

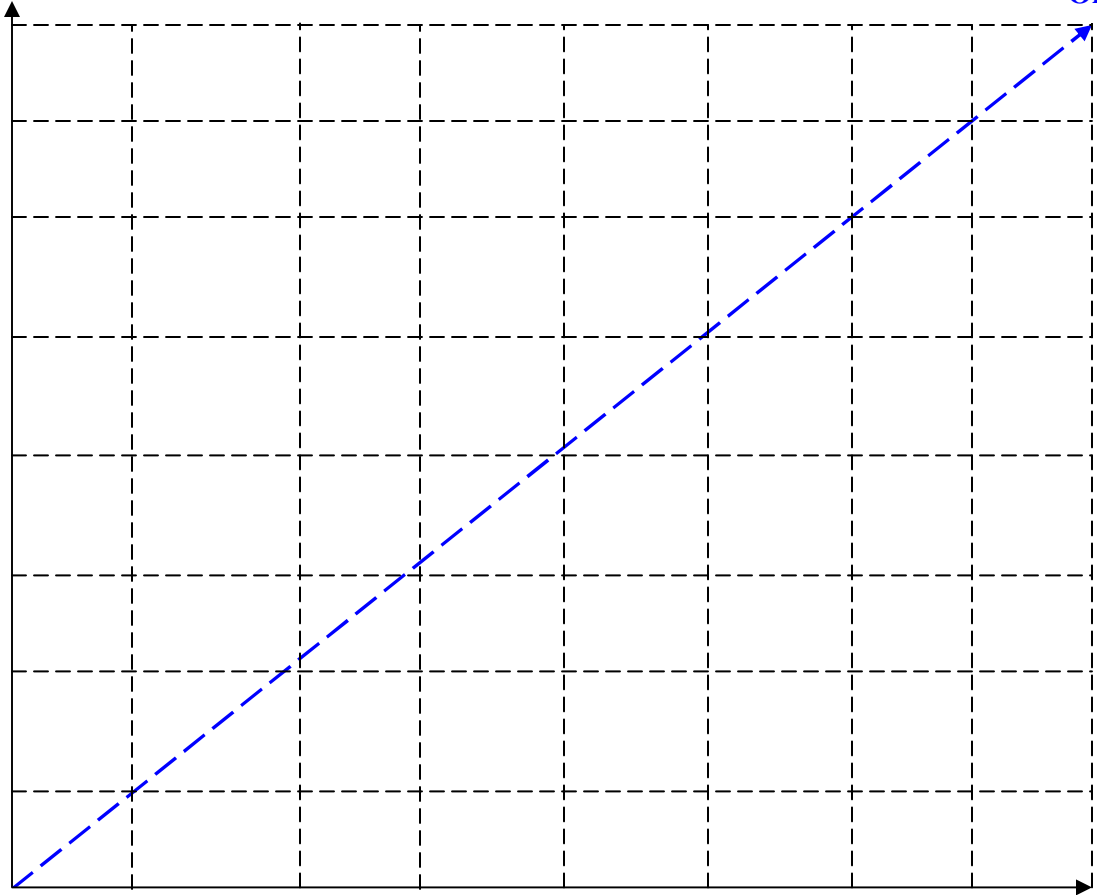
LEVELS OF CONSCIOUSNESS 4

STAGES/LEVELS OF CONSCIOUSNESS DEVELOPMENT GRID

STAGES OF DEVELOPMENT

Ultimate
Unity
Unitive
Intuitive
Mental-egoic
Membership
Typhonic
Uroboric

God Omega



LEVELS/STATES OF PERSONAL CONSCIOUSNESS/AWARENESS

God Alpha

God as:
Eternal
All
Pervading
Life.

(One) as nature

(One) in nature. Emerging body self.

One as/with others. Group self.

One as (individual) self

self as separate; capable of choice.

Perceiving ¹: oneness with/as God, other, creation; God's presence within all; God's lead; God's love, a process.

One (in relationship) with God, other, creation. God's presence in all. God's lead. God's love.

