see greater complexity and lack of interest in more common, mainstream topics of conversation. At times they may seem arrogant because they are so comfortably sure of their own fairly complex ideas and visions that easily take context, culture, systems and developmental perspectives into account. Their confidence/arrogance is reinforced by the respect often given to them from others for their amazing ability to imagine alternative futures and create interventions to shift those potential futures.

Subtle Energy Awareness of 4.5 and Correlations with State Stages

At 4.5 if the person has already completed some substantial self-awareness work such as psychotherapy, bodywork, breath-work, yoga or meditation, they can continue to use these experience and skills to deepen and expand their awareness and to clear out unresolved past habits of thought and/or emotional trauma. Mostly people at 4.5 have as many thoughts as people do at 4.0. They generate so many exciting ideas of how to transform systems, or questions about how interpersonal relationships can work better. And the confidence and agency at this stage, sometimes prevents the Strategist from doing much introspection or of wanting to experiment with a new way of being. Others pursue personal development projects with a vengeance and become excited about helping their teams develop, too.

There is a fullness of thought that accompanies the Strategist mind and this fullness of thought actually can make it challenging to help them let go into spacious awareness or even to slow down, relax, breathe and let go of what they already know.

In his next sub-stage III.A.2. *Concentration Inside*, the meditator now switches to an internal representation of the former external object. For example, if s/he was focusing on a candle flame, s/he then

imagines the flame inside of bodily awareness. He says, “the Yogasutras use a representation of the subtle energy currents in the body.” Here Brown is referring to focusing on Kundalini or the rise of subtle energy often seen as light or felt as warm fire rising through the central channel of the body.

He goes on, “One result, from the perspective of the point of observation, is that the meditator achieves a condition of uninterrupted concentration called the “staying mind”. The other result from the perspective of the observable events, is that the stream of consciousness undergoes a transformation. First, the internal object more and more dominates the stream... Second, the object becomes increasingly unstable. The object changes size, shape, location and luminosity.” This practice builds a capacity for concentration on one-pointedness even in the midst of changes in the contents of the mind.

Again, I would say that because of their primarily outward focus, working with a Strategist on the breath, awareness and energy field is similar to and sometimes more challenging than working with a Pluralist unless the Strategist has engaged in some consistent meditation and/or yoga practice. Helping them come back to the breath, reminding them to let go of their thoughts, encouraging them away from self-criticism and giving them confidence that they indeed can enter and hold spacious awareness as their new base-line without negative effects are all helpful in supporting their movement to 5.0. Brown quotes studies that show that about 60% of human thoughts consist of negative self-talk. So, validation and encouragement when authentic can be powerful support.

Transition from 4.5 to 5.0

As Strategists near the end of this stage, they often find themselves frustrated that their well-meaning and ambitious ideas and plans keep hitting the roadblocks of their friends and co-workers at earlier stages who cannot hold the vision with them. Impacting society for good is much more difficult and a much longer-term project than they had originally hoped. They realize that simply communicating the vision over and over does not necessarily inspire or enable their friends and colleagues to join them in holding and implementing that vision. And their passion for transformative change reduces their interest in mundane topics. It is not unusual for individuals moving from 4.5 into

5.0 to leave relationships, quit jobs or get fired due to the frustration and lack of ability to translate their vision in ways that people at earlier stages can understand. Confusion sets in with people at this stage wondering “is it them, or is it me who isn’t understanding?”

This is such an important transition. The confusion, pain and emotional turmoil that results here, coincides with a growing sense that they no longer know what to do to inspire others to see what they are seeing. What they thought was as simple as communicating their vision to others becomes ineffectual.

Their confidence/arrogance turns to a vulnerable sense of “not-knowing” or surrender, sometimes being stripped away of everything all at once. This is difficult because the call to a willingness “not to know” comes on the heels of a sense of mastery that took all of one’s life until now to achieve. People in this transition may alternate for several years between using the subtle understanding of thought, social structures and agency of the Strategist and letting go into the unknown of a new, more spacious sense of self that flashes into their awareness more frequently as a state. More often than not people in transition wonder if they will be able to function in their lives after they’ve made the transition to construct aware. And many will resist the transition for a while because of both that fear and because they remain seduced by the many rewards they have come to enjoy at their current status.

