

THE SENSES: DEMYSTIFYING AWAKENING

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Abstract: Our humble senses, derivatives of space and time, can be seen as the fertilized egg of Awakening. Our earliest insights from the senses arrive as states, and these sensorial roots can grow into the mystical experience of God. This paper will bring a laser focus to the senses and how they develop, related to a recent research initiative, S^tAGES, that demonstrates how quadrants, levels, lines, states, and types express in repeating patterns, and provide the engine of development. Our senses give rise to both development and spirituality, which precede states and perspectives, allowing us to demystify our notions of enlightenment.

Introduction

Growing up is waking up. This is the premise of this writing, based on the seven-year research initiative of the S^tAGES model. S^tAGES is the third generation of a developmental model using the sentence completion test (SCT) in the lineage of Jane Loevinger¹⁰ and Suzanne Cook Greuter⁵. It describes and measures twelve stages through six person perspectives. More importantly, however, iterating concrete, subtle, and causal patterns and tiers were revealed by combing data multiple times via Ken Wilber's¹⁹ Integral elements--quadrants, levels, lines, states and types (AQAL). This inspired an entirely new theory and model of human development: an AQAL periodic table of consciousness, a prophetic structure that points to the developmental trajectory of an Integral human. The S^tAGES approach uses Wilber's AQAL elements as a scoring mechanism for the sentence completions in the SCT; it can also be used to score also any written statement.

The Senses are Basic to Development

The S^tAGES Integral philosophy holds our senses as foundational to development. We often take the senses for granted because sensory information is available to us before birth. It is impossible for us to imagine life with no seeing, hearing, touching, tasting, smelling, or rudimentary sensory distinctions. Sensory capacities are developmental, so for the purposes of this exploration, the senses will be defined as any channel through which *distinctions* are made, from prehension (concrete matter), to sensation (subtle life) to awareness (mind). Without this capacity to make distinctions, the three worlds of matter, the animal and plant world, and the human world of mind, would not exist as we know them; it is through the discernment of distinctions that perspectives arise all along this continuum.

Prominent from the beginning of any sensorial traces is the common characteristic of binariness¹⁷. In the earliest of particles or substances, the very nature of distinction making enacts a world in which three primal opposing poles co-arise^{13, 19}. The first is *individual-collective*—that is, where there is one, even in the earliest vibratory particles, there has been another one to which attracting or repelling occurs. The second binary pair is the *exterior-interior*. All entities, however small or large, by nature have an exterior boundary that separates it from an interior. The third binary pair is *inside-outside*. *Inside*, foregrounds space and being-in-the moment. *Outside*, foregrounds movement through time; in order for any kind of vibration, oscillation, movement or development to occur, the ocean of space and the waves of time are a required distinction. These three binary capacities seem to be the primal polar pairs that enact distinction making through the senses, which by their nature can do nothing else. Binariness is our heritage, a deeply

resonant gift of beauty and an evolutionary prison through which growing up is waking us up into freedom.

Mapping the Senses

It seems that these three binary, root distinctions of individual-collective, interior-exterior, and inside-outside, can't be reduced to anything more primary without losing the required polar distinctions to allow our sensory world to exist as we know it. The most elegant and simple approach to relating these three sets of polar distinctions that I have found is the Integral theory developed by Ken Wilber¹⁹.

