

How to Grow Up and Wake Up

by

Lynn Fuentes and Jose Ricardo Fuentes

What does it mean to be a fully developed and awakened human being?

The concept of a fully developed human has changed radically over the past two or three decades. There are many reasons for this. First, research into psychological development has led us to understand that inner growth does not stop with physical maturity. Second, heightened interest in spirituality, so widespread that it is almost cliché these days, tells us that most people are interested in dimensions of being beyond what they can access with their five senses. Third, as humans have done forever, we want to better ourselves, whether that means working more efficiently, reducing stress, developing our intuition, or connecting to our idea of God.

We want to wake up and grow up, as Ken Wilber so succinctly puts it.¹ Both are necessary, neither is enough by itself. We know this is true because we can see realized beings behaving like naughty children and mature, responsible human beings who find life empty of meaning and joy. How many times have we wondered how gurus can have access to nondual consciousness and still bilk their followers of money? How many times have we wondered how we can have learned so much and still not have the peace we seek?

So what does it mean to wake up and grow up? How does a fully developed human behave? What is it that an awakened person knows? More importantly to most of us, what does it take to get there, to throw off the shackles of our conditioning and step forward into freedom?

In the following pages, we offer an overview of what it means to wake up and grow up -- to experience awakening and to embrace a mature worldview -- and we tell you how you can achieve it yourself.

¹ The Great Integral Awakening. "Ken Wilber -- Enlightenment Means Waking Up and Growing Up." *YouTube* video, 1:31. May 17, 2010.

The Wilber Combs Lattice

Ken Wilber and Alan Combs have created the Wilber Combs Lattice, a beautifully simple picture of state or horizontal (spiritual) and stage or vertical (maturity) development². The further we move vertically (expanding ourselves into wider and deeper perspectives), the more we live in wisdom and sanity; the further we move horizontally (experiencing higher stages of consciousness), the more we live in love and freedom.

The Vertical Axis – Stages of Development

Stages of development provide us with a picture of how we build the internal structures that allow us to act with greater maturity in dealing with this world. The evidence is clear that we continue to grow as adults and that we grow through well-defined stages from egocentric to ethnocentric to worldcentric. Many theorists in addition to Wilber have mapped these stages (i.e., Piaget on children, Robert Fowler on spirituality, Jane Loevinger on psychological development, Jean Gebser on cultural development). Susann Cook-Greuter has developed a hierarchy that describes leadership styles and self-sense. Don Beck, focusing on leadership and drawing on the work of Clare Graves, developed Spiral Dynamics with colors that have come to symbolize stages and the values that accompany them. Abraham Maslow has written about a hierarchy of needs. Robert Kegan has described moving from stage to stage as "having" rather than "being had by" the concerns of the previous stage (e.g., instead of being driven by our emotions, we recognize that we "have" emotions). There are many, many others who have identified essentially similar stages of development in human beings.

² Note that each of these sequences could also be expressed as concentric circles widening into greater and greater experience. A ladder does not imply that those further along it are in a more righteous position. Just as we can learn to keep ourselves afloat or take our swimming skill to an Olympic level does not imply that everyone must be an Olympian to get in and enjoy the pool.