As Construct Aware states begin to enter awareness the person begins to compare the strategist mind with the new construct awareness and may become critical of themselves in their inability to stabilize as spacious awareness. They recognize their fear of “letting go” into construct aware because they know intuitively that as they open to greater spaciousness, their awareness will require them to heal and let go of anything they have not yet addressed. So, if they have not completed some important aspects of their healing work they may seek out support.

Here at very late 4.5 in transition to 5.0 is where Brown’s stage III.B. *Pattern Recognition*, and III.C. *Stopping the Mind*, seem to correlate and begin organically. The stabilizing of these states as a stage continues through 5.0.

At III.B. he says that the individual's concentration (not allowing the mind to wander away from awareness of a particular interior object of focus such as the breath or the movement of light or energy through the body) is so steadfast that all sensory input begins to reveal underlying deeper patterns, regardless of the source of the data. S/he is able not to get caught in "particularizing" or personalizing information and so, he says, "the traditions agree that painful emotional states disappear. "The meditator no longer "particularizes such patterns." My interpretation here is that the individual begins to see deeper structural patterns arise and begins to dis-identify from those patterns (i.e., not be had by them), allowing an opening into a more spacious, light-filled awareness.

I wouldn't go so far as to say that at late 4.5 and 5.0, such states completely disappear but as the person moves to 5.0 there is a dramatic reduction in taking anything personally. In addition, as s/he transitions into 5.0, the individual truly begins to "stop the mind" with greater ease and for longer periods of time. In Daniel P. Brown's research, the capacity of "stopping the mind" occurs at his stage III.C. He says, "The way to stop the mind is to develop simple awareness, devoid of any activity. In the Mahamudra (Tibetan Buddhist meditation training), the meditator puts his/her awareness on empty space while suppressing the activity by which various patterns are recognized." Over time, as the individual practices "stopping the mind," the spaciousness of the Construct Awareness becomes more available and more appealing, a peaceful welcome relief in letting go and simply enjoying the prospect of their own new spacious and silent non-doing Being.

The Dawning of Awareness of Awareness: 5.0 Construct Aware – Psychological, Relational and Behavioral Characteristics

Again, the more someone at this stage has completed their psychological/psychotherapeutic resolution and integration the smoother this transition will be into that lovely spacious awareness that is soft, light-filled and magical. If they have not resolved some deep seated emotional trauma from childhood, then the dissolving of the defenses against spacious freedom will allow the old disturbances to rise to the surface quite readily. And this material that has moved from the repressed unconscious to the opening conscious awareness will need to be addressed. Now in contrast to the spaciousness of vast awareness, these unresolved issues become more painful than ever. In fact, as people open into Construct Aware their awareness begins to open deeply for moments through time and space and they also feel/sense the suffering of all beings across the planet. The pain in the body can be excruciating at times and ecstatic at other times when the miracle of life-at-all reveals itself over and over. Mixed with their beginning to see things from infinite angles simultaneously and the inability to articulate so many views at once, they confuse their more conventional friends and family who sometimes feel concern about the 5.0's mental health and well-being. It is not uncommon for someone at this stage to be directed to a psychiatrist for treatment. But most people at this stage simply need guidance and reflection from someone who has been there before with some basic coaching or psychotherapy to resolve some of the painful events that had been submerged in the unconscious since childhood.

For those who have already completed a significant amount of self-examination, especially those who worked through all significant trauma since birth using somatic or body-oriented emotional release approaches, the transition through Construct Aware can be much easier because the material that arises as the person's defense mechanisms release is less substantial and in fact can be quite subtle. Instead of the body and mind being inundated with painful impulses, physical symptoms and memories, the person begins to have flashbacks of their life that happen spontaneously and in succession for periods of time. This seems to be in part similar to the life review that occurs when people have near death experiences.

For most people at 5.0 conventional work situations become painful because they can see how everyone is "caught in the matrix" and

cannot see it and they see themselves participating alongside everyone else while seeing it for what it is. It can be a bit disconcerting. For many the dissonance becomes strong enough that they quit and take a year or two away from conventional work environments if they have the means to do so. Others keep working and change dramatically the way they interact with colleagues, family and friends.

As people move more deeply into 5.0 they become more introspective and turn their attention toward their growing awareness of Awareness to understand who they are becoming as they realize who they are is larger than their bodymind. They begin to familiarize themselves with the wondrous vastness of their own awareness and they begin to realize that everything is made up. Systems are made up, economic and political viewpoints are made up, history is made up, science is made up, business systems are made up, words are empty of meaning, the opposite of any argument is also true, etc. This realization results in a sense that everything is empty of its own truth even as it seems to exist temporarily. There is a sense of "moving to the other shore" from which they can see the constructed nature of reality as a spell under which the majority of humans operate.

