

Towards an Integral Leadership Vision

Part 3: Developing Perspective and Presence Through Structure-Stage and State-Stage Growth

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This article provides an overview of structure-stage and state-stage unfolding, two distinct yet simultaneous movements in human development. After exploring seven structures in each of six developmental lines—cognition, self-identity, orders of consciousness, values, morals, and faith—and four states in three traditions—mystic Christianity, the Hindu Yogasutras, and Tibetan Mahamudra—it will show how integral leaders can navigate the vertical and horizontal spectrums to cultivate perspective and presence, respectively.

Introduction

The integral leader faces a formidable developmental challenge on two fronts. The authentic embodiment of the requisite integral leadership capacities requires, almost by definition, and certainly in practice, an earnest drive towards growth in both the vertical and horizontal dimensions. Vertical growth, or that which traces the development of consciousness through increasingly complex and inclusive structures or levels of unfolding, is the path whereby the integral leader develops a refined awareness of increasingly complex and inclusive perspectives. Horizontal development, on the other hand, or that which traces an individual's stable access to increasingly subtle states of consciousness, is the path in which a leader develops presence, or the ability to abide in grounded awareness of the full range of phenomena available to human consciousness.

The complex nature of this developmental challenge is not to be understated. It is indeed quite formidable in both theory and practice. However, recent advancements at the leading-edge of the Integral Approach—as pioneered by American philosopher Ken Wilber—have uncovered several key insights that allow us to penetrate the field of human development through a clearly delineated and cleanly articulated conception that features two distinct and simultaneous development movements through vertical structure-stages and horizontal state-stages. The simultaneous and dual nature of human development is a new concept, not explored in the same manner by any previous developmental researchers. In fact, at the time of this writing, even Wilber's writings on the subject have yet to be published. He has shared the incredible insights of his forthcoming work with me, and I am confident in my ability to relate the essence of the conceptual framework that connects these two movements of human development.

The previous installment in the Towards a Vision for Integral Leadership series entitled, *A Map for the Integral Leader*, outlined a working definition of integral leadership, which contained elements referring to both

vertical structure-stages and horizontal state-stages of consciousness. In regards to vertical structures or altitudes of development, this definition suggested that an integral leader understands and incorporates all developmental altitudes.¹ An elaboration on this element's meaning is fourfold. First, an integral leader must be developmentally capable of taking complex perspectives. That is, they have developed to an integral stage of consciousness and therefore possess the developmentally-earned capacity to take a 5th-person or higher perspective. Second, merely being able to take these perspectives is not alone sufficient. Integral leaders must be aware of the complexity of the perspectives taken by themselves and by others. That is, they must be able to identify the developmental complexity of the perspectives used to approach any situation in order to determine if a perspective of adequate complexity is being utilized. Third, their perspectives must be cultivated accurately as they need to represent authentic insight into the perspective of the object in question. Fourth, because the perspectives we take provide the "data" used to determine appropriate action, integral leaders must cultivate an unconditional responsibility for their perspective-informed action.

In regards to states, the definition of integral leadership suggests that an integral leader can access the unshakeable confidence of nondual awareness. While stabilization at nondual isn't a prerequisite for fully actualizing the elements of this leadership definition—stable access to the nondual state is the culmination of a life of dedicated state-stage practice—cultivating a practice that expands state-stage stabilization certainly is. By simultaneously focusing on horizontal state-stage growth in addition to vertical structure-stage growth, a leader cultivates two essential capacities. First is the ability to see the full range of gross, subtle, causal and nondual phenomena. These are the four natural states of consciousness. If you are unfamiliar with these terms, they will be explained in greater depth in later sections. Without engaging in horizontal growth leaders are limited to only taking a portion of gross or waking realm phenomena as objects in awareness. Put differently, a leader stabilized at the gross state-stage is arguably developmentally unable to see nearly three-fourths of the phenomena available to fully developed human awareness. Secondly, horizontal development helps us to cultivate the capacity for radically grounded presence. Radical presence, or the open and fluid access to the phenomena disclosed by every state is characterized by full engagement in every moment without attachment or desire to manipulate, supremely heightened awareness without intense effort, and a radical connectedness to others without losing a balanced awareness of all that is arising in any one moment. Radical presence is perhaps most noticeable to those people who come in contact with anyone who can access the full range of state-stages fluidly. I contend that this state is the ideal place from which to direct our cognitive capacities at generating complex perspectives in an accurate and responsible manner. Put differently, cultivating stable access to higher and wider state-stages of consciousness may increase our effectiveness in employing integral skillful means.

The capacity for an integral leader to employ integral skillful means in every leadership encounter directly hinges on their horizontal and vertical development or their ability to cultivate both presence and perspective. The benefits to a leader who has dedicated their practice towards this aim are realized in both the personal and professional realm. First, they will become uniquely effective in understanding, motivating and communicating to individuals at any level of development. As they increase their perspective taking ability they will better understand, appreciate and work with perspectives and viewpoints that conflict with their own. Next, they will experience an increased resiliency and personal effectiveness in the face of the demands of leadership. Lastly, they will experience increased personal well-being and satisfaction with their life and work.

The act of intentionally cultivating presence and perspective in leadership requires a robust understanding of the developmental territory open for navigation in the vertical and horizontal realms. This article will explore both directions of development in a broad and encompassing manner. First, human growth will be outlined as a progression through the vertical spectrum of development altitude towards increasingly complex and inclusive levels of emergence. Then, we will turn towards the horizontal spectrum of unfolding through stable access to state-stages. Finally, we will look at the way in which these two directions of development interface as the two fundamental movements of growth available to developing humans.

Developing Perspective Through Structure-Stage Growth

Developmental Altitude

Development of perspective-taking ability is the hallmark of vertical growth and the leader's key to unlocking the capacity for advanced and effective communication with all types of people at all levels of development. I will explore the concept of vertical development in a manner that incorporates several distinct capacities, available to everyone, all of which develop in a relatively independent fashion. These capacities—referred to as developmental lines—are one of the five components in Wilber's AQAL framework, which stands for all-quadrants, all-levels, all-lines, all-states and all-types. Developmental lines measure growth in areas such as ego development, cognition, values, needs, interpersonal relation, aesthetics, faith and morality.² These developmental capacities are often diagrammed together as an individual's integral psychograph.

A psychograph shows the relative developmental altitude or degree of complexity of each capacity while clearly indicating the relationship between development in each line. An understanding of vertical development, in the most precise sense, comes from an investigation of the developmental levels in each of these lines. We will examine a psychograph that is set against a content-free altitude spectrum, measuring the degree of consciousness or complexity in any line. This allows for easy reference and cross-line

communication without having to individually refer to the names used by primary researchers to describe each of level in every line.

We will explore developmental altitude in a way that more or less equates it with the concept of center of gravity (COG), which represents the average level of development of an individual’s developmental lines.³ A person’s COG is where they developmentally operate in real-life the majority of the time. It is an estimation of their most prevailing mode of perspective taking, self-identity, values, morality, etc. represented in a way that allows for the most direct connection between the center of gravity and our experience of an individual’s level of development. In this section, I will explore a range of altitudes along with the corresponding levels in each of the developmental lines shown in Figure 1.