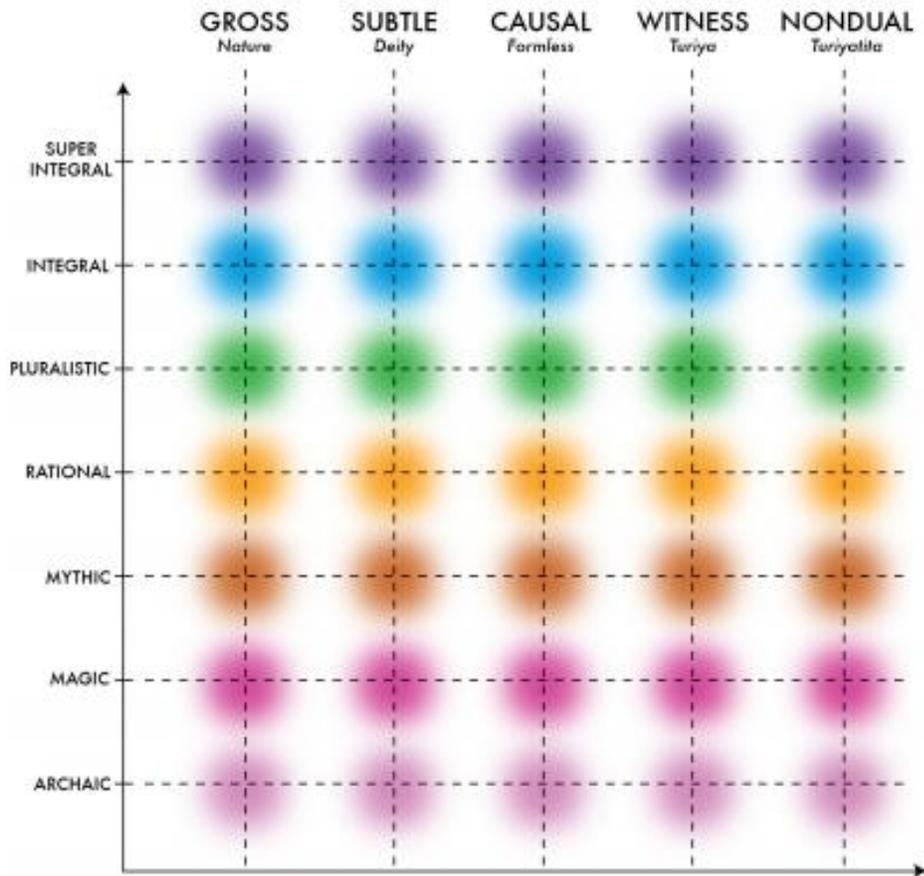


FIGURE 1 -WILBER COMBS LATTICE

The terms Archaic, Magic, etc. in Figure 1 are taken by Ken Wilber from Jean Gebser³. Colors are often used as a shortcut to describe the stages. These stages correspond roughly to Spiral Dynamics' First Tier of Beige, Red, Blue, Orange, and Green; Second Tier's Yellow, Turquoise; and Third Tier's Indigo, etc.

You can see the stages side by side below:

³ Gebser, Jean. *The Ever-Present Origin* published in various editions from 1949 to 1953.