One in God. God in all. All in God. Distinct but not separate. Non- dual. Being.

One as God? God as one? No self! Beyond self! All- Pervading- Life. Only God.

To know the other.

To become the other ²

There is no other.

Association

Community

Union

Unity

Nada!
Fana!
Moksha!
Samadhi!

I sense need

I feel want

I should must

I think understand choose

I perceive intuit

I know

I become

I AM

1. A subtle and direct transpersonal sensing, feeling, intuiting ('seeing in to') – beyond thinking.

2. 'The Father and I are one': John 10:30; "that they may be one in us": John 17:21; ITL, p.103; Acts 17:28.

NOTES

1. Each advancing stage of development should stabilize at the corresponding level of personal consciousness – with all preceding levels assimilated/incorporated and transcended.

But, at any stage of development ALL levels/states of consciousness are available/accessible. And, at each stage of development the perception and interpretation of and response to the same levels/states of consciousness are different (as are possible according to the normative structures for each stage).

See also Developmental Lines.

2. It is important to distinguish between sense perceptions (uroboric level), feelings (typhonic level) and intuitions (intuitive level). In this regard the following observations of C. Jung¹ are instructive:

I regard intuition as a basic psychological function. It is the function that mediates perceptions in an unconscious way. Everything, whether outer or inner objects or their relationships, can be the focus of this perception. **The peculiarity of intuition is that it is neither sense perception, nor feeling, nor intellectual inference, although it may also appear in these forms. In intuition a content presents itself whole and complete, without our being able to explain or discover how this content came into existence.** Intuition is a kind of instinctive apprehension, no matter of what contents. Like sensation, it is an irrational function of perception. As with sensation, its contents have the character of being “given”, in contrast to the “derived” or “produced” character of thinking and feeling contents. Intuitive knowledge possesses an intrinsic certainty and conviction, which enabled Spinoza (and Bergson) to uphold the *scientia intuitiva* as the highest form of knowledge. Intuition shares this quality with sensation, whose certainty rests on its physical foundation. The certainty of intuition rests equally on a definite state of psychic “alertness” of whose origin the subject is unconscious.

However, as R. Assagioli points out²: (i) intuition is really not irrational but transrational; and (ii) there are different types of intuitions - sensory intuitions, intuitions of ideas, and the aesthetic, religious and mystical intuitions. Also, that intuitions “present themselves to the conscious, or are perceived by it, in two ways”: firstly as “the ‘sight’ or perception of some reality inaccessible to normal mental vision” and secondly as a “ ‘descending’ into the field of consciousness”. Assagioli also points out three other features of intuitions, the first of which he describes as “their ‘authenticity’: They convey the perception of their object in its totality, like an organic whole.” The second of which is the characteristic of intuitions “towards becoming, towards the future”. And the third of which is “intuition’s capacity to pass beyond the acquisition of knowledge about an object...to capture its very essence, ie., what it IS.”