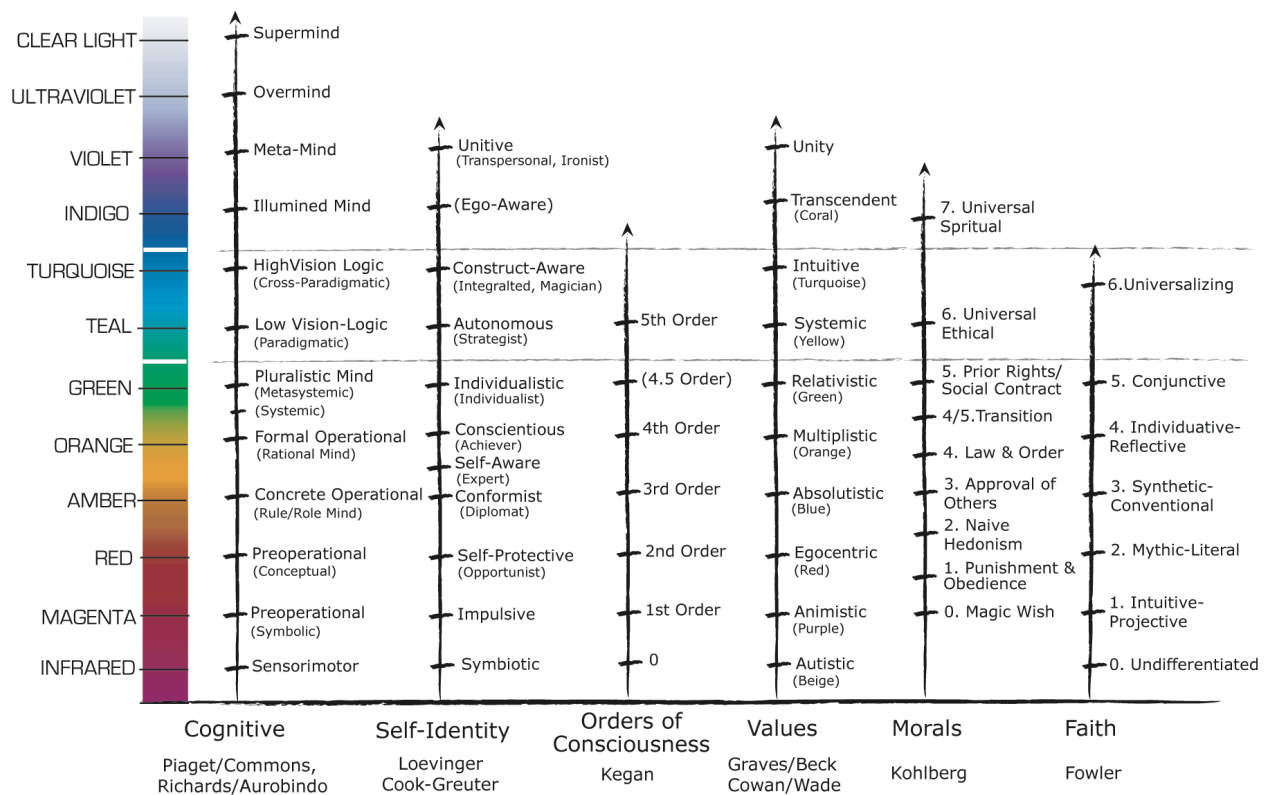


Figure 1. Developmental Altitude of Major Developmental Lines

Adapted from Wilber 2006

When working with a diagram such as this, it is important to note that if an individual’s COG resides at a particular altitude, it does not imply that they are stationed at that particular level in every developmental line. In fact, this is rarely true. For example, if an individual’s COG is at the green altitude, their psychograph could very likely be teal cognitive, green self-sense, orange values, orange faith and amber morals. COG is

primarily determined by an individual's cognitive and ego development because they, in particular, determine an individual's meaning-making and perspective-taking capacities.

Basic Propositions of Structure-Stage Theory

Developmental theory explores two primary aspects of vertical development: (1) how the structures or organizing patterns of development regulate how people make sense of themselves and the world, and (2) how those structures transform over time.⁴ Several basic propositions govern these two aspects of development. First, individuals actively construct their understanding of self and world rather than just perceiving an objective world.⁵ Second, structures of consciousness—also called levels, stages, waves or orders—refer to stable, holistic and enduring patterns of meaning-making that are available to all individuals.⁶ Third, development unfolds in a particular sequence where levels cannot be skipped.⁷ Fourth, each higher level transcends each previous level by adding an emergent capacity and including capacities learned at lower levels.⁸ Fifth, the subject at one level becomes the object of a new subject at the next higher level.⁹ Sixth, an individual's level of cognitive development determines what they are aware of, and therefore, what they can describe, reflect on, or take as object.¹⁰ These propositions represent the fundamental aspects of vertical development that operate regardless of the developmental line in question.

A Spectrum of Structure-Stages

The vertical structures of human consciousness unfold in a spectrum from preconventional to postconventional awareness. The exact number of levels on that spectrum is somewhat arbitrary as it depends on how individual researchers group and categorize their data. What is of great importance, however, is that the entire spectrum is accounted for in some manner. For this article, I have chosen to examine the seven levels of the spectrum running from the red through indigo altitude. In reference to figure one, you can see that this treatment is consciously foregoing discussion of infrared and magenta—the first two levels in the spectrum—as well as violet, ultraviolet and clear light—the last three levels.

There are two primary reasons for these omissions. First, the two levels prior to red and the three after indigo will be rarely encountered in a leadership context. The first two levels are typically navigated—at least in the cognitive and self-sense lines—in childhood and early adolescence and the last three are so rare that most people will never encounter them in themselves or in others. While there may certainly be exceptions to this—particularly with the first two levels—most people encountered in a leadership context will exhibit self-sense and cognition developed at least through the red altitude. Second, with the goal of covering seven levels and four states of consciousness, omitting the rarer altitudes will allow this treatment to be slightly shorter and hopefully more relevant.

The developmental snapshot of each altitude given in this section is comprised of data on six separate developmental lines: (1) cognition as explained by Jean Piaget, Ken Wilber, Michael Commons, Francis Richards, and Sri Aurobindo, (2) self-sense or ego development as explained by Jane Loevinger and Susanne Cook-Greuter, (3) values as explained by Clare Graves, Don Beck, Chris Cowan and Jenny Wade, (4) morality as explained by Lawrence Kohlberg, (5) orders of consciousness as explained by Robert Kegan, and (6) faith as explained by James Fowler. Emphasis was placed on investigating the original writings of the primary researchers in each of these lines rather than the countless sources which have independently reported on or applied their work.

Cognition, self-sense, and orders of consciousness map the actual structures of consciousness—that is the structure and patterned movement of awareness as it expands in complexity. Put differently, these lines reveal how a person thinks. Values, morals and faith, on the other hand, reveal the content of an individual’s thinking. This relationship is important in that a person’s development in the structure-related lines determines what they can operate on in their awareness, or what they can see. If something can’t be seen, another object of similar developmental complexity will not show up in the content of thought. As such, the corresponding levels of values, morality or faith will not be realized.

Developmental lines arise as separate capacities in that they are distinct developmental responses to life’s questions. The cognitive line investigates the question: “Of what is arising, what am I aware of? From that, values, for example, investigates: “Of what I am aware of, what do I find significant?” The developmental lines covered in this section, explore the following questions:

| Line | Question | Researcher |
|-------------|------------------------------|----------------------------------|
| Cognitive | What am I aware of? | Piaget, Kegan, Wilber, Aurobindo |
| Self | Who am I? | Loevinger, Cook-Greuter |
| Values | What do I find significant? | Graves, Beck, Cowan, Wade |
| Morals | What should I do? | Kohlberg |
| Faith | What is of ultimate concern? | Fowler |

Figure 2. Developmental Lines and Questions

Adapted from Wilber 2006

In discovering the developmental spectrums through which each line moves, these researchers tracked how individual’s answers to these questions changed over time. They uncovered an interesting dynamic in the

progression of responses: answers could to be grouped into categories, or levels, of similar complexity and that the answers would change over time but only in one direction. That is, a less complex answer would progress towards higher complexity rather than regress towards lower levels as individuals moved throughout life. This growth is the essence of vertical developmental movement towards greater awareness, more complex perspectives, and an increased ordering of awareness.

Red (and earlier) Altitude: Cognition

Regardless of the potential that humans have to inhabit the complex developmental terrain of higher levels of consciousness, we all start at square one. From birth until around 2 years of age, children are said to be in an undifferentiated stage of awareness.¹¹ Their first task is to differentiate themselves from their surroundings while realizing there is a stable world of objects which exist separate from themselves.¹² From here, children move into the preoperational stage of cognition, which is the terrain they navigate through both the magenta and red altitudes.

From about years 2 through 7, children experience the preoperational stage of cognition. First to emerge is the function of symbols: language, symbolic play, deferred imitation, and the formation of representations as actions that are internalized as thoughts. Actions happening in the immediate awareness of the child are added to actions that have happened in the past or elsewhere in space. Before these actions can be adequately and completely represented in thought, rather than acted out on the behavioral level, cognitive preparation and organization are undergone over time. Throughout the navigation of the preoperational level, reversible operations and concepts higher than the sensorimotor level are typically absent. Systematic transitivity and operational conservation are absent as well. That is, a child cannot correctly determine that equal volumes of liquid poured into different shaped containers are still equal.¹³

Red: Self-identity

Self-sense at the red altitude is the least developed level that most leaders will encounter in typical leadership contexts. Called self-protective by Loevinger and opportunist by Cook-Greuter, this level features the first step towards self-control of impulses through the anticipation of short-term repercussions of actions. Control at this stage is fragile and often guarded. Rules are present for the first time but typically take the form of “don’t get caught.” The conception of blame first emerges at this stage but it is externalized to other people or circumstances. Responsibility for wrong doing is often blamed on a part of the self for which self disclaims responsibility. Adults remaining at this stage are deceptive, focused on control, and feel that what one gains, someone else has to lose. Work is perceived as a burden and the good-life is defined in very material terms.¹⁴ The definition of self is formed around basic dichotomies and a single, concrete feature. An individual’s focus

is on their immediate needs, self-protection, and self-gratifying opportunities. Power is used as a tool in social interactions where control is a feasible way to get what one wants.¹⁵

Red: Order of Consciousness

The move to 2nd order consciousness—1st order is navigated at altitudes before red—ushers in a realization of self-sufficiency as a rudimentary independence and autonomy that is manifested intraphysically and interpersonally. The coordination of perceptions brings with it the ability to hold an object constant despite changing appearances. This ability for conservation extends to the self as well, where an enduring disposition is formed and conceptualized as the way I feel over time rather than the moment-to-moment ability present at earlier levels. Impulses and perceptions are organized according to stable needs and habits, which is why the child is sometimes described as his needs, in that those needs regulate experience.¹⁶