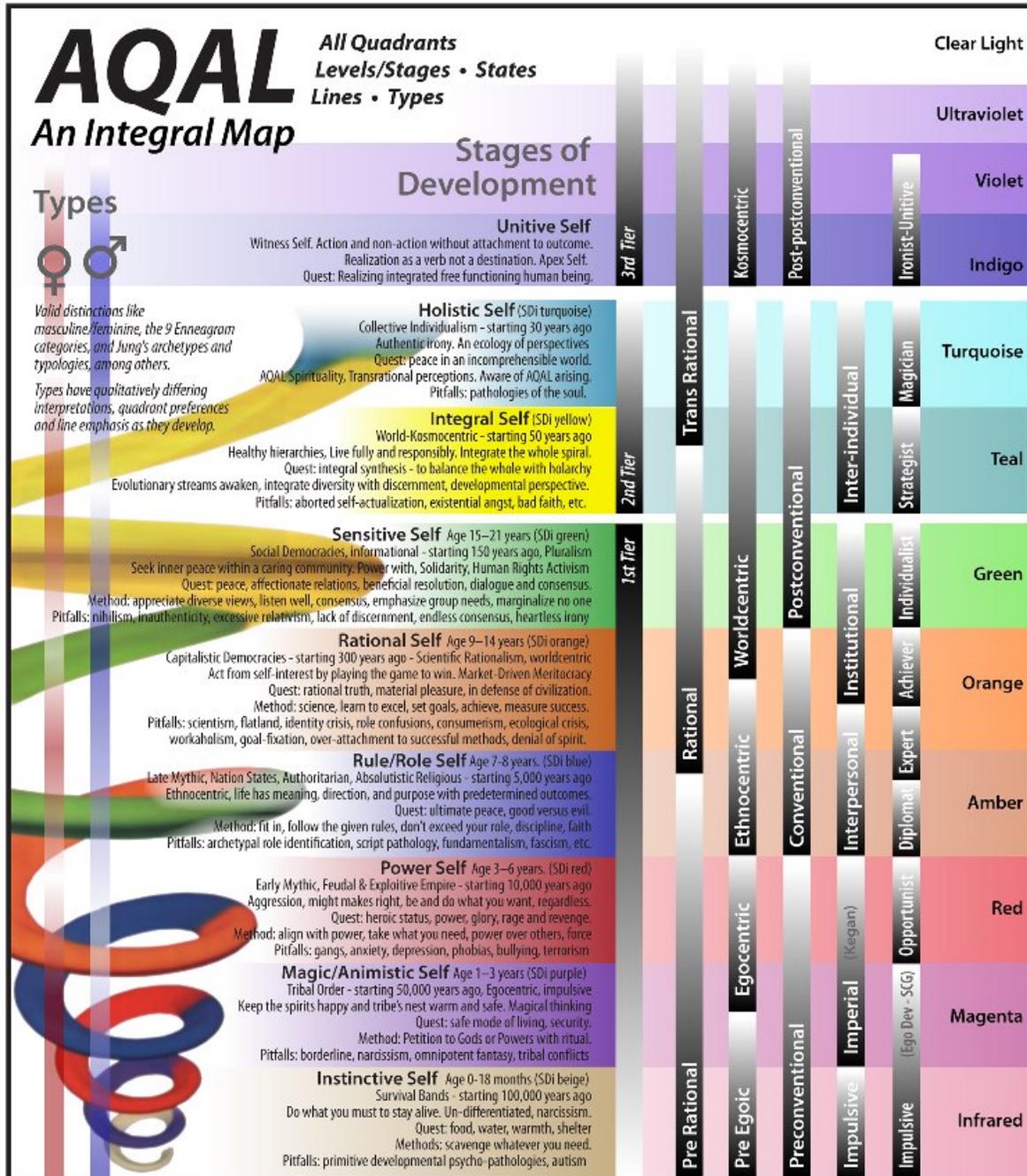


FIGURE 2 - STAGES OF DEVELOPMENT

The stages most commonly found in the world today are

- (Power Self/Red) which does not appear in the Lattice but is usually included in a discussion of stages. This stage falls between the Magic and Mythic Selves and is associated with feudal and exploitative empires. Red believes that might makes right, and the quest is for heroic status, power, and glory. Rage and revenge are commonly experienced, and force is generally the method used.
- The Mythic or Rule/Role Self (Amber, Blue) reflects the rise of nation states and absolutistic religions. The belief is that life has meaning, direction, and purpose with predetermined outcomes. This is a conformist, conventional, fundamentalist self and the outlook is ethnocentric (my group is right, yours is wrong). The method is to fit in with one's group, follow the rules, live one's role. The quest is for good to triumph over evil.
- The Rational Self (Orange) began with the rise of capitalistic democracies and scientific rationalist philosophies. The self at this stage learns to excel, to set goals in order to achieve status and material pleasures. Spirit is denied, empiricism rules.
- The Pluralistic or Sensitive Self (Green) began with the information age and the advent of social democracies. The worldview is worldcentric, and the quest is for peace within a caring community. Dialogue and listening are preferred methods; all voices are sought to be included. Relativism and consensus seeking may be paralyzing, and other positions on the spiral are still regarded as wrong or misinformed. Hierarchy is seen as a means of dominance.
- Integral (Teal/Yellow) to which many people aspire arose only recently. This self can balance the whole, use greater discernment, and understand and employ hierarchy and a developmental perspective as an adjunct to diversity and relativism. The quest is to live fully and responsibly and integrate the whole spiral.

Most adults in the western world are at Blue/Amber and Orange, stages that tend to be at the center of gravity of their cultures. Many people in these societies are still at Red, and an increasing number are developing Green (consensus oriented) capacities.

Moving to a stage beyond one that is supported by your group or the culture at large often requires assistance, or, at the least, a community of people who share that higher worldview. Otherwise, it is difficult to buck the tide or to find examples of behaviors and attitudes that you want to aspire to.

The Horizontal Axis – States of Consciousness

States (see Figure 1) refer to conditions of human consciousness ranging from those commonly experienced in everyday life to others that are uncommon, though all are natural to human awareness. States progress to increasing subtlety and depth from left to right on the W-C lattice. Higher (far right) states can be experienced temporarily or become permanent traits of our being.

Most traditions recognize five major states of consciousness. The first three (waking, dreaming, deep sleep) are called personal states, since all human beings have access to them. Unlike stages, which must be experienced sequentially, these states are mutually exclusive; we cycle through them during our day. The transpersonal states, necessary for a full spectrum integral view, include the turiya or Witnessing and turiyatita or Nondual state. People occasionally break through into these transpersonal states through what are called “peak experiences” (something Ken Wilber also calls “peek experiences” since they give us a glance into higher states). These experiences may occur as the result of an accident, a drug, a sexual experience, or for no apparent reason. They are experienced as an altered state of consciousness (altered from what we see as normal everyday consciousness). Altered states are by definition temporary.

Some people, through meditative practices (or occasionally grace), have developed the capacity to experience the transpersonal states as permanent traits of their being. They live “from” these states of consciousness. In this (very rare) case, the transpersonal consciousness permeates the other states of consciousness.

- The Gross/Nature state is our common state of waking consciousness. In it, we relate to physical reality via our senses; our experiences are framed in the laws of classic physics, time, space, and gravity.
- The Subtle/Deity state is akin to the dream state or what is sometimes called the psychic state. Here, we enter a world created by our own individuality and our collective imagination. Constraints of time, space, and gravity disappear; we are able to experience phenomena that contradict and/or expand what we see as reality in the waking state. We move from concrete objects of consciousness to abstract objects such as thoughts.
- The Causal/Formless state (the third state along the horizontal axis) is akin to what we know as the state of deep sleep. Our minds and senses cease to operate, and so the main components of the elements by which we define ourselves disappear. We continue to exist, but no longer have consciousness of ourselves as an “I.” But something is still aware: if the baby cries the mother awakes; if a sound indicates danger, the father awakes.

- The Witness/Turiya state is a state of transcendental experience, pure and expanded awareness. Consciousness is freed from manifest existence, free from time and space and senses. The sense of self has been reduced to a Witness of All That Is.
- The Nondual/Turiyatita state is described by Ken Wilber as a state in which “the Witness (or the observer within every individual that one becomes aware of in the Turiya state) itself dissolves into everything that is witnessed.”⁴ There is pure nondual realization; the distinction between subject and object disappears and the experience exists without the experiencer.