As a person moves into later Construct Aware this sense of spaciousness becomes pervasive. It is everywhere they look. There are still objects and fullness everywhere but no longer do they have set definitions or set meaning. Now anything is possible again as it was in early childhood because creativity happens in the intersection of space and form. Now there is so much space, and the form shimmers in and out as substance and illusion.

Subtle Energy and Awareness of 5.0

When 5.0 Construct Aware takes root the individual finally understands that peaceful spacious freedom is always present and that he or she is the one who forgets and gets caught in the stories of the subtle tier still some or even half of the time. The dawning spacious Awareness is a result of a relaxation of the subtle self-identity structure and the defenses against feeling/sensing unconscious/repressed material from the past. This capacity to relax more and more into empty spaciousness also creates greater access to the subtle energy movements and nuances in the bodymind and therefore a much more

refined ability to identify subtle movements, inclinations, avoidances and grasping. A person at this stage realizes that they are making up stories about themselves and circumstances as they are doing it, often catching themselves in mid-sentence. At this stage there is both a profound receptivity in their willingness to accept reflection and new learning. There can be a wonder and awe that occurs at this stage as a huge new world and Self is coming on line.

At 5.0 there still can be a significant need to process interpersonal issues and conflicts but these conflicts have greatly diminished or have the potential to diminish because of the individual's ability to see the conflicts as (mis)perceptions constructed by the mind. So, at this stage, a lot more work can be done through the subtle energy body rather than spending as much time on the concrete workings of relationships or stories of the past. For example, if a person has conflict with a co-worker: At an earlier level we'd talk through what happened, look at the emotions that arose, explore whether these reactions are part of a pattern that began in the past or whether the conflict and resulting emotions are a result of a lack of knowledge or skill about relating, and the person would gain insight and go change their behavior. As awareness opens into Construct Aware, the person is more able to breathe through their entire body, use the body as an instrument to feel/sense the conflict energetically...for example sense into the energy body of the other, sense into their own body, feel/sense the dissonance, receive any insight from that presence, and with guidance dissolve the dissonance into liberation for themselves and the other which then become not two in the dissolution process. New insight automatically and somewhat effortlessly translates to changed behavior at this stage.

Correlations with Brown's State Stages

Using data gathered from Dan P Brown's research, someone at 5.0 stabilizes the capacity at his Stage IV to *'Hold Fast to the Flow of Light* – to see beyond conception and to limit thought in such a way that emptiness or the light of Awareness is more prevalent or as prevalent as form, conception and construct. His Stage IV.C – *Balancing the Flow of Light* becomes normalized. At this stage – at late 5.0 - a refined awareness of the flow of light begins to reveal itself more and more as a continuously vibrating energy field which is in a state of continuous propagation. This greater clarity of and through one's own sense of self/body/Awareness allows the individual to sense clearly

into his or her own energy field, through which he or she "attains the view". Brown says that the "meditator has now arrived at a point where s/he may gain insight into how the world of ordinary experience and the self are constructed. Additionally, he states that ordinary perception is based on subtle biasing factors called "propensities" or "impressions" (known as *samskaras* in the Hindu Yoga Sutras). He says, "The purpose of Buddhist insight meditation is to eradicate these biasing factors and correct the meditator's view of the stream so that the succession of events undergoes a significant transformation cleared of bias."

Similarly, for the Hindu yogi, Brown continues, "for moments, transformation of specific wave patterns ceases and mindstuff attains an even more refined condition. Biasing impressions are eradicated. These moments of cessation leave their own impression which subsequently affect the experience of the continuously changing energy field. The energy field is now a "calm flow" (YS, 3:10) wherein wave patterns become less noticeable. This calm flow is the "means [YS, *upaya*] to realization." An important shift in emphasis has occurred. Awareness turns away from the observable event toward the transcendent; thus it is called reflecting awareness (YS *Buddhi*). (page 249)