Red: Values

According to Clare Graves, whose original research was used to develop Spiral Dynamics, values at this stage are defined by an egocentric existence. Also called red by Beck and Cowan, individuals at this stage face problems of personal boredom in living an unchanging and elder-dominated life. For the first time psychoneurological development allows for a personal sense of consciousness and the capacity to feel shame. Value is placed on individual survival and manipulating the world intentionally to achieve it. Assertive individualism, egocentric values, and “might makes right” thinking prevail at this altitude.¹⁷ Power and action are seen as the bottom line and are used as tools to “be what you are and do what you want” regardless of others.¹⁸ Valued above all else are power, spontaneity, heroism, immediate gratification, receiving respect, and getting attention.¹⁹

Red: Morals

The first of two stages of moral development at the red altitude defines right as literal obedience to rules and authority, and the reason to do right is to avoid punishment and the superior power of authorities. Kohlberg also stressed the egocentric perspective present at this stage, which he called the stage of punishment and obedience. Individuals do not consider the perspective or interest of others. The perspective of authorities is often confused with one’s own view and actions are judged in terms of physical rather than psychological consequences. Lastly, obligation is seen as what one “has to do” because of the demands of external forces.²⁰

The next stage, while still egocentric in nature, recognizes that each individual has needs and has the right to serve the needs in one’s immediate interest while letting others do the same. The social perspective of this

second stage—called the stage of individual instrumental purpose and exchange by Kohlberg—is described as concrete individualism. One’s own interests are seen as separate from the interests of others as awareness at this stage sees everyone as having individual interests. The concept of having rights concerns the self’s right to choose and to control personal possessions. Obligations are limited to one’s own self and defined by a hypothetical imperative to choose how to achieve one’s own desired ends.²¹

Red: Faith

James Fowler defines faith at the red altitude as mythic-literal, in that individuals begin to take on the stories, beliefs and myths that symbolize belonging to their community. Beliefs and symbols are held to strict literal interpretation as a linear narrative orientation replaces the episodic quality of the previous stage’s imaginative construction and composing of the world. This level of faith, found in most children, may be present in adults who adhere to stories with anthropocentric actors and who demonstrate the propensity to be affected deeply by the powerfully symbolic and dramatic elements of the myth’s narratives. They cannot, however, step back from the story to formulate reflective, conceptual meanings of the myths.

Amber Altitude: Cognition

Cognition at the amber altitude—called concrete operations—develops around 7 years of age and last until 11 or 12 years. Characterized by the development of a system of mental operations on objects, this stage takes the thought activities of the previous stage and brings them to a state of “mobile” equilibrium in which reversibility is possible. These operations are carried out on the objects themselves and belong to the logic of classes and relations, but they do extend to include all combinatorial possibilities of the classes and relations. Two types of important operations are developed at this stage. The first is that of classification, in which the child can understand that a Labrador belongs to the class dogs, which belongs to the class of mammals, which belongs to the class of living beings. The second operation is that of seriation, which allows for the ordering of objects based on a certain properties, such as length.²²

Compared to the next stage, concrete operations are limited in two important ways. First, the relations are insufficiently formal, in that the field of a child’s experience develops in a progressive structuralization without complete generality being achieved. For example, if a child is given two identical balls of modeling clay which are then shaped into a pancake and sausage respectively, a child at this stage will be able to conserve substance but fails initially to conserve weight and volume for the same reasons substance couldn’t be conserved at early stages. Next, operations at this stage are fragmentary, in that a child can classify and order serially without these operations being combined into a single structure whole.²³

Amber: Self-identity

Self-identity at the amber altitude constitutes a self that identifies their own welfare with that of the group. This stage, called conformist, leads one to obey rules because they are group-accepted rules. Motivation to do so is compliance with the rules rather than fear of punishment. Someone at this stage not only approves of conformity but also views self and others as conforming to socially approved norms. Great emphasis is placed on groups, which are defined by external characteristics such as sex, age, race, or nationality. Differences in groups are observed easily while individual differences are often overlooked. These groups are defined narrowly with outgroups placed on the receiving end of rejection and stereotyping. Behavior is also defined externally rather than in terms of feelings or motivations.²⁴ Cook-Greuter reports a strong “us vs. them” mentality that features a capacity to see and respond to what others want but only those people who are part of the same group. This stage is typically described as characterizing an early adolescent frame of mind, but it can continue into adulthood if boundaries between self and other remain confused and the inability to take one’s group norms and values completely as objects persists.²⁵

Amber: Order of Consciousness

An individual emerging from being embedded in their needs—as they realize they have needs rather than they are their needs—marks the move to 3rd order consciousness. In the words of Kegan, an individual “...becomes something more as the interpersonal and intrapsychic coordinator between needs-perspectives.”²⁶ The self at this stage is a subject that organizes objects of existence in a shared reality, which it has the capacity to create and recognize but not step outside of and view. Emotions are often co-experienced with an imagined or real “other;” further indication that the self/other boundary is confused and that individuals at the 3rd order of consciousness cannot experience themselves as separate from the interpersonal context.²⁷

Amber: Values

Values at the Amber altitude, in the words of Clare Graves, are experienced by individuals who “...focus on adjusting to the world, this time not as he experiences it to be, but as he has come to perceive it to be.”²⁸ This view fosters a self that is benevolently autocratic and moralistic. Individuals at this stage of values come to discover that there are rules prescribed for each class or group of people and that these rules guide a group’s behavior. Value is placed on embodying the assigned roles, and striving for a stable, orderly, predictable world. Called blue in Spiral Dynamics, this level values a purpose-driven life that has meaning and direction. Following rules and socially accepted norms in the quest to sacrifice self for either a group or a transcendent cause in the name of honor, justice, order, and harmony is what individuals find important. Thinking at this

stage is called absolutistic such that it features two categories of potential perspective, only one of which is the right way to think or behave.²⁹

Amber: Morality

Amber morality—called the stage of mutual interpersonal expectations, relationship, and conformity by Kohlberg—defines right as living up to what is expected of the individual in the role they have. The reason for doing right is a desire to be seen as good in one’s own eyes as well as those of others. The social perspective at this altitude is the awareness of individuals in relationship with other individuals. At this stage, awareness embraces shared feelings, expectations, and agreements, all of which take primacy over individual concerns. Obligations come in the form of the social and role expectations required for role occupation to be seen as good by others.

Amber: Faith

Amber faith functions on very much the same track. At Fowler’s stage 3, called synthetic conventional, faith is looked to as a synthesizer of values and information from a range of involvements that extend beyond family to work, peers, society and religion. Again, the idea of conformity arises here, as individuals are acutely aware of the expectations and judgments of others in their groups. Amber faith is described as consisting of an ideology, a cluster of values and orientations that individuals are unable to investigate objectively. An emergent aspect of this stage is the formation of a personal myth that compiles an individual’s past and anticipated future identity into an image of “...ultimate environment unified by characteristics of personality.”³⁰ Two primary deficiencies exist at this stage. First, the expectations of others can be internalized to such a degree as to affect autonomous action and judgment. Second, interpersonal betrayals can destroy a personal principle of ultimate reality or a feeling of intimacy with a theistic deity.

Orange Altitude: Cognition

The first of two stages of cognitive development that arise at the orange altitude is Piaget’s formal operations. Emerging during the adolescent years of 11 to 15, formal operations affords individuals the ability to operate on thoughts themselves. No longer limited to reflection on concrete objects, cognition can now operate on a range of non-tangible propositions that may not reflect the concrete world.³¹ Reasoning via hypothesis is the defining feature of formal operations. Prior to this stage, thinking proceeds from the actual to the theoretical, whereas formal operations allow for movement from the theoretical to the establishment of relationships between things. Rather than coordinating facts about actual events, individuals at this stage use hypothetico-deductive reasoning to link possible statements with their implications in a coming together of the possible and necessary.

Additionally, the appearance of a set of “operational schemata” also appears at this stage. These include: the ability to handle combinatorial operations systematically, the understanding of proportion, the analysis of mechanical equilibrium, as well as the understanding of probabilities, correlations, and multiplicative compensation.³²

Piaget’s research ended at formal operations, which he believed matured into adult logic. Michael Commons and Francis Richard’s works pushed the understanding of adult development in post-formal stages. The first of these—also appearing at the orange altitude—is the stage of systematic order, which is described as being hierarchically constructed out of the elements and actions of Piaget’s formal operations.³³ Systemic operations yield an understanding of multivariate causality and the multidimensional ordering of possibilities.³⁴ Individuals view systems as coherent wholes that determine the internal patterns of relations across all elements.³⁵ This intra-system analysis consists of exhaustive operations on all classes and the relationships between members of classes. These operations concern all the constituent elements of a system in an effort to test for the properties governing relationships within the systems. Individuals are also capable of combining all possible combinations of elements and relations into a system.³⁶

Orange: Self-Identity

Like cognition, self-identity at the orange altitude undergoes two structure-stage transformations. The first of which was considered a transitional level, rather than a stage in the typical sense by Jane Loevinger, whereas Susanne Cook-Greuter treats both as stages in their own right. Called self-aware by Loevinger, this transitional level marked the movement from conformist to conscientious and featured two primary developmental appearances that distinguish it from the previous level. First, is an increase in self-awareness, and second is the appreciation for multiple possibilities in a given situation. Recognition that one does not always live up to idealized social expectations is fueled by an awareness that begins to penetrate the inner world of subjectivity. Emerging along with this is the realization that there are several possible ways of approaching a situation even though one is considered most right.³⁷