Seeing stages and states as describing different types of development can go a long way towards helping us to make sense of the phenomenon of the guru who appears to have great spiritual connection and yet bilks his followers of money to amass women and cars and the many different interpretations of God we find in spiritual and religious literature.

Even if one has the happy accident of transpersonal experience, whether temporary or permanent, once back in a state of common waking consciousness, the person will interpret it through the lens of the worldview and beliefs he or she holds. High state development does not imply high stage development.

For example, a person at a Mythic Stage (Red) who has a temporary experience of the Non-dual (turiyatita) might, in communicating this experience to others, describe a super powerful God who can punish him (or his enemies). A person at Orange might describe it as clarity of thought or a brain experience. A person at Green might describe it as oneness with nature.

The converse is also true: high stage development does not necessarily imply high state development (although, as we will discuss later, each may potentiate the other) and, according to Terri O’Fallon, state development is required for advancement to higher stages⁵.

The personal states may occur in any order except that when the transpersonal states are converted into traits, the turiya state precedes the turiyatita. Stages, however, always occur sequentially – one cannot access a higher stage of development without transiting the previous one. While the skills we learned survive, the worldview does

⁴ “The Witness is a huge step forward, and it is a necessary and important step in meditation, but it is not ultimate. When the Witness or the soul is finally undone, then the Witness dissolves into everything that is witnessed. The subject/object duality collapses and there is only pure nondual awareness, which is very simple, very obvious.” Wilber, Ken. *Grace and Grit: Spirituality and Healing in the Life and Death of Treya Killam*. 2nd ed. Boston: Shambhala, 2001.

⁵ See O’Fallon, Terri. “The Senses: Demystifying Awakening.” (Presentation, Integral Theory Conference, San Francisco, CA, July 18-21, 2013)

not; instead a new belief system replaces the old one. The thinking of earlier stages is rejected – particularly those we have most recently left behind.

Thus we need to look at how we develop ourselves in both domains. We will start with the vertical axis -- growing up.

Growing Up

What does it mean to grow up? What does a mature human being experience?

We define being grown up as being able to live your life in this world in a sane and balanced way, making wise choices and creating peace for yourself and others around you. The more grown up you are, the wiser and more compassionate you are. Growing up is about expanding your worldview. It's also about developing character and integrity, concepts that seem a little old-fashioned today and less magical and wondrous than enlightenment, but that are fundamental to handling enlightenment when and if it comes and fundamental to a meaningful life in this reality.

People who are grown up are people who live by principles that reflect an understanding of what really matters; they base their actions and beliefs on wisdom principles that are expressed in many cultures and traditions. They have few requirements of life. They have preferences and not demands, can adapt to changed circumstances quickly.

Mature people have good interpersonal relationships. They are aware and accepting of others. They handle conflict well. They are able to listen to advice and criticism with interest and use it to examine themselves. They give it rarely.

They are transparent to themselves, aware of their shadow. They have largely eliminated destructive emotions and practices (e.g. resentment, perfectionism, procrastination, defensiveness) or know how to deal with them if they appear.

People at the upper end of the spectrum of development, those at integral stages or higher, can see and value many perspectives beyond just their own. They also see a longer time frame, both past and present, and a larger geographical span. They are what is called world centric or even kosmocentric instead of egocentric (concerned about the self) or ethnocentric (concerned about their group).

They are responsible for themselves and whatever body, home, job, family, or community is given to them.

They live in serenity, peace, and joy, even when everything is going wrong.

How does one grow up?

So how does one learn to live in this stage – how does one grow up? Rumi says we don't have to do anything:

“If you can't do this work yourself, don't worry.

You don't even have to make a decision, one way or another.

The Friend, who knows a lot more than you do, will bring

difficulties, and grief, and sickness, as medicine, as happiness...”

But it is easier to choose to grow up without inviting or waiting for trauma. You can do it by using your own vehicles: conflicts you are having, pain you are escaping from, relationships you are involved in, joy you are experiencing. Each of these represent our growing edges, our own personal school of life, areas in which we can expand ourselves so as to see our problems in a new light and resolve them in ways that may not have occurred to us while we were still locked into our previous perspective on them.

The following are five steps to developing maturity. They are presented in order because intention is necessary to make a beginning, conceptual understanding aids growth in other lines of development⁶, and moral integrity is necessary for any authentic inner exploration. However, each has been and can be developed in us concurrently. You may be far advanced along the moral line⁷, but not so advanced in cognitive capacity. You may have spent a lot of time involved in psychological growth work and not so much in compassion or getting the big picture.

We can all use a map that shows us the routes we might take. Once we understand some of the dimensions of growth, it is easier to see where we want to go and to plan our own development. Each of these areas will support growth in the others; you will also find that you will loop back and over each again and again with greater and greater depth and insight.

The five steps for growth are to:

1. *Create An Intentional Space:* We need to create an intention, a map for how we will grow, and a support system to help us get where we want to go. It's a bit like outfitting ourselves before we take a trip: we decide we want to go, we find the way on a map or our GPS, and we take people with us to share the

⁶ Wilber, Ken. *Integral Spirituality*, Boston, Shambhala, 2006. p. 65.