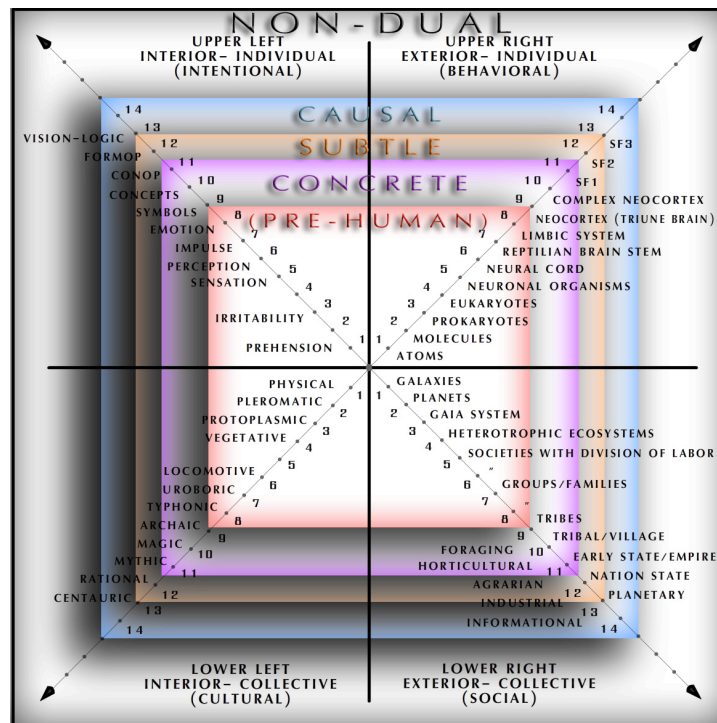


Figure 1. Sub-quadrant Map

Figure 1, depicts the intersection of the individual-collective poles and the interior-exterior poles with the trajectory of development through the diagonal lines in each of the resulting quadrants. The pre-human world on the diagram represents the Concrete World of matter and the Subtle World of sensory plants-animals indicated

above. The remaining bands represents the causal (very subtle) World of Mind within which the maturing sensory world of humans is represented by sub quadrants: concrete sub-quadrants, which represent human apprehension of *concrete objects* by the senses; the subtle sub-quadrants, which represent human apprehension of *subtle objects* by the senses; and the causal sub-quadrants, which represent human apprehension of *causal objects* by the senses¹³.

The third set of poles, inside-outside, represents involutionary-evolutionary oscillation between space and time, rest and action, which is required for even the most delicate vibration to occur: this polar distinction provides the engine for development. Wilber¹⁹ has depicted this set of poles in Figure 2, where the inside circles represent *feminine-like* receptivity, reciprocity, and the involutionary pause; and the outside spaces represent the *masculine-like* action, time, prioritization and the evolutionary impulse.

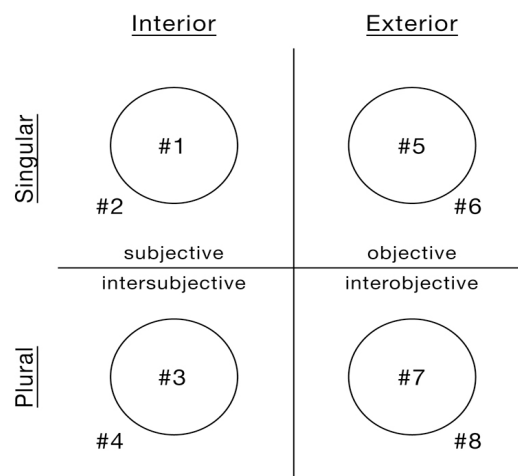


Figure 2, The Eight Perspectives

Putting these two maps together we can depict the trajectory of the developing senses, and development itself. The following map illustrates insides and outsides all the way up and down the diagonals created by the intersecting poles of individual-collective and interior-exterior.

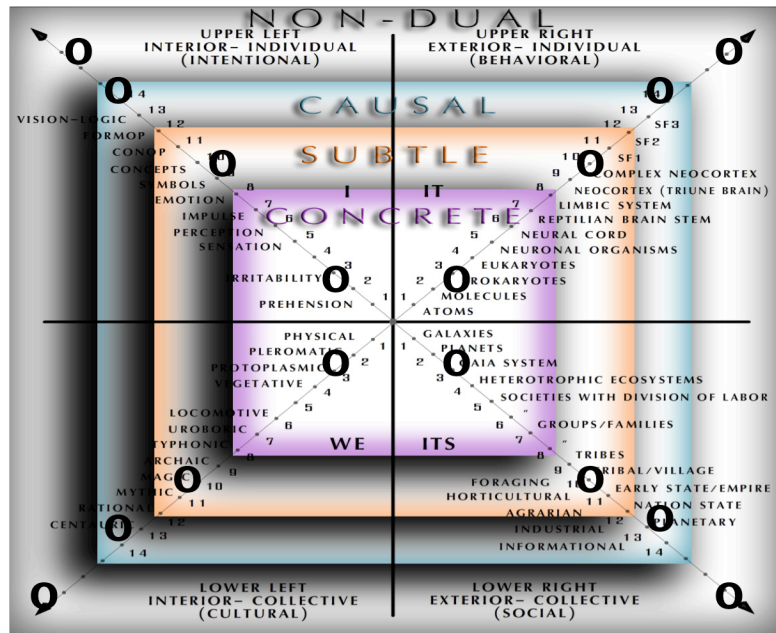


Figure 3: Four Iterating Quadrants with Insides and Outsides

To make this map more granular we can make an individual map of each of the human quadrant bands, depicted below. The insides and outsides of these sub-quadrants represent the oscillations of space and time through the diagonal arrows of the larger quadrant map, and this provides for the developmental process of transcend and include. The inside circles on these maps foreground sensory distinctions that are involutory, in-the moment, space-like and receptive; and the outside circle spaces foreground sensory distinctions that are evolutionary active, agentic, an arrow through time, categorizing, and prioritizing. Notice how the poles change for each quadrant.