Susanne Cook-Greuter, calling this level expert, describes individuals who define self via abstract operations, a cluster of external traits, the beginnings of introspection, and the beginning sense of an individualized self-identity.³⁸ The main focus of individuals at the expert stage, she reports, is expertise, efficiency, and procedure. The defining qualities are very similar to those of the conformist stage with the addition of one’s group being defined by experts in a particular area of interest, the ability to take self as object for the first time, and the emergence of a third- person perspective that allows one to deal with abstract concepts and to

formulate multiple solutions to problems.³⁹ Individuals at the expert stage influence others through personal attention to detail and seeking of perfection as well as arguing their point of view and dismissing others' concerns.⁴⁰

At the next stage of ego development, conscientious individuals present all of the major elements of an adult conscience including long-term and self-evaluated goals and ideals as well as a differentiated self-criticism. The internalization of rules is complete at this stage and so a person no longer sees them as absolutes. They thereby acquire the ability to evaluate and choose which rules to follow rather than doing so because it is expected of them. They develop a responsibility for other people, which is borne out of the concepts of fairness, rights and privilege, correlative concepts to obligation, and responsibility. Achievement is measured by the degree to which one achieves their standards. Polarity-based thinking is still present, but the polarities are more complex and differentiated: trivial vs. important, love vs. lust, dependant vs. independent. A rich and notably more complex inner life is also experienced by individuals at the conscientious stage. Underlying behaviors are motives, intention, and an understanding of others' viewpoints allowing for a negotiated mutuality in relationship.⁴¹

Cook-Greuter, calling this stage the achiever, notes an individual's ability to now define self as a system of roles and a cluster of traits. Individuals at this stage focus primarily on the delivery of results, effectiveness, goals, and success within the system.⁴² The concept of linear time, seen as a conscious object by a 3rd person-perspective, allows people at this stage to develop a self-sense that uniquely distinguishes them from others which they can move backward and forwards in time. The awareness of individuals that possess unique personalities leads to mutuality not defined by group orientation but negotiated through shared understanding. Individuals are goal-directed, seek to make a difference in the world by planning, prioritizing, and optimizing procedures for achieving goals.⁴³ They influence others through logical argument, data, experience and task or goal-oriented contractual agreements.⁴⁴

Orange: Order of Consciousness

The 4th order of consciousness emerges at the orange altitude and with it comes a self that maintains a coherent identity across a shared psychological space. The move is from "I am my relationships" to "I have relationships," as individuals develop a subject that can take as object the feelings that arise in the interpersonal domain. At the previous order, the self was subject to the interpersonal context. Kegan also points out that emotional life is more internally controlled, and the self's defense system is activated by threats to autonomy. The strength of the self at this order is the ability to own oneself rather than having all of the pieces of oneself owned by a number of different shared contexts.⁴⁵

Orange: Values

The multiplistic experience is the name given by Graves to the stage of values appearing at the orange altitude. This stage is marked by the move from absolutistic thinking, which maintained two ways of thinking—right and wrong—toward multiplistic thinking, which recognizes multiple ways of thinking but strives to find the one best way. At this stage, importance lies in the power of ideas, and the power of learning how things work so that they can be changed rather than reliance of the raw, brute power of the previous stages. Emphasis is placed on a pragmatic, utilitarian approach that relies on rational, objective, positivistic scientific methods to determine what is right. Individuals value gamesmanship, competition, and the entrepreneurial drive as well as a bit of manipulation as they play the game of life in their own self-interest.⁴⁶ Beck and Cowan, in substantial agreement, recognize progress, prosperity, self-reliance, and strategy as important for individuals at this level of values, which they also called orange.⁴⁷

Orange: Morality

Orange altitude morality defines right as doing one's duty in society, upholding the social order and maintaining the welfare of the society or the group. Called the stage of social systems and conscience maintenance, Kohlberg explained that individuals at this stage strive to fulfill the duties to which they have agreed. The reasons for doing so hinge upon a care for the proper functioning of the social order, and a desire for self-respect and living up to one's defined obligations. The social perspective at this stage differentiates the view of the interpersonal from that of the societal. Individuals can take the viewpoint of the system and consequently consider individual relations in terms of their place in that system.⁴⁸ Having rights refers to the general freedoms afforded to all member of society, and obligations are responsibilities that arise from membership in a society.⁴⁹

Orange: Faith

Individual-reflective is the name given to faith development at the orange altitude. With the move into this stage of faith, individuals take most seriously the responsibility of their commitments, lifestyle, beliefs, and attitudes. As with all of the orange altitude stages, this stage of faith first shows up in young adulthood, but, it is important to recognize that it may never fully emerge for many adults, and for a subset of those for which it does, it may not happen until their thirties or forties. The faith composition of the self is now a product of a meaning frame that is conscious and aware of its boundaries and interconnections. As such, identity and worldview are differentiated from those of others and faith takes on an essence of critical thought, demythologizing symbols into conceptual meanings.

Green Altitude: Cognition

As cognition enters the green altitude a move is made into the first fully post-formal stage of development. Explored extensively by Commons and Richards, this stage, called metasytemic operations, brings on line the ability to operate upon systems themselves. While systemic operations acted upon the classes and relations between members of classes, metasytemic operations starts at the level of relating systems to systems. Metasytemic cognition, in its fullest extent, operates on at least two systems in order to create a complete class of relations between a class of systems, or a metasytem framework.⁵⁰ The focus of these investigations is placed upon comparing, contrasting, transforming and synthesizing entire systems rather than components of one system.⁵¹

Green: Self-identity

Both Loevinger and Cook-Greuter call self-identity at the green altitude the individualistic level. Marked by a heightened sense of individuality and an increased ability for emotional resonance, this stage recognizes individual differences. The possibility of an emotional dependence remaining on the physical and financial has subsided. Psychological causality and development are natural modes of thinking for people at this stage. The ability to tolerate paradox and contradiction leads to greater conceptual complexity, which provides for an understanding of conflict as being both internally and externally caused.⁵² The 4th person-perspective taking ability emerging at this stage allows someone to understand the combined views that two other people have of each other as well as allowing them to look at themselves as changing over time and reacting differently in different contexts. Context plays a major role in the creation of truth and individual perspective, with each being context-dependent and open to subjective interpretation, rendering them relative and not able to be judged as better than any other.⁵³

Green: Order of Consciousness

At the green altitude, Kegan's 4th order of consciousness continues to mature. This process continues through the green and teal altitudes before transitioning into 5th order consciousness.

Green: Values

Values at the green altitude, called the relativistic experience by Graves, surface at a time when individuals have fulfilled their material wants and are living a safe and relatively assured life. Emphasis then shifts to towards coming to peace with the aloneness of an inner-life of self and other. Characterizing this level of values, a sociocentric perspective develops and directs concern to past belonging, being accepted by and pleasing, and not being rejected to valuing commonality over differential classification. This stage also marks the return to religiousness but now in the form of spirituality rather the more absolutistic view of religion held in previous levels. Graves reports green values as placing emphasis on softness over cold rationality, sensitivity in preference over objectivity, and interpersonal communication, majority rule, and the avoidance

of classification.⁵⁴ Beck and Cowan agree in that they describe green values and caring most about community harmony and equality, seeking peace with the inner self and exploring with others the caring dimension of community, sensitivity to others, reconciliation, consensus, dialogue, relationship, human development, and bonding.⁵⁵

Green: Morals

At the stage of prior rights and social contract or utility, Kohlberg describes green morality as generating moral decisions from rights, values, or principles that are agreeable to all individuals composing a society based on fair and beneficial practices. Right is seen as being aware of individually defined rights and values and upholding those rights in the interest of impartiality. The reason for doing right stems from the obligation one feels to uphold the laws because of the social contract or agreement to better the society that they represent. Part of this motivation stems from the desire to do the “greatest good for the greatest number.” The social perspective at green takes what Kohlberg calls a “prior-to-society perspective” or that of an individual who is aware of rights and values prior to social attachment and contract.⁵⁶ Having a right entails an awareness of the natural rights of individuals which exist prior to society and which society is designed to protect. Obligation is defined as what one has contracted to fulfill in order to protect one’s own rights.⁵⁷

Green: Faith

Arising at the green altitude, Stage 5 conjunctive faith allows the self to integrate what was unrecognized by the previous stage’s self-certainty and cognitive and affective adaptation to reality. New features at this level of faith include: symbolic power reunites with conceptual meaning, an awareness of one’s social unconscious, a reworking of one’s past, and an opening to one’s deeper self. The boundaries of self at this stage are porous and permeable, open to paradox, and strive to unify opposites in mind and experience. The new strength of conjunctive faith is what Fowler calls the ironic imagination or the capacity to be in one’s meaning or one’s groups meaning while simultaneously recognizing it as relative, partial, and a contortion of transcendent reality. The danger of this stage is the paralyzing passivity that arises from the understanding of paradox and the relative social construction of truth.⁵⁸