⁷ Those familiar with integral theory will note that these steps refer to lines of development.

journey or find them along the way. Our bodies are also part of our support system. We need to cultivate a healthy lifestyle so as to enable us to develop the other needed capacities.

2. *Develop our Cognitive Capacity:* The first step for developing maturity is an increased capacity for perspective-taking, critical thinking, and complexity management. The more capable we are mentally of handling complex ideas and seeing them in different lights, the more able we are to see where they might be applied in our lives. And the more completely and objectively we are able to analyze or envision a problem or a system, the more workable and long term solutions we can find to it. The Dalai Lama was once asked what he thought the world needed most. “Critical thinking,” he replied to his listeners’ surprise. Without a capacity for deep thinking, we have difficulty with other lines of development as well.
3. *Foster Psychological Wholeness:* We need to know ourselves, explore our psyches, search out and clear out our stuck places. Often called shadow work, this journey is key to living a sane and balanced life. Without understanding what makes us tick (or not tick), we act out our internal dramas in ways that damage ourselves and those around us. Becoming transparent to ourselves allows us to have peace, clarity of thought, and uncluttered space for deeper spiritual understanding to enter.
4. *Increase Our Moral Depth:* Character development is fundamental. It is possible to be very intelligent and morally shallow – a dangerous combination. We need to develop our ability to be trustworthy, responsible, and honest at all times and in all situations. Moving to higher stages of moral expression requires both inner soul searching and practice with real world ethical dilemmas. We also need to learn to take responsibility for ourselves and that part of the world that is ours to manage. Working on our perspective taking ability, our psychology, and our character will enable us to create healthy relationships with others.
5. *Develop Spiritual Attitudes:* In addition to a developed mind, psyche, and character, we need to develop our hearts, to learn to love the world exactly as it is. With increasing acceptance of self and others, we are able to let go and experience and express greater joy and compassion. This step involves the spiritual line as a path to vertical growth, but it is also about “waking up” or the horizontal growth path, which we discuss below.

Stages of growth

Each one of these suggestions for practice can be approached in a developmental manner; we can discover more and more depth in each area. For example, a person may interpret moral integrity as honesty and later see that it also involves congruency. One may understand cognitive development as formal operations thinking and later

develop capacities for systems thinking. Self-care can involve eating right and exercising and it can also involve self-acceptance at a deep level.

The following is a look at how some of these areas might fit on the Wilber Combs Lattice (with the Spiral Dynamics colors in parentheses):

- Mythic, Amber (Blue): developing practical skills of life management; questioning treasured beliefs; taking on adult roles (spouse, parent, worker) and performing them well; learning the difference between destructive impulsiveness and spontaneity; becoming less self-absorbed and allying with the group; finding community in which to do that; having emotions rather than being had by them.
- Rational Orange (Orange): developing a rational mind that can think critically; taking personal responsibility for your success; setting goals and achieving them; losing the victim self; learning to lead and to follow effectively; becoming empowered as a man or a woman; gaining needed skills; having a social role with being defined by it.
- Pluralistic Green (Green): excavating your shadow elements; developing skill at being in relationship; understanding the connections among us; developing care for the wider community; developing life balance; working for harmony; having a rational mind without being dominated by it.
- Integral, Teal (Yellow): developing a capacity to see the bigger picture and the longer time line; valuing other stages and accepting their involvement in solving a problem; welcoming multiple perspectives; reaccepting hierarchy as a partner to inclusiveness; using an integral framework of quadrants and stages when thinking of how to solve a problem; having less interest in personal aggrandizement – creating and moving on; working for functional, comprehensive solutions; seeing the limitations of the ego-self; understanding that the map is not the territory.
- The leap from Pluralistic Green to Integral Yellow/Teal (also described as the movement from first tier to second tier) is a momentous shift in consciousness. For the first time one does not reject other perspectives or blame particular parts of society. First tier has an “I’m sure I’m right; I have it all figured out now,” perspective on experience, while second tier thinks often, “I could be wrong here.”

Waking Up

What does it mean to wake up? What does an awakened person experience?

People who live in an awakened state -- not just those who have had one or two experiences of awakening -- or, in other words, people who have managed somehow to convert the *turya* (Witness) state or the *turyatita* (Nondual) state into a trait and who *also* have a relatively high stage development⁸ tend to exhibit an attitude of tranquility, relaxation, and equanimity. They are mostly aware, happy, peaceful, loving, and trusting, adaptable to what is and to constantly changing reality. They experience an intimate sense of the sacred, a loving feeling, and a lack of or minimal personal identity. They are largely detached from the results of their actions and exhibit a high degree of freedom from fear. They experience reality as a ground of being or ineffable spirit that naturally embodies values and attitudes such as truth, unity, compassion, beauty, goodness, and abundance that are inherent, not learned like moral values of honesty, courage, hard work, and compliance with social norms. They know that who we really are is the conscious spirit that is the ground of being of All That Is.