So, at late 5.0 an individual develops the capacity to feel and sense both the clear field of awareness and a beginning sense of intense energies as they arise in that awareness. Brown calls these 'subtle impressions' and as he mentions, Hindu philosophy call these 'samskaras.' The subtle impression is what occurs through the human system prior to thought or interpretation. It comes as a wave of intense subtle energy, often what feels like from the back and sides but really out of 'nowhere'. It has no content on its own. It is said to be an energetic imprint from one's past and can be transmitted through family and cultural lineage. This wave of intense energy can be very disconcerting or uncomfortable. The tendency is to want to avoid it. The task however is to stay present with it as it intensifies through the body-mind without elaborating it into thought and story. This is difficult because the intensity can feel like intense subtle heat and even feel like a destructive burning up of one's self. And the mind's tendency is to make sense of it by constructing a story to understand what is happening and then to resolve it. But those constructions only reify the belief that is created out of the story. So, the more useful thing to do in this case is to feel and sense the energy

directly through the body, with a willingness to let it burn its self through the system including a willingness to 'be destroyed' by it. This may take just a few minutes and once the burning off is complete there is a cleaner, clearer wider awareness available and a release of the repression of that subtle impression, much like when someone changes their response in a recurring dream and the dream no longer arises for resolution. Once enough of these subtle obscurations or biases or impressions are cleared, awareness is able to look upon itself (awareness of awareness).

In summary, at 5.0 there is a whole new inner world available with greater clarity, greater freedom and insight. The individual and subtle energy fields can be objectified and viewed with greater and clarity and a deepening peacefulness and freedom from conceptual constraint. With a relaxation of defenses to the unconscious, the person has greater access to more of their awareness through body, mind and spirit which is experienced as vast spacious awareness.

As a person begins to move toward 5.5. the solidity of what was previously thought to be 'given' gives way to a greater malleability of shape and form. Energies of various objects and subjects blend into each other. Boundaries are seen as fluid and energy rises from and through the body in new ways to shape and act upon the fluidity of energy with a compulsion to create something new for the whole of sentience.

Creating & Offering Original Constructs for the Good of Humanity and Sentience: 5.5 Transpersonal - Psychological, Behavioral and Relational Characteristics

At 5.5 a new interior surge of energy wells up along with inspiration to create something innovative and useful, and the individual begins a new level of exploration and experimentation with ideas, concepts and initiatives. Because the individual is now construct aware he or she is not limited by social conceptions or categories such as language, disciplines, or subject matter. This person leaves behind their awestruck receptivity of the initial awareness of Awareness phase as it becomes more commonplace, and s/he begins to “mash up” various disparate interests that now integrate in now obvious ways, with the purpose of transforming human consciousness. Generally, their interests include some form of awareness transmission because they have seen the positive results in their own life from their awareness practices and because they realize the awareness of awareness does not belong only to them. It permeates all. If they remain in a conventional job or career, they become more aware that they are here for a deeper purpose; and then underlying their work activities is an understanding that something much larger, deeper and ever-present is always at play.

People at 5.5 begin to use this awareness and knowledge to their advantage in support of their environment. They enjoy a facility with inter-changing constructs, dissolving boundaries between ideas, flipping things around, seeing things from infinite perspectives, seeing the fluidity and paradox of polarities, turning meaning on its head. There can be almost a giddiness at this stage since the awe of 5.0 has turned to a new mastery and freedom of conceptual perception and movement at 5.5. A new concern and area for learning becomes “how do I translate this to people in my life who are at earlier stages”. And often part of the 5.5’s new initiative includes some form of translation to “help” or support people worldwide.

Because the person at 5.5 tends to perceive infinite perspectives and can hold so much in awareness, ironically often their attempt at a new translation can be quite complex and can be difficult for people at both earlier and later stages to comprehend. This is true especially for those who tend toward academic and intellectual understanding but most everyone at this stage is repeatedly surprised that others do not

understand what for them is clear and obvious perception of Awareness/Joy/Bliss.

It is possible to reach 5.5 without completing a great deal of shadow work, however, this lack of personal processing will impede the flow, joy and clarity that becomes more and more consistent as one progresses through the stages. There will be a sense of internal clutter and even obscuration through the body-mind based on the amount of unprocessed psychological material at play from past unresolved issues and patterns. These will become more and more obvious to the person at this stage and somewhat disturbing since they can now both see more of their confusion and because they feel the impact of these repetitive patterns in their personal relationships. Psychotherapeutic work at this stage is quicker and easier than at earlier stages because the person can see through their own constructs more immediately and also has the capacity to 'dissolve' the outdated subtle internal (mental, energetic, physical and emotional) structures that continue to play out through the bodymind. Here is where working with subtle impressions becomes much easier and can be 'burned through' in a matter of minutes.