Teal Altitude: Cognition

Paradigmatic cognition at the teal altitude provides for the ability to operate upon metasystems. When individuals encounter inconsistencies in metasystems and they realize that adding to them would create further inconsistencies, new paradigms often emerge. In short, it is the paradigmatic level that operates on metasystems to create these new paradigms. Individuals at this level understand that learning in one realm can

be generalized to others. This is why people stabilized here can see the relationships between very large and often disparate bodies of knowledge with an emphasis on the coordination of metasystemic supersystems.⁵⁹

Teal: Self-Identity

Teal self-identity—called autonomous by Loevinger and strategist by Cook-Greuter—is characterized by the emergent capacity to acknowledge and cope with inner conflicts in needs, duties, and values. Individuals at this level have transcended the view that sees reality in terms of polar opposites and they now experience it as multifaceted and complex. Teal self-identity recognizes that other people’s need for autonomy, and that autonomy itself, is limited because emotional interdependence is inevitable. This level further develops a person’s understanding of motives, which are now seen as a result of past experience, and of development, which now plays a role in psychological causation.⁶⁰

Cook-Greuter reports that individuals at this level are able to own or integrate the contradictory aspects of themselves into an identity that is whole, integrated, and committed to generating a fulfilling life.⁶¹

Additionally, they are able to: link theory and practice, perceive dynamic systems interactions, recognize and strive for higher principles, understand the social construction of reality, handle paradox and complexity, create positive sum games, and seek feedback from others as a vital source for growth.⁶²

Teal: Order of Consciousness

According to Kegan, the 5th order of consciousness takes as object, or is the coordinator of the institutional aspects of life. No longer is one defined as their roles, duties, performances or career. This is not to say that they no longer have each of those, but rather that they are no longer wholly identified as or with them. This allows the individual to hear critical feedback about themselves and makes possible, for the first time, a true sense of intimacy, where interior life of self and other are “freed up” to share a fluid emotional experience. The recognition of the existence of many institutional selves within a self that is inherently inter-individual allows for the experience of emotional conflict as an interior conversation rather than something that is intolerable or in need of immediate resolution.⁶³ This is made possible by the 5th order move that can take as object systems and form. No longer is the self seen as a single system or form but is rather viewed through a “trans-system” or “cross-form” way of organizing reality. This turns relationship into a flow between these contexts where the self’s forms are helped into emergence via interdependent sharing.⁶⁴

Teal: Values

Graves reports that teal values, which he called the systemic experience, bring with them a marked change in an individual’s conception of existence. This stage develops when “...man has resolved the basic human

fears, when man's needs for respect of self, as well as others, reorganizes and revitalizes his capacities to do and to know.”⁶⁵ At teal values, individuals are, in Grave's words, at the threshold of being human with the main theme being expression of self for what self and others desire, but never at the expense of others, and in a manner that will benefit self and others simultaneously.⁶⁶ Beck and Cowan describe teal values, which they call yellow in Spiral Dynamics, as focusing on the qualities and responsibilities of being an individual seeking to live fully in a responsible manner.⁶⁷ They place great value in the magnificence of existence, flexibility, spontaneity, functionality, the integration of differences into interdependent systems, and complementing natural egalitarianism with natural ranking.⁶⁸

Teal: Morality

Teal morality takes its name from the primary content of the stage: universal ethical principles. Individuals at this altitude define right as what is guided by these principles. One violates established laws when the laws in question violate the following principles of justice: equality of human rights and respect for the dignity of humans as individuals. The reason for doing right is a commitment to these principles, which are seen as completely valid.⁶⁹ The social perspective at this stage takes a moral point of view from which social arrangements are derived. Having rights means there are universal rights which extend beyond liberties and which can be generalized to all individuals. Finally, obligations are seen as correlative to any right or just claim by one individual that gives rise to a duty for another person.⁷⁰

Teal: Faith

Faith at the teal altitude is called universalizing by Fowler in that people at this stage—which he describes as exceedingly rare—generate faith compositions in which their conception of an ultimate reality includes all beings. He describes individuals at this stage as “contagious” in that they create zones of liberation from the shackles we place on human futurity. They seem more simple, more lucid and more fully human than others, and they are ready for fellowship with all persons regardless of stage of faith or religious tradition. While the previous stage is caught in the paradox of manifesting universalizing apprehensions and the need to preserve their own being, teal faith transcends this paradox and becomes an incarnation of the universalizing love and justice that the previous stage only partially apprehended. Individuals at teal faith dedicate themselves to the transformation of present reality in the direction of transcendent actuality.

Turquoise Altitude: Cognition

The fourth and final post-formal stage explored by Commons and Richards—called cross-paradigmatic—emerges at the turquoise altitude. Cross-paradigmatic cognition operates upon paradigms in a manner that integrates them into new fields of knowledge or profoundly transforms old fields. They define a field as a

body of knowledge that consists of more than one paradigm and cannot be reduced to a single paradigm. Beyond this, Commons and Richards had very little to say about this stage. Very few people exhibit this level of cognitive ability, so they relied on examinations of historical figures to further their explanation. They provide several examples: Newton created classical mathematical physics by coordinating the paradigm of calculus with the paradigm of physics; Darwin coordinated the paradigms of paleontology, geology, biology, and ecology to form the field of evolution; Einstein coordinated the paradigm of non-Euclidian geometry with the paradigm of physics to form the field of relativity.⁷¹

As we reach the extent of developmental structuralism's description of cognitive levels of development, we must turn to the phenomenological reports of Indian philosopher, Sri Aurobindo Ghose. The difference between phenomenological and structuralist approaches is the perspective through which they investigate levels of human unfolding. Structuralism explores levels by tracking individual development over time. This perspective is primarily from the outside view of the researcher looking to the inside view of the individuals being tracked. Phenomenological reports investigate stages from the inside looking out. What follows is Aurobindo's report of what the cognitive stage at turquoise felt and looked like to him as someone who was describing his own experience.

Aurobindo describe the essence of this stage, which he called higher mind, as a "...unitarian sense of being with a powerful multiple dynamisation capable of the formation of a multitude of aspects of knowledge, ways of action, forms and significances of becoming, of all of which there is a spontaneous inherent knowledge."⁷² According to Aurobindo, higher mind is the first plane of spiritual consciousness in the realm of vertical growth. Acting as a bridge between mind and higher levels of development, higher mind features an elevated thought power, comprehensive mental sight, a mind of Spirit-born conceptual knowledge, and the ability to express itself in a "...system or totality of truth seeing as a single view; the relations of idea with idea, of truth with truth, are not established by logic but pre-exist and emerge already self seen in the integral whole." Higher mind allows for an initiation into forms of an ever-present reality about which knowledge has previously been inactive.⁷³

Turquoise: Self-Identity

Self-identity at the turquoise altitude is the first stage in Cook-Greuter's extension of Loevinger's work. The construct-aware stage sees individuals for the first time, exploring the meaningfulness of more and more complex thought structures—with awareness of the automatic nature of human map making and the absurdities to which unbridled complexity and logical argument can lead. Individuals at this stage begin to see their ego as a central point of reference and therefore a limit to growth. Additionally, they experience the extent of their personal insignificance when compared to the totality of human experience, the struggle

balancing their unique self-expressions and their concurrent sense of importance, the empirical and intuitive knowledge that there is no fundamental subject/object separation, and the budding awareness of self-identity as temporary, which leads to a decreased ego desire to create a stable self-identity.⁷⁴ Construct –aware individuals are keenly aware of the interplay between awareness, thought, action and effects. They seek personal and spiritual transformation and hold a complex matrix of self-identifications, which they increasingly question as adequate.⁷⁵

Turquoise: Values

Grave's research uncovered six subjects who reported a way of being that didn't fit into any of the other seven stages of values. Called the intuitive existence, this stages features a reliance on intuition and a subjectivism that defines the functioning of a healthy human being. The main theme of this level is to "...adjust to existence which is that you can only be, you can never really know."⁷⁶ He also calls these values impressionistic in that individual's value all different levels of being, vast realms of unknown consciousness and vast ranges of ineffable human experience. Cooperation and trust are nonnegotiable in relationship and individuals value adjusting to the world as they sense it to be.⁷⁷ Beck and Cowan, who call this level turquoise, report individuals as valuing global order and renewal as they seek to experience the wholeness of existence through mind and spirit. Emphasis is placed on holistic and intuitive thinking, seeing the self as both a blended and distinct part of a larger whole, and alignment to a universal order in a conscious fashion.⁷⁸

Turquoise: Morals, Faith, and Order of Consciousness

No data or research exists for a level of morality, faith, or order of consciousness at the turquoise altitude. Kohlberg theorized the existence of a moral stage 7, which aligns with indigo altitude and will be covered in the next section.