How does one wake up?

In the course of learning to live in this world, we have been taught to relate to our mind as our identity instead of treating it as an instrument with which to deal with the material world. We have come to believe that the identity we have created and adapted to is our natural identity. To **awaken we need to put the mind in its proper subordinate place so it can perform its original function and make our natural state of being, which can be called conscious Spirit, loving Presence, the Ground of Being, or many other names. Achieving** enlightenment or waking up spiritually is really about coming to live in the full natural state of the human being, one which includes the fourth and fifth states of consciousness as well as the first three. Enlightenment is a doorway to a life of unlimited potential and growth. It is not a culmination; it is the beginning of life as an awakened being.

In order to move into the Witness and Non-dual states, we need a method to dispel this misidentification with the ego. If we follow this method, generally known by the name meditation (or contemplation, silent prayer, etc., depending on the tradition), we will find that we are able to allow the later states to emerge. We use the word *emerge* because these states are not something we create, but what appears when we open a space for it. What we naturally are has only been hidden and disguised by the way our minds work and the false identification we

⁸ People who have high state experiences but are at low stages of development can use these states to justify obtaining power or possessions or other perform a variety of egotistical actions.

have with it. We don't need to grab it and bring it forward; instead, we need to remove barriers such as rigid beliefs or fears, which stand in the way of its emergence.

Meditation as the way

Meditation is the primary tool for connecting to the higher states because meditation allows us to go beyond the mind. We cannot use systems of control, manipulation, or effort by the mind, because the mind will not allow itself to be demoted if it is in control of the process. As noted, we cannot force these higher states, but we can practice and develop the conditions in which they may arise. As Roshi Richard Baker said, "Enlightenment is an accident. Meditation makes you accident prone."⁹

As you practice meditation and get in touch with more subtle aspects of your being such as your heart and your intuition, you will begin to get acquainted with your natural or awakened Self. This natural Self is a much better governor of your being than your mind, which is better constructed to *execute* the decisions of the natural Self rather than to act as decision maker.

A Five Step Meditation Process

The following are five simple steps to meditation which create the conditions for your natural state of being to emerge and allow you to wake up to higher states of consciousness. Each of the steps is a practice in itself, and one can spend many years on each one.

1. *The first step is to relax. Relaxation is a bodily and emotional state in which things are flowing in a natural way and our inner biological systems are operating at their maximum efficiency. One way to relax, the way we write about here, is to begin by relaxing individual body parts in a sequence. The main technique for relaxing is simply paying attention to the area we are relaxing without making any effort to change its state. This focus causes us to concentrate our attention in our physical body and promotes the relaxation response in and of itself.*

Begin by releasing your jaw, shoulders, spine, belly, and legs sequentially, and then "move" the sensation of relaxation to your hands. Do this with the intention of feeling and merging with the pleasurable sensation of being relaxed. Meditators often focus on a particular object or mantra; focusing on the sensation of relaxation itself, which is an enjoyable experience, will give you an incentive to continue and develop your concentration and your ability to perceive subtle experiences.

⁹ Halifax, Joan. *Being with Dying*. Boston: Shambala, 2008. p. 49.

2. The second step is to *accept things as they are*. When you relax, things start to come up that you have been able to ignore. Does your knee itch? Is your mind whirling? Are you upset with the fact that your spouse left you a week ago? For the period of meditation at least, we need to accept that those things are happening right now, to accept where we are in the moment. As we do this, we can investigate what it is like to let go of control. One way to do this is to adopt an attitude of curiosity, openness, acceptance, and love, or “COAL,” an acronym invented by neurobiologist Dr. Daniel Siegel. Eventually we can extend these attitudes to more and more of our life.

Developing the ability to accept what is happening without intervening is not easy. Neither is learning to relax. That is why practice is necessary. With practice, you strengthen your ability to do both. Eventually, by constantly examining what is and accepting it, you begin to break through your conditioning and your mind is less and less able to disturb you. The process may also liberate long-held emotions and experiences not fully acknowledged and eventually free you from them.

Once you are relaxed and accepting (or as relaxed and accepting as you have been able to manage) you are able to begin to listen to what your heart and your intuition want, instead of what your mind wants.

3. The third step -- *alertness* -- has to do with getting energy behind what you are doing. Your meditation has to be vivid, alive. One useful image is to imagine you are a birdwatcher -- quiet, but very attuned to any sound or movement in the environment, ready for a bird to appear at any moment. Stillness is key. Just as you would avoid disturbing the bushes for fear of scaring away the bird, so you will maintain care to create an environment in which often elusive, subtle experience can appear.

Alertness is developed with practice. It requires clear mindedness and the ability to self-observe. If you are alert, you will be able to pay attention to your meditation process and articulate your experience in a way that your mentor or teacher can help you to progress. Take note of what obstacles interfere with your alertness during meditation. Certain postures, hours of the day, or foods might tend to make you drowsy or disengaged, or you may need to adjust the timing of meditation, the oxygenation of the room, or, most importantly, your motivation. When you notice a lack of alertness, act immediately to correct it. For example, if you start to feel sleepy, open your eyes. Eventually you will be able to anticipate the pattern and not engage in it.