Subtle Energy of 5.5

Energetically, a person at 5.5 still feels themselves as an individual person or body operating discretely among many people and beings. Their desire is to *act upon* humanity and sentience in a way that raises consciousness for all. In contrast 5.0 sees "acting upon" anything as a form of spiritual violence or an act of aggression or egotistical disturbance of the field of what is. And at 6.0, an individual experiences him or herself as being a stunning part of the entire Kosmos that shimmers as wholeness and light and reflects itself to itself.

In O'Fallon's STAGES model at 5.5 individuals view the collective or 'we space' as the concrete and subtle collective – all human beings and sentience and the space that opens up around us. The 'self as body' is beginning to go in and out of reality as truth, and a greater transparency of self begins to come on-line to a degree, but the individual body-self very much is still the vehicle used for transformation and revelation and the people and/or sentience of the world are still the focus of one's service. At this stage because the

veils are thinning between concrete, subtle and causal worlds the person (who has completed sufficient psychological work) is able to sense the difference easily between the pure clarity of Awareness through the body and any bit of dissonance or contraction within the system. Much of this can be done on one's own however supportive guidance from a late stage teacher can help the individual perceive and clear any as yet unprocessed unconscious dissonance in the subtle and what is becoming super-subtle or causal energy field. As the individual progresses, fewer and fewer words and outside teaching is necessary. When the light of Awareness dawns and permeates individual awareness the dissonance is naturally dissolved into that light and insights pop into awareness rapidly and effortlessly.

These characteristics are further refinement of what opened up in late 5.0. In addition, the practitioner is now able to step back into the world of form and maintain the view as Awareness while engaging in the outside world. This 5.5 phase coincides with Dan Brown's Stage V.B. & V.C., which Brown calls 'Reverse Samadhi' and 'Rising and Passing Away Samadhi' respectively. In Reverse Samadhi, ordinary every day events are allowed to enter the spaciousness and the individual's task is to stabilize spacious awareness while they engage the normal, everyday content and activities of life. Brown says: "While ordinary mental events recur – the same insight remains, emptiness, selflessness and sameness in change. These insights become direct experiences built into the very structure of perception at both a gross and subtle level." (Page 252). In other words, these direct experiences become a new embodied normal in everyday life.

During 'Arising and Passing Away Samadhi' the individual has refined Awareness of awareness to a degree that they can see the way in which events seem to come into and go out of their awareness. Brown says, [During Arising and passing away Samadhi, the meditator has refined awareness of the flow of light to its very limit, to the temporal structure of ordinary perception. From this now stable and bias-free vantage point, s/he is able to discern the very process by which phenomena seem to come into and go out of existence. Since the same laws governing how mental phenomena pass in and out of existence are operable in the wider universe, the meditator has reached the interface of mind and cosmos." (Pg253-54).

The practitioner at this late stage of (5.5) awareness is able to readily and as needed, dissolve dissonant or fragmented disturbances (such as triggered emotions, misconceptions, erroneous beliefs, subtle impressions) from the bodymind and through the infinite field of Awareness, which has now been stabilized as wide, open and endless. S/he begins to gain an ease in seeing through not only the constructed nature of meaning but also through the conception of time and even though the conception of self.

Brown says: "In the Yogasutras the meditator completely resolves the relationship between sameness and change and by applying that category not only to changing events (YS parinama), but now to the very temporal organization of the events. The yogi first observes the changes (YS, dharma) in the patterns, properties and states of the energy field (YS 3:13) and then observes the underlying "unchanging aspect" (YS, dharmin).

"Having contrasted the changing (dharma) and unchanging (dharmin), the yogi examines the causal relationship between change and sameness. As a result, a unity experience comes forth in which all the potential events of the universe come forth simultaneously as a dimension of the same underlying substratum." (page 255)

A greater and deeper sense of emptiness, stillness and deep peace usually occur as the individual let's go of the subtle world of his/her individual constructs, ambitions and meaning-making and here at late 5.5, s/he is poised to open up to 6.0 Universal, where the individual self dissolves into a sea of all that exists, and s/he directly experiences him/herself as one element in and as an infinite sea of expressions of the Kosmos.