Indigo Altitude: Cognition

Again we turn to Sri Aurobindo for a phenomenological description of cognition at the indigo altitude. Termed illumined mind, this stage allows for thinking that is no longer of higher thought but is of spiritual light. With this descent of spiritual light into the reality of illumined mind comes "...the arrival of a greater dynamic, a golden drive, a luminous 'enthusiasmos' of inner force and power which replaces the comparatively slow and deliberate process of the Higher Mind by a swift, sometimes vehement, almost violent impetus of rapid transformation."⁷⁹ Illumined mind works not through thought but primarily through vision, which affects a powerful and dynamic integration by illumining thought-mind with inner vision, imbibing the heart with spiritual sight, and the emotions with spiritual light and energy.⁸⁰

Indigo: Morality

Kohlberg postulated a soft, hypothetical seventh stage of morality, which seems to align with the indigo altitude. He termed this stage the universal spiritual in that it moves beyond the justice orientation of the previous stage by replacing it with an ethical and religious orientation that finds meaning in metaethical, metaphysical, and religious epistemologies articulated within theistic, pantheistic, or agnostic cosmic perspectives. From these perspectives, moral principles are seen in a natural law framework that views morality as not a human intervention but rather principles of justice that are in harmony with broader laws regulating the evolution of human nature.⁸¹

Indigo: Orders of Consciousness and Faith

No data or research exists on levels of faith or order of consciousness at indigo or any higher altitude.

Indigo and Beyond: Self-Identity and Values

The next higher stages in both self-identity and values align with altitudes beyond indigo. They are included in this discussion because of the quality of research available to support their existence. Transcendent consciousness—the term used by Jenny Wade to describe values at the violet altitude—is one level lower than Cook-Greuter's unitive self-identity which comes on line between the violet and ultraviolet altitudes.

The primary motivation for individuals at the transcendent level of values is the process of transcending the ego in order to understand the nature of Absolute Reality. Individuals at this stage demonstrate a reverence and appreciation for all life as a manifestation of the Absolute. They seek to overcome attachment to life in all manifest forms via persistent practices that transcend ego, cultivate compassion, develop abilities to handle paradoxical epistemology, and which are not bound by typical conceptions of time, and which cultivate non-ordinary states of consciousness. The crucial stage delimiter present here is the use of these practices—particularly practices that induce altered states—to transcend the ego rather than the motives of earlier stages, which featured more egoic reasons that treated such states as ends rather than by-products of personal work aimed at recognition of the Absolute.⁸²

A defining feature of development at the unitive level of self-identity is the fluid, undulating sense of self that is based on trust of the intrinsic value and process of life. Individuals—enmeshed in the immediate flow of ongoing experience—become non-judgmental witnesses to the being-becoming of a self in moment-to-moment transformation with a constant awareness of behavior, feeling, and perception. At this stage, the paradox of feeling one's relatedness and one's separateness has resolved and is experienced without tension as a changing perception of a unitive manifestation. They relate to a reality that is an undifferentiated

phenomenological continuum of unified consciousness where object, word, thought, and theory are seen as human constructs that create boundaries between self and other.⁸³ Individuals experience themselves “...as part of an ongoing humanity, embedded in the creative ground, fulfilling the destiny of evolution.”⁸⁴ At this point in vertical structure-stage unfolding, individuals find themselves decidedly in the realm of the transpersonal. With the developmentally-earned ability to take all of the previous stage’s constructs as objects in awareness, individuals at the higher levels of vertical growth begin to experience the fluidity between subject and object, an experience that bears a striking resemblance to the encounters with both high state peak experiences and high state-stage stabilization.

As the vertical movement of human development unfolds from prepersonal to personal to transpersonal structure-stages of consciousness, our ability to take larger, more inclusive, developmentally-earned perspectives expands in equal magnitude. This movement affords individuals the ability to see reality in a more complex and nuanced manner, a manner that directly facilitates our ability to construct an advanced understanding of the perspectives at play in nearly every human interaction. The developmental ability to bring into awareness and to understand a wide range of perspectives is thought to directly correlate with a leader’s ability to be effective in the complex environment of motivating individuals towards the fulfillment of an organizational or personal vision. The ability to understand complex perspectives makes the leader uniquely effective in penetrating the depths of human interaction, which is always—whether the leader is aware of it or not—a seeming clash of different developmental perspectives on cognition, value, ego development, morality and faith.

Since the vertical development through the structure-stages outlined in the first section of this article represents only one half of the overall developmental movement available to humans, the ability to understand and embody complex perspectives is not the extent of what the leader can learn. In fact, the ability to take complex perspectives may be drastically reduced in accuracy if a leader fails to develop presence, earned through a horizontal progression through state-stages of consciousness.

Developing Presence Through State-Stage Growth

Basic Propositions of State Theory

In addition to the vertical movement of human development through the structure-stages outlined in the previous section, integral leaders seeking to develop presence must cultivate horizontal developmental movement through a series of state-stages. The following basic propositions describe the nature of states by highlighting their difference as compared to structures.

First, states of consciousness are defined as the temporary, fleeting aspects of phenomenon found in all four quadrants.⁸⁵ This discussion will focus exclusively on states in the Upper Left Quadrant, or the individual-subjective domain of reality, where both structure and state-stage development is unfolds. Second, there are several categories or types of states. These include: (1) phenomenal states of mind, or emotions, insight, intuition, and physical sensations, (2) non-ordinary or altered states, which include drug-induced states, meditative states, flow states, and peak experiences, and (3) natural states of consciousness—waking/gross, dreaming/subtle, deep sleep/causal states—which are experienced by everyone each night as they pass from the waking realm into the dreaming and then into the dreamless sleep realm. A fourth state—called the nondual state—is described as the ever-present union of all states where the separate self-sense, or subject, becomes “not two” with all objects it can take in awareness. Nondual also refers to the suchness, “isness,” or natural condition of Reality *right now*. It is both the ever-present ground of evolution and all states, as well as, from one perspective, its ultimate goal. This discussion will focus entirely on the category of natural states of consciousness.⁸⁶

Third, states are exclusionary in nature. This is contrasted with the inclusive nature of structures of consciousness, which unfold in a manner that allows for the content and capacities of every lower structure to be taken as object by all higher structures. States, on the other hand, are exclusionary, in that they are distinct realms of awareness disclosing distinct types of phenomena. They are not experienced simultaneously—you cannot be in the waking and deep sleep at the same time, for example.⁸⁷ Fourth, states are available to be experienced by any person regardless of their level of development. That is, an individual with a vertical center of gravity at the red altitude and one at the teal altitude have the same access to gross, subtle, causal and nondual states. What differs will be their interpretation of their states experiences, as interpretation is driven through vertical structure derived meaning-making.⁸⁸ The fifth and final proposition of state theory—which states that stabilized and permanent access to states can be intentionally trained—is where this discussion will head for the remainder of this section. When state training is undertaken by individuals engaged in a form of meditative or contemplative practice, stable, first-person, phenomenological experiences of the phenomena disclosed in each state unfold in a sequential fashion through state-stages proceeding from the gross/waking state to the subtle/dreaming state to the causal/deep sleep state and then into the nondual state.⁸⁹

A Spectrum of State-Stages

While some Western developmental researchers acknowledge the existence of these states-stages, we will turn to the world’s great mystical traditions for a detailed description of the path through stable access to each of the natural states of consciousness. Daniel Brown’s extensive research on the progression through state-stages in several traditions supports the conclusion that horizontal state-stage development—in a manner

similar to vertical stage development—progresses through an invariant sequence that has universal deep structures. Put differently, the path of horizontal development has the same underlying structure across traditions. What differs is the practitioner’s experience of each of the stages, as the traditions themselves affect the interpretation and ultimately the description and reporting of experiences at each stage in the process.⁹⁰

The ensuing discussion will trace the development of state-stages from gross to subtle to causal to nondual stabilization in three traditions: the Tibetan Mahamudra, the Hindu Yogasutras, and a contemplative approach to Christianity as described by Saint Teresa of Avila. While the reporting of each state-stage differs greatly in many cases, the underlying structure of the movement through these stages is strikingly apparent. Regardless of if the tradition is theistic—Hindu and Christian—or non-theistic—Buddhist—the progression towards nondual stabilization is basically the same. Research of this nature stands in contrast to the stereotypical notion of mystical experiences as expressed by perennial philosophy’s concept of the transcendent unity of religions—which holds that there are many paths to the same end—by showing the one fundamental path leading to many different enlightenment experiences.⁹¹

This finding supports the notion that there exists another universal dimension of development in addition to vertical growth through structure-stages. Holding in mind the existence of two distinct developmental movements, it can be said that if the vertical dimension develops perspective, the horizontal dimension—regardless of tradition—develops presence. Presence as the result of state-stage development is characterized by: (1) Stable access to the phenomena disclosed in each state, (2) full engagement with every moment, (3) heightened awareness, (4) connectedness to others, and (5) possible, more complex and accurate perspective taking abilities.

All practitioners begin their path through state-stage development with their awareness stabilized in the waking realm of gross, physical reality. The gross realm is comprised of everything you can apprehend with your senses. It also concerns your behavior and orientation to the manifest, physical world. In Brown’s reporting on a cross-tradition conception of state-stages, the first two stages—preliminary ethical training and preliminary body and mind training—work to loosen identification with the gross realm and prepare a practitioner for advanced contemplative practice. Preliminary training as generally conceived in each of these traditions concerns the generation of faith or purpose, the formal study of the tradition, behavioral regulation, body and breath awareness training, and the beginnings of stream of consciousness awareness.