4. The fourth step is *awareness*. Awareness is about focusing not on the content of experience (what is happening), but on the *fact that you are always experiencing something*. Notice the feel of this experiencing.

Developing awareness also means being able to differentiate the elements of your experience and pay attention to them in a neutral and conscious way. These elements include your breathing, thoughts (opinions, beliefs), images, bodily sensations, feelings (attitudes, values) and emotions. This skill can be fine-tuned in a variety of ways.

As you develop awareness you will notice that a quality -- often called "the Witness" -- begins to develop. The Witness is an observer, but it is not the little man on your shoulder tsk-tsking when you do something wrong; instead, it is the deep silent Seer who watches everything without judgment.

Awareness also has to do with developing communication with your internal guidance. As you sit in meditation, you are increasingly able to connect to the wisdom of your higher self or true self or whatever name you choose to give to it.

When you are relaxed, accepting things as they are, alert, and aware, you will experience stillness, an increased ability to concentrate, peace of mind, and a loving heart. This experience allows you to increase your relaxation, acceptance, alertness, and awareness in a continuously deepening loop.

5. The fifth step is *inquiry*. Now that you are in a space of sufficient clarity, peace, and love, you can introduce the next stage of meditation -- *inquiry* -- a form of inner prayer or investigation in which you begin to clarify for yourself at a deeper level what grace, awareness, faith, attention, enlightenment, mind, devotion, surrender, shadow, ego, and consciousness really are.

Spiritual seekers may begin the inquiry process by investigating who they are *not* (the *via negativa*, or *neti neti* -- not this, not that). You ask yourself: Am I this body? Am I these roles? Am I these emotions and drives? Am I these thoughts? Am I these values and beliefs? This inner questioning can be a cognitive practice (as in journaling) or a meditative practice.

The great sage Ramana Maharshi tells us that the ultimate question for self-inquiry is "Who am I?"

Adyashanti says, “Before I ask ‘What is God?’ maybe I should ask who I am, this ‘I’ who is seeking God. Who am I, who is actually living this life?”¹⁰ Thus, we introduce this inquiry into the state of stillness, not as a rational question but as a prayer, looking for it to be revealed.

Ask this question every time you meditate, journal about it so that you can begin to understand it cognitively and maintain the question in your daily life. Answers will come, often as an epiphany or a “eureka” moment that may not easily be put into words. These answers will continue to emerge over time, changing and deepening as your practice deepens.

Note that the attitude with which you come to meditation is important. Most people decide to meditate either because they are suffering and want relief, or because they have an inner urge to know Truth. But both of these two attitudes, although important and valid reasons to engage in meditation, are derived from an intention that is egoic; they are about “I want.”

The highest intention is when one comes to a place of not knowing and surrender. “Thy will be done,” the line from the *Lord’s Prayer*, and the St. Francis of Assisi poem that begins with “Make me an instrument of thy peace” both express this attitude.

How waking up and growing up interact

Neither vertical development nor horizontal development alone is enough for full development. Neither one assures the other. People who meditate may be more peaceful, but they are not necessarily able to take multiple perspectives. People who are honest and broad-minded may not have awareness of inner depths.

States and stages interact because higher development of states can propel faster development through the stages (in part by encouraging more openness to experience), and those who reach second tier (integral stages) are more attuned to subtle and causal experience. People who grow to the highest stages, regardless of their progress on the horizontal (states) axis, develop a cognitive understanding of the mystical and an openness and familiarity with subtle experience.

¹⁰ Adyashanti (2006-11-01). *True Meditation*

Thus, when people at higher stages do experience transformation and transcendence, whether it is a shift in worldview or a sudden opening, the experience is not so much a break from ordinary life as it is a recognition -- "Oh, this is what they meant." It is likely to be a more gradual waking up than that experienced by someone who engages in intense spiritual practice without attention to the development of wisdom and maturity.

Stage development also helps people to "hold" deeper states. People at lower stages who wake up often struggle with the experience, unable to hold it in the container that they are at the moment. They also may have a harder time continuing to grow up since they make the assumption that they "know" everything. Says Adyashanti, "Sometimes the most difficult egos to penetrate are those that have had a glimpse of reality."¹¹

How grown up you are affects how you see your state experience. Someone with a low level of maturity and someone of a high level of maturity who have a deep experience of Self, of God, of All That Is will not describe it, act on it, or teach it in the same way. Increasing stage depth also allows you to take more expanded perspectives and thus more easily move to higher states.

Increasing state expansion, on the other hand, helps people to move more rapidly through the stages. For example, meditation may nurture qualities of higher stages. A recent study showed that people who meditated for only eight weeks demonstrated greater compassion than those who did not.¹²

State practice also trains concentration ability, helps one to make object what was subject¹³, and gives one the experience of dis-identifying with one's thoughts. These practices help one to be less tightly fused to one's beliefs and thus more able to let go of the worldview of a particular stage.