Figures 4, 5, and 6: Repeating Quadrant Maps

The concrete sub-quadrant, the subtle sub-quadrant, and the causal sub-quadrant maps can each be used to trace the development of the senses in our human World of Mind. They depict the primal AQAL elements²⁰ of *quadrants*; developmental *levels*; developmental *lines*; *states*; and masculine and feminine *types*. While there is much more complexity to these five elements than described here, they are the primal ground upon which the S^tAGES model is built.

Back to the Senses: Iterating patterns

Distinction making is the primary property of the senses in the StAGES model, and their waking-growing up is a process of engaging these three primary poles of individual-collective, interior-exterior and inside-outside in the course of the trajectory of development through the *concrete* sub-quadrants, levels, lines, states and types; the *subtle* sub-quadrants, levels, lines, states and types; the *causal* sub-quadrants, levels, lines, states and types; and the theorized *non-dual* quadrants, levels, lines, states and types.

There are four basic patterns that create the sensory distinctions that relate to mystical experiences and simultaneously support development. They are, 1) iterating state stages, 2) iterating structure stages; embedded in the movement within in these two patterns is 3) alternating receptiveness and activeness. The last is 4) the alternating emphasis on the individual and the collective.

Iterating State Pattern

The pattern of *states* has four phases. First, a state is an uninvited accident, which *happens to you (receptive)*. The second phase is the attempt to get back to the state again by engaging in a practice, which makes you more prone to access this state again (*active*). Next, one can rest in the state at will but can't maintain it in one's ordinary life (*receptive*), and lastly, the state becomes a stage and is so ordinary that it operates out of consciousness (*active*); you now *have* this mature state as a stage. This series of steps repeat in each of the sub-quadrants.

Not all states are required to develop, and not all states develop into a stage, but some are so critical that without their activation and maturity, development wouldn't occur. They are: 1) concrete sensory states, 2) subtle internal sensory states, 3) focused

attention (concentration), 4) awareness, 5) awareness of awareness 6) non-dual, and 7) awakening. These states can activate at all stages, but each state *requires* a precursor state at some level of maturity in order for it to arise. For example, one's concrete states must minimally be activated and in the process of maturity before a subtle state arises, which must be minimally activated and in the process of maturity before focused attention at will can arise, etc. One can tell whether these states are related to concrete, subtle, causal, non-dual stages by looking at the *objects* that they hold (for example, if the object of the state is concrete, such as a mountain, it is a state that is activated in the concrete quadrant tier, or at the first or second person perspective). States are the engine for stage development; each stage *requires* that particular states must be at some level of maturity in order for it to arise

Not all of these states are required for development in all tiers. Development through the stages in the concrete quadrant tier requires activation of the *concrete and subtle states*, but internal focused *attention and awareness* aren't required until the stages represented in the subtle quadrant tier. *Awareness of awareness* isn't required for development until the causal quadrant tier stages. While all these states are possible at every tier, when someone has later state experiences at an earlier tier, the *objects* of those states will be concrete if at the concrete tier, subtle, if at the subtle tier, etc.

States are generally related to space, openness or receiving an experience from the exterior or interior senses (visualization, audition, kinesthetic feelings). The senses open to these experiences and an object enters to which the senses make a distinction. In the S^tAGES model the objects can arise from three places. The first is concrete apprehension of exterior objects such as a rock. Also, subtle apprehension of objects through visions,

auditions and feelings can occur. These can be received from, A) visual, auditory and kinesthetic imagination, B) from the reception of intuitions, which may or may not be accurate, or, C) from involution which is a direct reception from the Divine. The third is causal apprehension, or witnessing one's pure awareness into which concrete, subtle and causal objects arise.