3. The Developmental Grid used here is an adaptation of the ‘Wilber-Coombs Lattice’.

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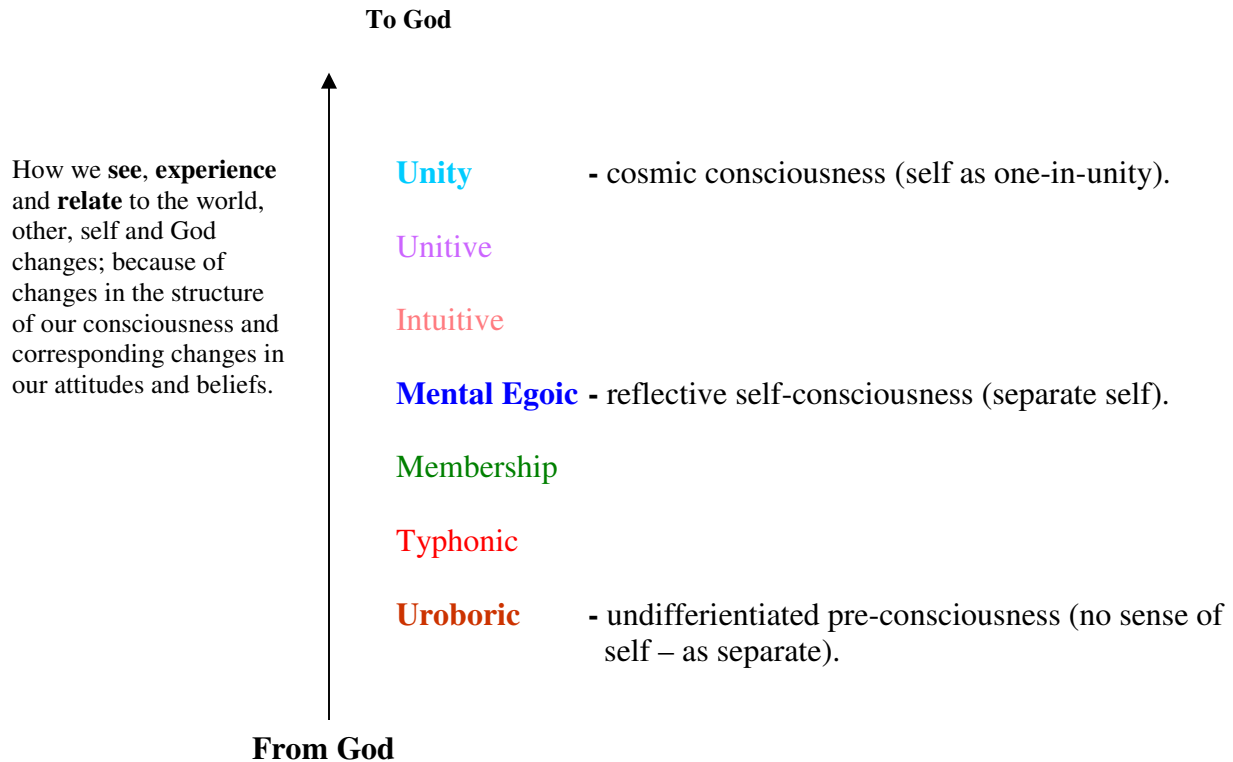
¹ From *Psychological Types*, 1971, pg 453.

² In *Transpersonal Inspiration and Psychological Mountain-Climbing*, at pgs. 6-8.

LEVELS OF CONSCIOUSNESS 5

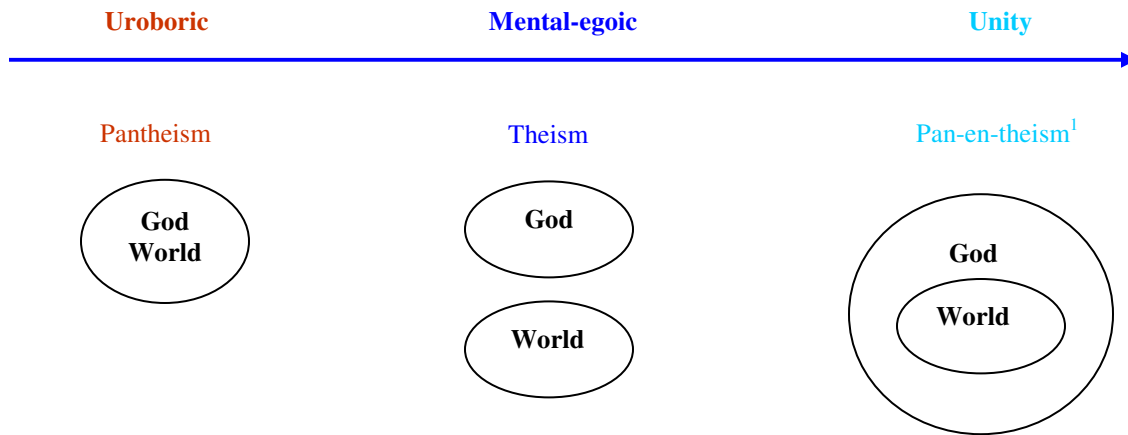
THREE BASIC STAGES OF CONSCIOUSNESS

Subconscious	Conscious (self-conscious)	Superconscious
Prerational Prepersonal	Rational Personal	Transrational Transpersonal
Unaware, no sense of self (as a separate self). An undifferentiated pre- consciousness.	Aware of self (as separate): but unaware of self in-union- with God/other/creation. Full reflective self consciousness	Aware of self as self in-union - with God/other/creation. Cosmic consciousness.