Self as All: 6.0 Universal – Psychological, Relational and Behavioral Characteristics

It is here that some very astounding things happen. As the individual gains facility with dissolving dissonant aspects of the bodymind through the energy field and vast Awareness, greater spaciousness opens up and s/he can see how all of the events and phenomena of existence continuously interact to co-create known reality. S/he understands how things influence one another in constant dynamic

flux and so nothing is ever the same. S/he realizes that the only practical way to be is to be awake and present in every moment as much as possible in order to respond to whatever arises with compassion and clarity. At 6.0 the self dissolves into an ocean of Love, where everything (life itself) is a miracle and deep compassion arises and remains for one's self and all of life. The Kosmos becomes the new "we" or collective and the individual at 6.0 assumes, "i am That All".

Referring to both the Mahamudra and Yogasutras, Brown states: "The ordinary time/space matrix of ordinary perception is transcended, and awareness opens up to another order in which all the potential events of the universe and the fabric or potential connections between these events comes forth. Within this undivided interconnectedness of the universe, interactions occur not by causal law but by relative relationships to everything else. Positionality in space and properties also depend on relative relationship to everything."

At 6.0 the individual *experiences* one's self as an aspect of the many and even *as* the many, permeated by the great Unknown of vast, infinite Awareness. The self is backgrounded or seemingly subsumed in "all that is" and so may be felt and sensed as no interior self. Inside and outside are no longer relevant because there is no felt sense of separation between inside and outside, energetically. The boundaries between self and other are seemingly dissolved and "other" is seen as both an illusion from the causal/metaware perspective where all is seen as expressions of one source-less source and also as a precious being that is another expression of the One. Simultaneously the individual sees subtle energy boundaries that operate between all things, thus the inter-connectedness and relative relationship between objects of awareness. And she recognizes the physical boundaries that define individuality, and which are necessary for healthy relating on the physical plane of our mutual existence.

This dissolution of the self into the many, the revelation that all is interconnected expression of one source and the growing super subtle sensitivity/receptivity that comes from clearing misconception from the individual mind/body/energy field (unconscious contractions) brings the qualities of profound gratitude, wondrous awe, and a Love that is indivisible from the Kosmos. Ordinary life becomes exquisite and a person at this stage serves life as one's Self that is everywhere.

At this stage loneliness and a longing to be understood begin to drop away because one feels their connection with (and even Being as) all and sense the self and all as the One, an undivided whole that permeates all with Love. Further, the mind's complexity that grew from birth through 5.5 also dissolves/collapses and integrates into the simplicity of simply Being the all-one along with everyone else, and so the ability to relate to all levels and aspects of life and existence become simple and easy through the felt sense of connection and love. Someone at Universal can have compassion and identify with anyone and anything, as the veils between self and other continue to thin. The Mayan, "You are another myself" begins to feel truer and more literal, regardless of the other. And so politically someone at 6.0 finds it difficult to take sides, to polarize and not to see the "sameness in change" or the deep structures that constitute the conditions of life and existence.

Beginning at late Transpersonal 5.5 and continuing into 6.0 and beyond, universal principles or the laws of nature begin to reveal themselves and special siddhis or mystical powers that used to seem out of reach now appear naturally and effortlessly as if they are perfectly ordinary. For example, seeing everything as an interconnected relationship makes clear various trajectories or pathways that will unfold, depending on any particular choice. To others this power could be seen as "perceiving the future". But to 6.0 since everything impacts everything else the individual can see clearly how an action will ripple out throughout space and time and impact individuals and systems, and how a different thought, word or deed will have its own impact in completely different ways. This seeing is a result of perception of deep structure "laws of nature". This siddhi tends to come on line as the kundalini opens the sixth energy center in the forehead. It is known as clear seeing or clairvoyance. Further with clairvoyance is the ability to see the subtle energies that cloud the clear light awareness of others and so clear seeing into the workings of others also strengthens here.

Subtle Energy at 6.0

As mentioned, at 6.0, individuals experience themselves as being a stunning part of the entire Kosmos that shimmers as wholeness and light and reflects itself to itself. Energetically, at 6.0 a person can feel energy flows through the entire body (if they've done their bodywork) resulting in a sense of peace, expansiveness, warmth and acceptance

of all that is as the many, even those things that seem antithetical to Love. Though not absolute, there is a relative seeing and accepting of all. People at 6.0 have a warm, expansive, light-filled and accepting presence because they recognize that their judgements are a projection of their own mind and their acute awareness in the timeless moment allows them to notice and dissolve vestiges of ego identification as they arise and/or as they are reflected by others. The ego identification does not completely resolve or go away. But it is more transparent to oneself and can be worked with more readily as it interferes with clear seeing and being. This quick release of any remaining judgement or impatience makes room for greater compassion, tenderness, understanding and allowing of what is in life and in their relationships. Here they become very good teachers and coaches to others because of this capacity to clear their own bias and see the deep patterns at work through individuals and the Universe.