Gross State Identification in the Mahamudra Tradition

Mahamudra is a set of meditation techniques found in several schools of Tibetan Buddhism. In the Kagyü tradition, it receives special attention as the pinnacle of all practices. It details stages of realization on the gradual path of training, which is contrasted with the instantaneous schools that seek to cultivate a sudden awakening to one's true nature. Mahamudra meditation emphasizes powerful concentrative awareness, free of mental elaboration, deployed upon the nature on consciousness itself.⁹²

In Mahamudra, preliminary ethical training is aimed at initiating a complete psycho-behavioral transformation that prepares the practitioner for formal training at a later point. First, is the generation or awakening of faith. Faith is seen by Mahamudra as the cornerstone to state-stage development. It concerns the decision to both move beyond one's capacity and to develop one's meditative abilities.⁹³ Next, the beginner is instructed on how to cultivate an enlightened attitude by reflecting on the goals of practice, identifying negative mental factors and cultivating positive ones. Internal reflection is supplemented by formal study of the philosophical foundations of practice.⁹⁴ Practitioners then learn a set of behavioral practices that include modification of sensory input, degree of awareness, lifestyle and social behavior. Next, they learn what are referred to as the three isolations. Aimed at isolating in awareness the effect that bodily processes, posture, breathing, and gross mental content—thoughts, perceptions, sensations, emotions—have on their ability to maintain an orderly stream of consciousness, the three isolations prepare practitioners for advanced gross realm training and the transition to subtle state-stage navigation.⁹⁵

As practitioners move into the later portion of gross realm navigation, the Mahamudra tradition guides them through concentration meditations, aimed at developing the complete staying power of the mind. Complete staying power is the ability to hold awareness steady over time on a meditation object with the absence of mental elaboration, appraisal of sense experience, or conflicting emotional states. Concentration is focused first on an external object—this is called concentration in-front—and then on an internal or reflected object, called concentration-inside.⁹⁶ As extensive concentrative ability develops, a fundamental change in the perception of the meditation object occurs. Perception becomes pure and free from cognitive elaboration. At this point, the internal object shifts to the subtle attributes of what is called a seed. About the size of a pea, a seed is a highly condensed perceptual event that includes a condensation of all sense faculties into a pool of sensory information that occurs prior to the occurrence of a specific perception. Practitioners concentrate without obstruction on the emanation of the seed's ever-changing simple appearances—colors, sounds, shapes, light rays, fragrances—which are perceived as the moment-to-moment emanation and absorption of the seed's perceptual attributes.⁹⁷

As exclusive identification with the gross realm nears completion, practitioners are said to move to stage described as “being done with the absorbed seed.” At they move into this stage, practitioners are “done with” gross realm fixation and the ability for all gross-level cognitive, emotional, sensory, perceptual events to distract them from the continuous staying power of their advanced concentrative abilities. By abstaining from even the slightest engagement with the perceptual events of sense objects, practitioners can turn their practice towards subtle-realm perceptual events and the contents of empty space.⁹⁸

Gross State Identification in the Yogasutra Tradition

The Yogasutras, also commonly known as Raja Yoga, or Royal Yoga, earned their status as preeminent path of state-stage practice because they present the spiritual path as a holistic science, which can be adopted by people of any faith. Passed down primarily through oral teaching between teachers and students, the Yogasutras offer a path towards freeing the mind from ignorance of its own True Identity. Even though little is known about his life, the yogasutra teaching is often ascribed to Sri Patanjali, who modern scholars believe was born sometime in the second century BCE.⁹⁹

The yogasutra tradition follows a path through gross oriented preliminary training similar to mahamudra. Practitioners are instructed to adopt preliminary practices, called observances, to prepare them for growth. These include the cultivation of purity on the physical and mental levels, the arising of contentment or the ability to live in the present moment, the acceptance of pain, the commitment to not cause pain, formal study of the sacred tradition, and identification with Isvara (God) through self-surrender. The observances affect an intrapsychic transformation that helps beginning practitioners reformulate their concepts of ultimate reality so that their stream of consciousness is more in harmony with the ultimate goal of practice. Next, practitioners supplement the observances with a set of behavioral practices, called the restraints, which aim to identify negative behaviors and then act the opposite. Covering Brown’s second stage of preliminary mind and body training in preparation for subtle practice, the Yogasutras instruct practitioners in posture, breathing practice, and sense withdrawal aimed at identifying and quieting distracting activity in the stream of consciousness.¹⁰⁰

The later gross stages in the Yogasutra tradition are very similar to those seen in Mahamudra. The cultivation of concentration is developed through meditation that focuses attention first on an external object and then on the internal representation of a deity. Concentration on the external can take several forms including a repeated mantra or focus on a particular part of the body such as the tip of the nose, the space between the eyes, or the palate.¹⁰¹ Once concentrative staying power is developed, practitioners switch the object of focus to internal subtle energy currents and then to visualizations of deities.¹⁰² Once unceasing attention can be held on both internal and external objects, contemplative meditation replaces the concentrative form. As awareness becomes clear, peaceful, and one-pointed, the object of awareness shifts profoundly into the seed

or source. Practitioners train their awareness on the continuous transformation of the seed's continuum of attributes as they fold into and out of each other. As with Mahamudra, the seed is seen as a small object floating in space, emitting its own light and containing a summation of all sensory information. Awareness is held on the seed in a relaxed manner until all specific patterns disappear, only to be replaced by what appears like a precious gem or changing mass of light. As fluctuations in the seed cease, a state described as a beginner's samadhi is experienced. This is characterized by the falling away of the gross fluctuations of mindstuff and the deconstruction of gross perceptual synthesis.¹⁰³ As the seed samadhi matures, there is a bursting forth of light—the reality or essential nature—of the seed. The mind, having surrendered any resistance to the object of meditation, reflects the form of the seed completely and accurately. At this point, the practitioner is now navigating the beginnings of the subtle state-stage.¹⁰⁴

Gross State Identification in the Christian Tradition

Saint Teresa of Avila, a 16th century Spanish mystic, was a major figure in the sixteenth century Catholic Reformation. Her mystical treatises reformed the Carmelite order and had a powerful influence from within the cloister on the movement from contemplative medieval traditions into a new age of spiritual engagement.¹⁰⁵

Saint Teresa offers a seven-step prescriptive itinerary which leads practitioners through subsequent dwelling places or interior castles on the journey to becoming fully human and discovering a union with God, who is revealed gradually in the inner most recesses of the soul. Dwelling places one through three concern the navigation of releasing exclusive identification with the gross realm. At the first dwelling place, Teresa calls practitioners towards a temporary stillness to consider the purpose of their lives. By cultivating purpose, practitioners begin to understand themselves as a dwelling place of God and they can take more seriously the possibility that their lives and selfhoods are sacred spaces. Cultivation of these spaces allows for a prayerful movement through the inner world, where God's active presence can be recognized.¹⁰⁶

In the second dwelling place, practitioners hear the voice of God calling them to approach the inner-center of themselves. While this may not initially appear analogous to the gross realm practices of the other two traditions, the second dwelling place is a prime example of a theistic, Western tradition's parallel to the mahamudra and yogasutra instructions for "going inside" in order to establish a connection to transcendent awareness. The second dwelling place—experienced by practitioners who have already begun to cultivate a prayer practice—throws into relief how far one is from realizing their full capacity and makes clear how much effort it will take. Additionally, Teresa recommends that practitioners seek others who have dedicated themselves to the spiritual journey for guidance.¹⁰⁷ While this isn't the same as formal study of the tradition, it reflects a gross realm requirement for seeking understanding of the path of state-stage development. Teresa

describes the third dwelling place as a moral victory for the soul as it has reached a place in its dedication to prayer that is less inclined for thoughtless behavior and “occasions for sin.” With a deeper recognition of God in all things, the third dwelling place is a transitional stage that leads the practitioner to a place traditionally called the “union of wills,” from which they will either move into a deeper, transformative relationship with God or cease progressing. Similar to the Yogasutra’s restraints, Teresa instructs practitioners to remove the impediments to a union with God. Traditionally called purgation, the focus on removing impediments of behavior and of mind allows for the alignment of the whole self—action, intention and desire—with the heart, mind, and soul, so that one is an authentic reflection of their true nature.¹⁰⁸

The movement past the limitations of exclusive identification with phenomena of the gross realm is the first stage on the path of state-stage transformation towards the fullest human expression of presence. Portrayed in three distinct traditions as including the cultivation of an enlightened attitude, the generation of faith, the alignment of behavior with those intentions, the turning inwards away from attachment to external distraction, and the learning of the forms of contemplative practice, gross realm practice opens practitioners to experiences of subtle phenomena and the opportunity to navigate the next state-stage of development.