Iterating Stage Pattern

The second pattern is the iterating pattern of *stages*. In the first stage in each of the four tiers, one is in a *receptive* space, learning the contours of a new body. The second stage is an *either-or* stage where one can *actively* see the capacities of themselves and others, but they cannot yet see that others can see them in return. The third stage in a tier is a *both-and* stage where reciprocity arises, and a realization of how other creates you and you create others. Finally, in the last stage, *interpenetration*, one understands projection and introjection—which leads to a new self at the next tier, and the pattern iterates over again, from the concrete tier experiences, to the subtle tier experiences, to causal tier experiences and beyond. Notice particularly the oscillation between receptivity and activity within these two patterns.

Iterating Individual-collective Pattern

The third iterating pattern oscillates between foregrounding the individual and foregrounding the collective. The stages represented in the individual top quadrants (first person perspectives in the concrete quadrants, third person perspectives in the subtle quadrant, and fifth person perspectives in the causal quadrants) foreground the individual. The stages represented in the collective bottom quadrants (second person perspectives in

the concrete quadrants, fourth person perspectives in the subtle quadrant, and sixth person perspectives in the causal quadrants) foreground the collective.

With these patterns in mind, I can share a but a small taste on the development of the senses as they relate to states, which, over four wave-like phases develop into mature stages at each tier, and how this grows the general arrow of development into a final Awakening. This begins first in the concrete sub-quadrant stages, then in the subtle sub-quadrant stages, and lastly in the causal sub-quadrant stages, where these four patterns iterate from one tier to the next, with the sensory objects changing from the concrete, to the subtle, to the causal.

First will be a section how states turn into stages in the *concrete* tier, in which concrete objects were apprehended eons ago and continue to be today. Subsequently a section on the four subtle stages will illustrate how the same trajectory repeats but with objects, that are *subtle*. The last section foregrounds the four causal stages where the three patterns iterate again with objects that are causal. The stage descriptions are far from robust and only illustrate a point or two to convey a developmental trajectory of Awakening, and the examples that are given are intended to illustrate a point, rather than to identify them at a particular level of development. The stages are numbered by their person perspective; 1.0 represents early first person, 1.5, late first person, etc.

Applying Patterns to Concrete Tier States and Stages

Concrete states and stages are represented in the spaces of the concrete sub-quadrants and can be traced from their initiation eons ago.

Stage 1.0: Early First Person Perspective; concrete, receptive, individual

The Early first person *receptive* stage is denoted in the two inside circles of the top, individual concrete sub-quadrants. Eons ago, before language arose, the individual concrete body wasn't differentiated from the rest of nature so there was no sense of a concrete body that belonged to *me* but rather a form of *unaware, unitive, oceanic, dream like experience*^{8, 9, 20}. Imagine a sudden flashing insight that an arm or leg, suddenly differentiated from everything around it, was attached to one's torso. The surprise of it! This concrete state comes and goes but over a period of four state stages, the external concrete senses make distinctions that identify the contours of the physical body and differentiate it from everything else around it. As well, initial accidental flashes of internal sensory states begin to occur, such as a visualization, which we recognize today in the game, peek-a-boo. At some point, identification with the concrete self becomes so ordinary that it falls out of consciousness.

Stage 1.5, Late First Person Perspective, concrete, active, individual

The late first-person *active* stage is denoted in the two outside spaces of the top, individual concrete sub-quadrants. Imagine early humans who now have a sense of their own concrete self, making the distinction between what is *me* and what is *not me*; other people, are *not me* and simply a part of the natural landscape⁸. I can now sense others coming in and out of my sensory field, but not sense them after they disappear; at some point an accidental *internal visualization state* may splash into consciousness showing where a person (as-object) might have gone outside of your external visual field, while still perceiving that the only thing that exists is what *I* see and nothing else. Visualization and interior auditory are processed in the brain the same way that exterior senses are, so there was little capacity to tell the difference between what one visualized on the inside

and what was seen externally^{3,4}. An internal sensory state, as well as iconic symbols, can be experienced as concrete reality and projected outwardly to a rock, a tree, a bird, animating what is “not-me” with magical qualities. Thus nature spirits with powers arise to both support and trick; ritual practices arise to please those external spirits. Still, it’s all about me; there is only me. I am the only person who experiences. I want what I want, and have my own objects and control them. Everything is mine. Standing in these shoes, how would you interpret this creation tale in the Brihadaranyaka Upanishad that was likely handed down for millennia until it was put into written form at about 700 BC?

In the beginning there was only the Self...He reflected and saw that there was nothing but Himself, whereupon he exclaimed “ I am (Aham). Ever since, He has been known within as “I”¹.