Growing oneself can thus help one to accommodate vaster consciousness and express it more fully; experiencing vaster consciousness can infuse daily life, making it more meaningful and beautiful and helping one to grow up. The phrase "being and becoming," popularized by Andrew Cohen and Craig Hamilton, speaks to this combination. Bert Parlee speaks of surrender and striving, "striving to maintain enhance, and protect the good, true, and beautiful as it already exists in this world" and "surrendering and letting go"¹⁴ to higher understanding.

¹¹ Adyashanti. *The End of Your World*. Boulder: Sounds True, ,2008. p. 84.

¹² De Steno, David. "The Morality of Meditation." *New York Times*. July 7, 2013.

¹³ Kegan (1994) wrote that "transforming our epistemologies, liberating ourselves from that in which we are embedded, making what was subject into object so that we can 'have it' rather than 'be had' by it-- this is the most powerful way I know to conceptualize the growth of the mind." *In Over Our Heads: The Mental Demands of Modern Life*. Cambridge: Harvard University Press. p. 34.

¹⁴ Parlee, Bert. "Integral Optimism: How to Approach our Epic Global Challenges with Informed Hope and Faith." *Kosmos*. Fall/Winter 2010, p. 62.

Says Ken Wilber, “The path of development is a path of growing up. The path of meditative development towards emptiness is a path of waking up. And we need both waking up and growing up because what we’ve found is that people can be highly advanced in meditation and rather poorly advanced in their relative perspectives. And conversely, they can be highly developed in these relative perspectives and poorly advanced in their meditative or contemplative awareness.”¹⁵

Growing up and waking up together ultimately bring us to the upper right corner of the Lattice, a place occupied heretofore only by the great masters of consciousness. More and more is being discovered and written about how to develop ordinary people into these higher states and stages. By making progress along both axes at the same time, we may find we are able to expand our consciousness to levels we might not have thought possible even a few years ago. We can begin to see how it could be possible that many individuals living today can embody Jesus’s promise that we can do what he did and thus be that change we want to see in the world.

¹⁵ Talk for The Great Integral Awakening. www.thegreatintegralawakening.com <https://www.youtube.com/watch?v=DTdrRgE4uAQ>

Appendix: a few more details on stages

- *The Archaic or Instinctive Self (Infrared/Beige)*, which came on to the scene about 100,000 years ago, is found in people who band together in an undifferentiated, narcissistic way for survival. The quest is for food, water, warmth, and shelter.
- *The Magic or Animistic Self (Purple)* reflects the tribal order that appeared about 50,000 years ago. Thinking is magical, behavior is egocentric and impulsive. The quest is to keep the spirits happy and the tribe safe.

Spiral Dynamics and Wilber both add another stage (Power Self/Red) that does not appear in the Lattice but is usually included in a discussion of stages. This stage appeared about 30,000 years ago with the advent of feudal and exploitative empires. This self believes that might makes right, and the quest is for heroic status, power, glory. Rage and revenge and force are commonly experienced.

- *The Mythic or Rule/Role Self (Amber/Blue)* began with the rise of nation states and absolutistic religions about 5000 years ago. The belief is that life has meaning, direction, and purpose with predetermined outcomes and the outlook is ethnocentric. The method is to fit in with one's group, follow the rules, live one's role. The quest is for good to triumph over evil. This is a conformist, conventional, fundamentalist self.
- *The Rational Self (Orange)* began about 300 years ago with the rise of capitalistic democracies and scientific rationalist philosophies. The self at this stage learns to excel and to set goals in order to achieve status and material pleasures. Spirit is denied, empiricism rules.
- *The Pluralistic or Sensitive Self (Green)* began about 150 years ago with the advent of social democracies and the information age. The quest is for peace within a caring community. Dialogue and listening are preferred methods, all voices are sought to be included. Relativism and consensus seeking may be paralyzing. The worldview is world centric.
- *Integral (Teal/Yellow)* is kosmocentric and arose about 50 years ago. This self can balance the whole, integrate diversity with discernment, and understand and employ hierarchy and a developmental perspective. The quest is to live fully and responsibly and integrate the whole spiral.

Spiral Dynamics and Ken Wilber add a Holistic Self (Turquoise) which started 30 years ago. This is a stage of collective individualism that seeks peace in an incomprehensible world. People at this stage are aware of complex systems of systems and hold multiple perspectives.

- The Super Integral or Unitive stage that is arising now is characterized by the Witness Self. Instead of viewing reality from their "self," people at the Unitive stage see from Oneness as Nature, as the Ground of being. The quest is to be an integrated free functioning human being. Realization is seen as a verb and not a destination.

AN INVITATION

We hope you join us in our exploration of waking up and growing up.

To sign up for the next course,
“How to Grow Up and Wake Up”

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