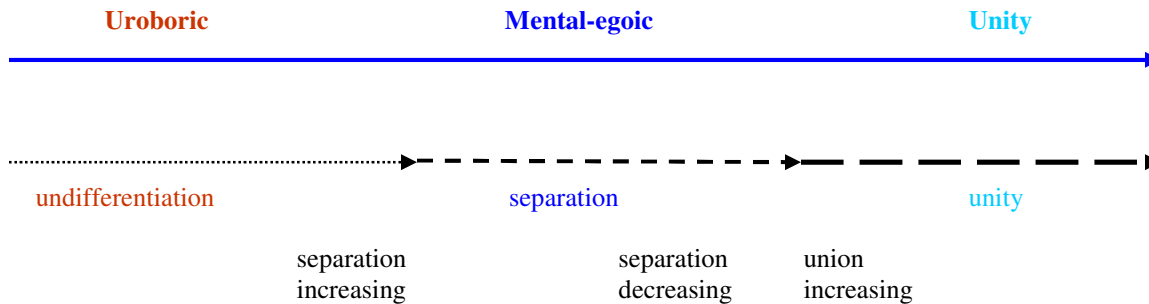


LEVELS OF CONSCIOUSNESS 6

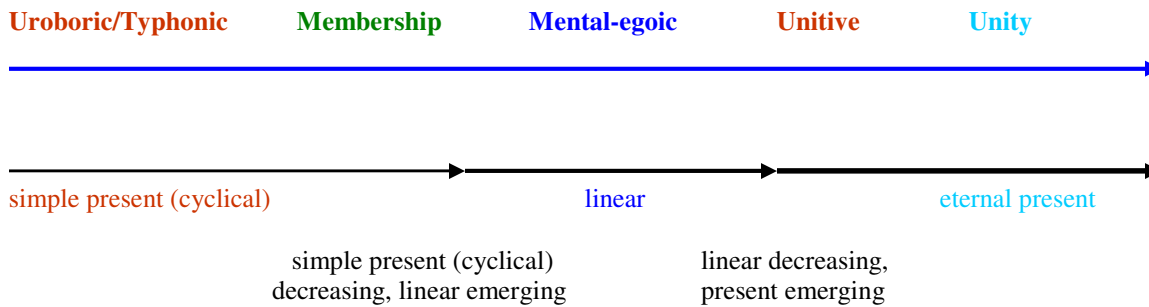
STAGES OF DEVELOPMENT/BELIEF



RELATIONSHIP TO WORLD, SELF, OTHER, GOD



EXPERIENCE OF TIME

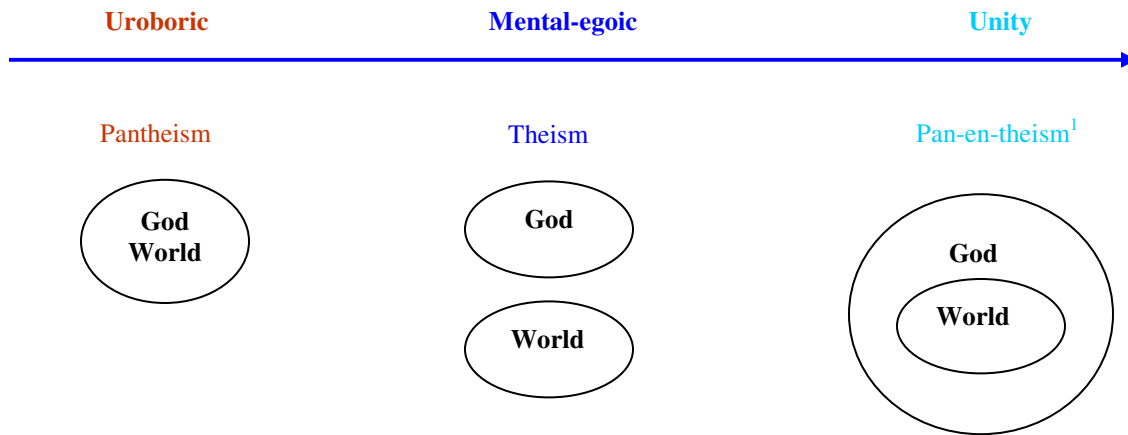


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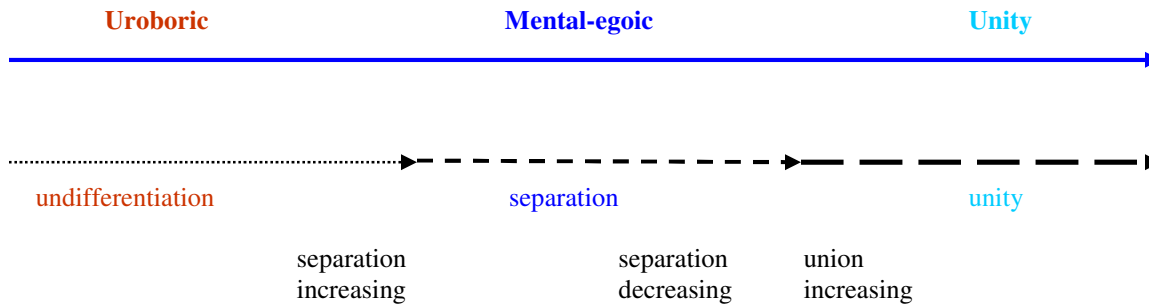
1. The Divine Indwelling. See Acts 17:28 "in Him we live and move and have our being."; Col. 1:16 "in Him all things in heaven and on earth were created".