Millennia later, might you have a different interpretation of those words than someone who was speaking them centuries before 700 BC, which then might have simply indicated, “There is only concrete ME, and here I am!”

Stage 2.0, Early Second Person Perspective; concrete, reciprocal, collective

The early second-person *reciprocal* stage is denoted in the two inside circles of the bottom, *collective concrete* sub-quadrants.

Imagine, now, receiving another accidental state: an *internal visual splash* puts you inside of another person, looking outwardly through their eyes, sensing just like you do. With this extension of the sensory capacity to the other person, one begins to get the insight that the other person can see what I can see and perhaps what I *can’t* see. These flickering states reoccur until one receives the in-sight that if the other person can see something that you can’t, then they must have their own capacity to see for themselves, differently than you see—this is a complex series of sensory state experiences which result in the realization that the other also has an independent concrete self with their own

external and internal senses just like “*I*” do. This means that as you see them, they can see you in return *even when you aren’t looking*⁶! This person is a human, just like me! A new class of communication arises here because now you can talk *with* this person rather than *at* them, for they know things that you may not; you learn from them, ask questions of them and make agreements with them. The concrete collective is now foregrounded⁸.

These realizations also grow nature spirits up into deities, God(s) and Goddess(es), who can now see you when you aren’t looking as well, who have human sensory emotions like you do, and with whom you can also have reciprocity. While the interior senses are developing rapidly, there still isn’t a clear distinction between the interior sense states and the exterior senses, and some people experienced real visions of and conversations with Gods and Goddesses just as they could with other people. Inside circle stages don’t easily prioritize, so even though Gods, and Goddesses could see you even if you couldn’t see them, there wasn’t necessarily a “top God”. For example, is this statement in the Old Testament of the bible implies this polytheism:

“I said, ‘you are *gods*, sons of the Most High, all of you’. Therefore you shall die as humans do, and you shall fall as one of the princes. Psalms, 81:6 ¹⁵

Tantric practices also were popular at this time. This included ritual and worship of deities, use of mantras (auditory), visualizations that identified with the deity, initiations, teacher (guru), revaluation of the body and status and roles for women²¹. Gods and goddesses appeared in virtually all cultures before the Axial age. You might imagine what it would be like to be open and receptive enough to receive a prophecy from, and be in reciprocity with, a God or Goddess that has concrete features and desires and revulsions like *me*. Likewise, if you imagine yourself at the previous stage, having a

belief of nature spirits, someone who is able to engage with, see and be seen by a God(ess) might be experienced as a *Guru* or great respected teacher.

Prophets begin to receive visual and auditory transmissions directly from all-seeing mythic Gods, indicating a transition between Gods and Goddesses and monotheism. For example in chapter 20 of Exodus, God speaks to Moses:

Then God delivered all these commandments: 2. I, the Lord, am your God who brought you out of the land of Egypt, that place of slavery. 3 You shall not have other gods besides me. 4. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth,...for I am a jealous God...¹⁵

This points toward the beginning prioritization of the mythic Gods and a transition to the late second person perspective. It is interesting to note that the non-hierarchical, reciprocal, early second person perspective foregrounds Goddesses as well as Gods, but the agentic capacity to prioritize, representing active masculine tendencies seems to foreground more male prophets and monotheistic male Gods.

Stage 2.5, Late Second Person Perspective; concrete, interpenetrative, collective

The late second-person interpenetrative stage is denoted in the two outside spaces of the bottom, collective concrete sub-quadrants. Prioritization and hierarchical distinctions become institutionalized. In this last concrete level, the maturing of the sensory states brought about a range of experiences, some of which were glorious and others were experienced as demonic, as people visualized and received these interior sensory messages. How does one know if these messages come from the Devil or the Divine? The prophets and self proclaimed seers became the mouthpiece for the Divine and occupied the divine right to *rule* given to them by a mythic God who delivered a set of moral *rules* to live by. Rules support moderation of the range of experiences that come in

through the sense doors, from the devilish to divine ecstasy. Thus, a community experience is born with dictators such as popes, kings, monarchs and the like who govern through institutionalizing the *rules* given by a divine authority—these institutional injunctions put boundaries around these interior sensory states dictating what people could and couldn't believe, and do. Thus, who you are concretely is who I am, and visa versa. As part of the collective rituals, concrete symbols, such as the communion host were believed to be real (i.e. the real body and blood of Christ) and just by participating in these rituals, a state could be obtained or returned to...this indicates the third state stage phase—access to a state at will when in practice.