Unconscious shadow material continues to exist and also continues to diminish in its ability to obscure, disrupt or persist. In my observation and experience, I perceive that those individuals who have completed many years of psychotherapy and personal growth work whether one on one or in deep psychological encounter groups seem to have less defensive structures still in place by the time they reach these later stages. And those who have also had a fair amount of bodywork, breathwork and emotional release work through the body have fewer pockets of unresolved trauma, defensive patterning and unconscious ego drives.

Opening through the entire body by clearing out blocked energy seems to support the best results in terms of integrity, alignment as Source and with a greater willingness to reveal interior human vulnerabilities and idiosyncrasies, which I believe we all have and will always have as humans in a human body.

The Transition from 6.0 to 6.5

As a person moves from 6.0 to 6.5 that expansive Love and Awareness as All-that-is becomes the driving force. For some, the pain of clear seeing, clear hearing and clear feeling can be disturbing enough to activate more shadow material that appears again as an aspect of "other" that has yet to be reckoned with, dissolved and integrated. This late 6.0 then can be another time of "wrestling with demons".

And these seeming “demons” become the means to greater liberation as the late 6.0 person resolves a subtle split between the Absolute and the many and releases all to a greater sense of self as Awareness Itself.

6.5

Moving into 6.5, there seem to be fewer subjects to observe and so much of what we know is still conjecture. With only a handful of known respondents we can't know for sure whether our observations are a result of idiosyncrasies in personality and culture for example or if they are elements of a particular pattern or stage. But some patterns do seem to be emerging.

As the non-dual states occur more frequently, for some, there is a rushing in of the exterior world which can be overwhelming and even disturbing because the individual at early 6.5 can feel and sense so much suffering as well as beauty and wonder. In addition, s/he can perceive the deep patterns and trajectories that are at play throughout the Kosmos. S/he sees how suffering can be diminished by transforming consciousness throughout time and space. And s/he may believe that consciousness can be transformed through disseminating the “received” knowledge of the deep structures or laws of the Kosmos/Nature. The information that is theirs to disseminate comes simply by remaining open to it and allowing it to reveal itself to itself as this particular body and then they set about offering it to the world. The information often comes through like a transcription from the place that transcends both knowing and not knowing. As if by magic the information reveals itself. And the person at 6.5 performs the actions as if fulfilling unspoken and unpremeditated directives.

Now the self as Awareness Itself moves the Universe and moves as the Universe/Kosmos. There are still the vestiges of an individual self with individual Kosmic, Causal, Awareness but the veil is lifting; and the separation/difference between self and other is questionable. Yes, on the concrete there is still other, which means we are not alone in the physical universe and we can enjoy the sensual pleasures of being human. Yes, in our subtle awareness there is still an infinite number

of subtle forms which allow us to feel, sense, create and make meaning. Polarities allow us to exist and to create new forms. However, from the super subtle, causal/met-aware view, we see that we *are* the same Awareness that permeates all and all of us are subject to the same laws of the Universe just like everything else. Even at the sub-atomic level we are made of the same stuff, atoms, molecules, energy, stardust, light and void, vibration.

Daniel Brown calls this stage *VI. The Extraordinary Mind and Enlightenment*. On page 257 Brown states: "The extraordinary Samadhi has a common structure across traditions. In terms of structure, it represents an undivided wholeness...wherein parts exist only in their relationship to all other parts. One relative mind-moment contains the information of the entire universe through its interconnectedness." And on page 258 he states, "Because the experience of the extraordinary samadhi is so compelling, meditators tend to react to it. They must repeat the practice until "indifferent". Then the links in the chain of karmic activity become clear. The subtle acausal interactions between relative interconnected events...are the "storehouse" of karmic activity." "The meditator not only learns the stages by which every action becomes manifest over time according to the Doctrine of Cause and Effect, but also sees that it is possible to stop the karmic chain."