LEVELS OF CONSCIOUSNESS 6

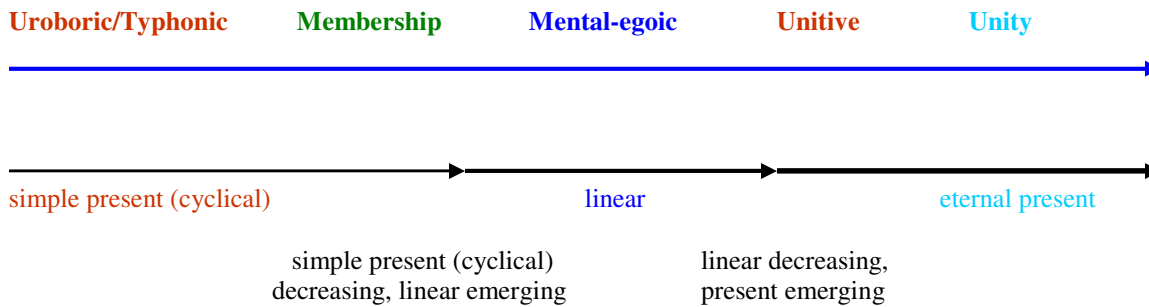
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LEVELS OF CONSCIOUSNESS 7
STAGES OF CONSCIOUSNESS AND THE IMPULSE TO UNITY (RELATIONSHIP)

It would appear that there must exist an a priori ontogenic impulse in/of the self to unity. If this is so then at each stage of consciousness this impulse will be translated (will be manifested) by the individual (and the collective) according to the structures of consciousness that are specific to each stage.