A transition from the late second person perspective to the subtle tier materialized during the Axial age, where thinking and feeling concrete objects in concrete and subtle senses matured to apprehend *subtle objects*. This challenged the concreteness of myths and the concrete anthropomorphic visions of God.

Applying Patterns to Stages and States with Subtle Objects

States and stages with *subtle* objects are represented in the spaces of the subtle sub-quadrant tier. The four subtle stages repeat the four-step, state and stage pattern, but they have *subtle* objects rather than concrete ones and require the development of the exterior concrete states, and the interior subtle states of visualization, audition, and feelings in order to emerge. While focusing attention (concentration) can occur in the concrete stages given external structures providing the focus, in this tier, *focused attention* begins to occur from within one's own subtle interior, at will.

Stage 3.0, Early Third Person Perspective; Subtle, receptive, Individual

The early third person non-hierarchical *receptive* Individual stage is denoted in the two inside circles of the top, individual subtle sub-quadrants. This stage has the same iterating patterns that 1.0 has: finding the contours of one's new *subtle* body, first as a state, then growing into a stage. A flash of focusing internal sensory attention (concentration) on subtle objects begins to occur (e.g., visualization of symbols of symbols such as seeing one's seeing; auditory thinking about thinking and kinesthetic feelings of subtle emotion). Focused attention may begin in the concrete tier as a state using a concrete object (such as focusing on a flame). However, in the subtle tier this focus changes its object to an interior subtle object, such as focusing on a goal, an idea, or an emotion, where outside concrete supports for concentration are no longer as helpful. Now, rather than the mythic god presenting itself exteriorly, *G-d* is gradually experienced as subtle, and within ¹⁴. The new subtle self is prioritized over the concrete self—thus, concrete differences between *you and me* diminish in importance and human rights begin to arise.

Axial age sages arise as this early third person stage activates: The Buddha is a good example of this, referring to mind objects that are subtle such as energy, rapture, tranquility, concentration, equanimity:

In this way he abides contemplating mind-objects as mind objects internally, externally, and both internally and externally...And abides independent, not clinging to anything in the world¹¹

Sages, at this inside circle level began to set aside hierarchies created at the 2.5 stage, such as the Buddha did with caste systems. This seemed to open the way later for a series of women mystics including Hildegard, Elizabeth of Schonau, Nun Gertrude, Mechthild of Hackborn, Gertrude the Great, and Teresa of Avila who arose as well

known mystics¹⁸, had visions with subtle objects, and sought the sacred interior in this stage of receptiveness related to the subtle self.

Stage 3.5, Late Third Person Perspective: subtle, active, individual

Focusing attention (concentration) on subtle objects becomes a critical aspect of development. The individual now has a sense of their own subtle self, making the sensory distinction between what is subtle in *me* and what is *subtle in others* by focusing their attention on these objects. They can focus their imagination on what others are visualizing, thinking, or feeling emotionally about others, finding a new sense of subtle power by having focus as an objective observer, but they are not yet *aware* that others can, in return, *focus* their own *subtle* visualizing, thinking and feeling as well. This is a subtle power rather than the concrete power those at the 1.5 stage experience where they ascribed power to a tree or bird (nature spirits for example). This grows up: here they cannot yet use their visualizations with subtle objects to recognize the same subtle life in others that they know they have in themselves. As well, they now can categorize, prioritize, and bring a hierarchical trajectory to subtle objects that are visualized, thought about, or felt emotionally. Nagarjuna's dialectical reasoning may be an example of these sensory distinctions. For example:

Seeing, hearing smelling, tasting, touching and mind are the six sense faculties. Their spheres are the visible objects, etc... That very seeing does not see itself at all. How can something that cannot see itself, see another? ⁷

In this statement, Nagarjuna is working with a single "I" (top quadrant), which eliminates or diminishes the possibility of extending ones subtle senses inside of the subtle sensory space of another, and looking back at one's self to, indeed, be seen. This argues for the inherent emptiness of everything and exemplifies the either-or, neither-nor phase of the 3.5 stage.