Universal/Kosmic principles are seen to operate at all levels and alignment with these principles is the simple way to allow the flow of life to move one in successful and beneficial ways. Every action becomes a spontaneous response to All That Is and I Am That which both moves me and that which I respond to and I am the mover so there is no separation from the I Am that is doing the moving of everything. It is all interpenetrated, fluid and organic much like an eco-system that responds to itself naturally and somehow responds to everything else in concert, with no thought. No thought here means that the human mind or brain is not in the lead. Thinking occurs occasionally to elaborate an insight, vision, solution or idea but it is no longer in the driver's seat. Thought becomes more of a tool for navigating occasional detours on a familiar country drive. And Awareness beyond the human mind is allowed to take over.

Brown says, "The meditator comes to recognized that all observable events – simultaneous or successive, subtle or gross – are but

emanations as a consequence of this subtle karmic activity. Furthermore, through practicing session after session, subtle reactivity drops away and the meditator comes to realize events in a new way, just as they are in the primordial state. ...reactivity also fades and the three marks – impermanence, selflessness, and reactivity – become clear in each arising. This is called “equanimity.” For both Buddhist traditions the primordial state is one of immediacy. Events quickly settle before they become built up into constructs – time/space, self, gross percepts and thoughts.”

Further, at 6.5 one sees more and more that every movement is a response to another movement and therefore all movement is feedback which illuminates one’s integrity and shadow. So, everything is used to clarify, purify and remove obstacles to Clear Light Awareness.

Brown says of his stage VI.B., “From the point of observation, awareness changes its direction away from the emanating interconnectedness toward itself. When awareness turns upon itself the shift in experience is often distinct, like space opening up amidst changing events. As a consequence, moment by moment awareness has nothing further to alight upon, so enlightenment is said to become the object of awareness. From the perspective of observable events, the activity observed during equanimity more and more approximates the perfect primordial state; it must conform to the natural condition of the mind’s activity so that enlightenment can occur. The key to understanding this stage of practice is the mind’s activity. An important distinction is made between artificial “activity” – gross reactivity and subtle activities which interfere with the realization of enlightenment – and the spontaneous activity of the primordial state. The meditator must learn to negate the more common forms of reactivity – expectations, doubts, evaluative thought and the incessant attempts to categorize the unfolding experience.” (page 260.)

Brown quotes from the Yogasutras: That (mindstuff), although diversified by innumerable vasanas (subtle desires), is for the sake of the Other (purusa) because its function is to affect interactions (YS, 4:24).” And he goes on to comment: “The phrase, “for the sake of the Other” describes an important realization in which the vasanas’ (subtle desires) very activity is seen to exist in support of transcendent

awareness. The meditator realizes that pure awareness exists as a continuous backdrop to the innumerable activities of the vasanas.”

At late 6.5 this fluid Being and offering of the received information through Self/no-self/Awareness occurs in this spontaneously, organic and natural flow where giving and receiving are one. Dualities and polarities collapse into their opposite here where timelessness spacelessness, infinity and eternity all dissolve into one another and become irrelevant - and the Individual self as Awareness ultimately collapses or dissolves into Non-dual Isness or Suchness, where the Individual mind/Awareness is no longer the locus of perception and truth. Instead the mind opens up to waves of Light pulsating, vibrating and emanating as the Magnificence that now appears as the substance/pulsation/light/vibration of (purusa) of all form.

Post-Script

Though based on research and practical experience, these are all simply impressions like a Monet painting, meant to give a “sense” of “what currently seems to be” the patterns of human consciousness and its evolution for the purpose of helping those who are ready to free themselves of suffering and limitation. Please hold the information lightly and hold all beings with curiosity and care.

Please keep this information private for the time being. Do not share or distribute. I wrote it fairly quickly and it is not complete. I will likely develop this draft into a longer manuscript so that it will help others and I would like to retain copyright to maintain integrity and potency of this work.

Many thanks!

References and Acknowledgement

Cook-Greuter, S. (2002). *Ego development: Nine levels of increasing embrace*. Wayland, MA.

Fitch, G., O'Fallon, T., & Ramirez, V. (2012). *Generating Transformative Change*, 2012, from <http://www.pacificintegral.com>

Harish, J. (2000) *Chakras: Energy Centers of Transformation*. Destiny Books, Rochester, Vermont.

Ramirez, V., Fitch, G., O'Fallon, T., (2013). *Causal Leadership: A Natural Emergence from Later Stages of Awareness*. Seattle, WA.

Wilber, K., Engler J., Brown, D.P. (1986). *Transformations of Consciousness: Conventional and Contemplative Perspectives on Development*. New Science Library.