The following attempts to begin to map out what some of these translations may be.³

DEVELOPMENTAL STAGES	INSTINCTIVE NEEDS/LONGINGS	IMPULSE TO UNITY
Uroboric	Security/survival.	At one in nature. Being one through shared fulfillment of basic instinctive needs.
Typhonic (a)	Pleasure/affection.	Becoming one through bodily (emotional/sexual) intercourse.
Typhonic (b)	Power/control.	Becoming one through domination, force, strong will.
Membership	Belonging.	Becoming one in/with/through group intercourse; shared needs, values, beliefs etc.
Mental-egoic	Relationships as/with/among individuals. Cognitive understanding. Conceptual knowledge.	Becoming one through communicative intercourse; ideas; respect; understanding; relationships as individual selfs.
Intuitive	To associate with the other. Transcendent openness and clarity. Integration (of mind/body; with other).	Becoming one through mutually dialogical relationships - built on respect and co-operation; seeking the common good. Community as interdependent.
<u>Unitive</u>	To love and know the other.	Becoming one through loving, compassionate service. Communion as interrelated. "You shall love your neighbour as yourself."
Unity	To love and become the other.	As one through contemplative service. Being as one. To live consciously as one. "Love one another as I have loved you."

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³ See, ITL, p. 141 for some societal characteristics of each stage; and see Ken Wilber, Up From Eden, for a comprehensive exploration of the societal and cultural features of each stage.

LEVELS OF CONSCIOUSNESS 8

STAGES OF CONSCIOUSNESS AND THE IMPULSE TO IMMORTALITY¹

It would appear that together with the impulse to unity there must also exist an a priori ontogenic impulse in/of the self to immortality². Thus whereas the impulse to unity is to coming together and to relationship, the impulse to immortality is to (self) perpetuation and eternal life. Significantly, in the same way that both emerge out of God (as All Pervading Eternal Life In Unity) - and hence their existence as a priori ontogenic impulses, both can only be fulfilled in God - i.e. increasingly in the transpersonal stages leading to the Unity/Ultimate stages, of consciousness, when both impulses come together in and as One All Pervading Life.

The impulse to immortality translates (manifests) in all stages as expansion (increase) – and in the mental-egoic and pre-personal also as expansion but typically by/through domination (pathological).

The following attempts to begin to map out what some of these translations may be, up to and including the mental-egoic stage.

DEVELOPMENTAL STAGES	IMPULSE TO IMMORTALITY
Uroboric (nature consciousness)	To survive together with nature. To dominate nature. (Preoccupied/identified with nature).
Typhonic (body consciousness)	To satisfy bodily needs. To expand, enlarge, perpetuate, increase the body: strength; virility etc. To dominate through the body: largest, strongest etc. (Preoccupied/identified with the body).
Membership (group consciousness)	To expand, increase, enlarge, perpetuate the group. To dominate other groups. To be the dominant group. (Preoccupied/identified with the group).
Mental-egoic (individual self consciousness)	To expand, increase, enlarge, perpetuate the individual (separate) self: materially (and biologically), mentally, and psychospiritually. To dominate other individual selves. To be the dominant individual self. And to achieve all of these by ‘doing’ over time (as linear). (Preoccupied/identified with the individual separate self).

¹ Eternal life.

² Both of these impulses are experienced as drives/longings.

NOTES:

Because in both the membership and mental-egoic stages of development expansion etc. can usually only occur in relation to others (groups or individual selfs), it does so through comparison, competition and domination – hence conflict and suffering. And because in the mental-egoic stage there is a real sense of separation, the occurrence of these (comparison, competition and attempts at domination) is even more intense – as is the consequential conflict and suffering.

However, this suffering (particularly in the mental-egoic stage) - which is the inevitable consequence of seeking to satisfy one's longings for unity and immortality in the translations of the membership and/or mental-egoic stages of consciousness, can be a catalyst for transformation and an impetus to act (to choose) to transcend the limiting stages of consciousness.

Such choice and action are often the consequence of introspection/reflection on suffering and a realization that the longing for unity and immortality will always be frustrated in the translations of the personal and pre-personal stages of the consciousness, and can only be satisfied/fulfilled in the transpersonal stages and finally in the Unity/Ultimate stages of consciousness (in God).

The result of suffering and of reflection on it can therefore result in insight and the motivation to strive for true unity and immortality through transcending all the stages of consciousness leading up to the Unity/Ultimate stages.

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