Stage 4.0, Early Fourth Person Perspective; Subtle, reciprocal, Collective

As a repeat of the 2.0 stage, this stage is a reciprocal, both-and, collective stage. A complex series of sensory state experiences arise which result in the realization that the power you have given yourself by objectifying others, also resides in those you are objectifying; those others also have independent subtle selves with their own internal senses with subtle objects; they can look back at you and see your subtle objects (visions, thinking, feeling, etc) just as you can visualize theirs, and they can see the *subtle-you* even when you aren't looking! And, if others can focus attention on the *subtle-you* as you do on them, then something indistinguishable is held between you; that commonality is *awareness*. One shares and reciprocates awareness, which can be seen as something sacred that is prior to the subtle individual, just as the ever seeing god(s) in the sky seem prior to concrete individuals at 2.0. At this 4.0 stage, then, *awareness* arises of what is being attended to by self and also by other. Subtle, both-and objects, such as assumptions, interpretations, paradox, ambiguities, projections, and contexts can be seen. Communication of a new kind appears here because you can have subtle, adaptable, *reciprocity* with others, learn more about your subtle self from them and collaborate in subtle emergent ways that weren't possible before.

Since the collective is foregrounded and the individual is backgrounded as in the concrete 2.0 stage, people at this stage often experience collective spiritual encounters, feeling a part of an ineffable subtle field which they all share and feel, including numinous subtle experiences of collective consciousness which is at times seen as an organism in its own right. This embodied experience has roots in pantheism (the universe is an impersonal God, that radiates through everything), and panentheism (we are within

the mind of a personal God who radiates through everything but is beyond the universe)¹². While both pantheism and panentheism may arise at the concrete, subtle and causal stages, the universe they describe will be concrete, subtle, or causal, depending on the tier, thus representing very different numinous experiences or Gods.

Stage 4.5, Late Fourth Person Perspective; subtle, interpenetrative, collective

This is the first Integral stage; an interpenetrative stage where the subtle interior and the subtle exterior begin to come together, preparing for the transition from the subtle tier to the causal tier. This involves bringing awareness to objects in the subtle interior, such as judgments, and assumptions, as they are projected exteriorly onto other people and also introject from others into the self. Since this is an active stage, where prioritization and categorizations occur, people at this stage can create containers and practices where awareness beyond the self is more likely to occur; they can be nested in larger containers. As a repeat of the 2.5 stage, access to numinous awareness can occur whenever in practice. Representative of this stage and far beyond are Integral spiritual teachers and philosophers such as Ken Wilber¹⁹ and Sri Aurobindo².

Applying Patterns to Stages and States with Causal Objects

You may have noticed that the same qualities in the concrete stages iterate in the subtle stages. The primary difference that makes the difference is that the subtle stages focus on subtle objects rather than concrete ones. Likewise, this pattern continues in the causal stages with causal objects arising--walking around with awareness of awareness. The new poles that arise at this level are: causal Individual (Witness of awareness) and causal collective (concrete-subtle-causal Kosmos); causal exterior (concrete,-subtle-causal form, or immanence) and causal interior (emptiness).

Stage 5.0, Early Fifth Person Perspective; causal, receptive, individual

The iterating pattern of discovering the contours of the *causal* body continues. The objects mature from subtle objects to causal objects, (awareness of awareness).

Stage 5.5, Late Fifth Person Perspective; causal, active individual

The pattern iterates: being able to see the causal aspects in other people, but not being able to recognize that people see your causal qualities in return. A focus continues on one's own awareness of awareness of objects in this either-or causal consciousness.

Stage 6.0, Early Sixth Person Perspective; causal, reciprocal, collective

At this stage, a new collective arises (the concrete-subtle-causal Kosmos), with the experience of causal *reciprocity*. It is a non-hierarchical stage where everything in the Kosmos arises together; non-dual states begin to arise, in preparation for non-dual stages.

Stage 6.5, Late Sixth Person Perspective; causal, interpenetrative, collective

Non-Dual states continue to occur increasingly, as a trajectory of the Whole appears and the iterating projection process continues to occur—projecting ones causal interior and exterior into the Kosmos and introjecting the Kosmos into oneself, a precursor of the non-dual. This level culminates the causal tier stages and lays ground for the theorized non-dual tier.

The Second Axial Age?

The first Axial Age spiritual transformation appears to have occurred during a tier change from the concrete stages (2.5) to the subtle stages (3.0). We seem to be on the cusp of leap into another Axial Age, moving from the subtle stages (4.5) to the causal stages (5.0), another leap in growing up as waking up and waking up as growing up.

The door of the One is open, always. Don't go back to sleep!¹⁶

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