Subtle State Identification in the Mahamudra Tradition

Navigation of the subtle state-stage comes in three broad waves: (1) practitioners turn inward into subtle perception, (2) they recognize the subtle flow of light as the essence of subtle cognition or mental process, and (3) they balance awareness to the point of the collapse of the ordinary observer and the restructuring of the point of observation. At the start of the subtle stage, the doors of perceptions have been closed so that all perceptual events remain at the subtle level without being constructed into gross content. Without gross objects to support the meditation, the focus of awareness turns towards the subtle flow of light or the mind itself. Rather than mental content, practitioners encounter subtle cognitions or mental processes, which exhibit the natural luminosity of the subtle level of mind. The aim here is to cultivate a continual balance between subtle dullness—counteracted by intensifying effort to increase clarity—and subtle flightiness—counteracted by easing up to increase staying power.¹⁰⁹ The act of achieving this balance allows for direct apprehension of the flow of light, where all subtle events occur by themselves, independent of any activity on the part of the practitioner. As practice strengthens and this balance is held continuously, the typical point of observation—self-representation and self-agency—drop away only to be replaced by a point of observation called concomitant awareness. This extremely refined point of observation sees the vicissitudes of the subtle mind as discrete events, which occur in an increasingly rapid succession while concomitantly seeing the awareness that perceives them.¹¹⁰

With this new point of observation, practitioners move into a new set of practices called insight meditations in order to navigate the final stages of subtle identification. In order to achieve the goal of gaining insight into the world of ordinary experience and the true nature of how the self is constructed, the insight meditations seek to eradicate the subtle biasing factors built into the very structure of perception at its most fundamental level. Thereby allowing for the complete cessation of negative emotional states and conflicting emotions, which, incidentally, still arise after completing periods of meditation practice and returning to ordinary life. Developing special insight is a precursor to causal state identification in that it eradicates the wrong view of the self as a self-existent entity. The progression through the stages of insight in Mahamudra proceed in three steps, aimed at realizing the emptiness of: (1) the ordinary constructions of self-representation, (2) reality-perception, and (3) ordinary space-time experience. Common to each of these stages is the taking of the mind itself as the object of meditation.¹¹¹

In the first stage, practitioners develop an understanding of what serves as the basis for the experience of the self-representation in discrete moments of experience. By conducting a high-speed analysis of the subtle flow, which unfolds as a succession of many thousands of discontinuous movements in short intervals of meditation, practitioner realize the emptiness or non-entityness of both the mind and the phenomena or mental events it observes. This is achieved first through the development of an intellectual understanding of emptiness and then an experiential understanding. The category of emptiness is taken into samadhi where each and every moment of the change in subtle flow is compared to the category of emptiness from the perspective of the momentary point of observation and then the perspective of each observable event. The result is the direct experience of the emptiness of person or mind and phenomena, and the removal of the biases to ordinary perception or the root of awareness itself.¹¹² The second stage of advanced subtle insight practice concerns reverse meditation—characterized by the return of gross mental content—in which the practitioner carries the insight of emptiness of person and phenomena into a focused analysis of the exact moment of arising and passing away of whatever happens to arise in the mental continuum. The coming and going of each moment becomes very clear and is accompanied by an increase in intense white light.¹¹³ Proficiency in reverse meditation prepares the practitioner for the third stage of insight meditation and the move to the causal stage-stage.

Subtle State Identification in the Yogasutra Tradition

Progression through the subtle stage in the Yogasutra tradition is again similar to that in Mahamudra. It begins with an experience of witnessing the arising of the object of meditation just as it exists. This constitutes the ground for nirvitarkasamadhi or samadhi that is beyond examination. Subjectively, it is experienced as the mind giving up its own identity for the sake of union with the object of contemplation.¹¹⁴ With gross cognition or perceptions no longer arising, the object of meditation shifts to the substratum of

ordinary perceptions, which are increasingly subtle energies and potentials that make sound, touch, taste, color and sight possible. Unwavering, stable, and clear recognition of this subtle flow leads to a loss of sense-mind or ego-acting and an increase in the clarity of the subtle flow, which now manifests as a succession of constant, changing manifestations.

This more focused or specific analysis constitutes a new samadhi. Called savicarasamadhi, it yields an understanding of the process that bring any object into being: the subtle elements and factors of space and time.¹¹⁵ With the dropping of the sense-mind, the subtle flow of light can be observed from a new point of observation called reflecting awareness. Through this awareness the flow of light appears continuous and the practitioner can observe apparent points in the continuously transforming field. Skilled development leads the practitioner to turn awareness away from apparent points in the vibrating energy field toward the eternal awareness pervading the world. This leads to another subtle samadhi and marks the transition to the latter portion of subtle state-stage movement. Nirvicarasamadhi or samadhi that is beyond insight, occurs when the point of observation is transcended completely and knowledge of even the most subtlest aspects or objects of awareness is had, and the arising of observable events settles down.¹¹⁶

The final stages of subtle state navigation in the Yogasutra tradition builds directly off the transformation in the point of observation affected by achieving nirvicarasamadhi. Practitioners can now take as object the most subtle aspects or impressions built into the very foundations of perception. These impressions—similar to the subtle biasing factors in mahamudra—are eradicated in the attempt to achieve seedless samadhi. Practitioners compare every moment of continuous arising in the subtle flow to the insight categories of sameness and change. The dualistic notion of sameness and change are reflected at the cosmic level as well: the constant change of the physical universe and the unchanging nature of the transcendent self. These categories are turned towards the investigation of the samadhi where the practitioners directly witness the patterns—seeming manifestation or change and non-manifestation or sameness—in the continuous field of change of the subtle flow.¹¹⁷ Proficiency in these practices prepares practitioners for the move to the causal state-stage.

Subtle State Identification in the Christian Tradition

As practitioners enter the fourth dwelling place, the soul begins to understand, through its first direct tastes of God, what the human person can do when enabled by God. Through intense prayer, the soul learns to stretch itself and to be stretched in its own capacity to love; it gains a deeper knowledge of the full extent of its emotive and empathetic capacities. The experience of this is so delicate, so subtle, that the normal intellect is incapable of explaining it. This expansion is accomplished by what Teresa calls consolations and spiritual delights. Both are described as experiences that precede our own nature. They are experiences of prayer that

the soul is incapable of initiating and controlling and which begin without any relation to external or gross circumstances. Through these experiences, the soul is drawn inward in its search for union with God.¹¹⁸

The first brief tastes of this union occur at the fifth dwelling place, when the soul has entered a more fully subjective self-knowledge. Experiences of prayer at this dwelling place invite the soul to settle within itself, preparing it for the experience of erotic engagement with God. This erotic potential, or eros, connotes “intimacy through subjective engagement of the whole self in relationship.”¹¹⁹ Through the experiences of God as eros, the soul is gradually awakened to its capacity to become an erotic being in complete subjective union with God. This initial taste of union leaves the soul in a transformed state, unable to recognize itself and overcome to the point of diminished cognitive abilities. For the first time, the soul experiences the capacity to see the world from a divinely informed perspective. It is from this place that the move to the causal state-stage is made.¹²⁰

Stabilization of access to the subtle state-stage of development is a rare accomplishment for practitioners in any tradition, and perhaps even a more rare occurrence for leaders. Starting with the acknowledgement of the existence and importance of a horizontal path of human development, leaders can practice diligently to release exclusive identification with the gross realm. By taking up a practice of meditation, leaders can gain a flexibility of mind that, in addition to preventing attachment to gross constructs, allows them to experience the subtle phenomena of mental processes occurring below the level of gross cognition. Beyond this, as we will see in the next section, identification with the elements of the subtle realm is released into a causal identification with the inherent emptiness or natural identity of all phenomena.

Causal State Identification in the Mahamudra Tradition

Entering the third stage of the insight meditation, the practitioner now has insight into the cause and construction of all gross and subtle mental events and the fundamental emptiness of reality perception. From this place, they can work to eradicate the mind’s lingering propensity to make distinctions—exist/not-exist, one/many, and temporal distinctions—by putting an end to the seeming reality of temporal distinctions. From a bias-free vantage point, practitioners are instructed to examine the temporal and spatial structure of the coming and going of discrete mental events, which are still seen as the flashing of white light into and out of existence. The many manifestations—seen as the coming and going of events—are the last perceptual bias to be released. A turn in awareness is made to the causal and spatial relationships in which ordinary perception is embedded. At the causal level there exists a vast network of interconnected, unborn, atemporal propensities that have the potential to ripen into subtle movements in the mental flows and from there into gross-realm thoughts and appearances. These propensities are un-constructed, non-arising and empty from the beginning. Therefore, because the practitioner is aware of the progression from causal propensities to

subtle movements to gross elaborations, all mental constructions—which continue to occur when not in samadhi—are seen as empty and not temporal despite appearing so in the relative sense.¹²¹

The mental continuum is experienced in a radically new way once this shift is undertaken. The experience of discrete gross and subtle mental events gives way to the experience of a vast atemporal network of causal, interconnected propensities, which puts the practitioner in the place to experience the equanimity of all potential phenomena. From this place, practitioners move into the nondual state-stage via the next set of meditations called the extraordinary practices.

Causal State Identification in the Yogasutra Tradition

The ability to see the subtle flow's continuously fluxing patterns of sameness and change, enacts another change in subtle mental continuum, which now “transforms towards cessation” as the specific flux of the waves of transformation settle into the “calm flow” of nirodha. All subtle biasing factors are eradicated at this stage and awareness again turns toward the transcendent.¹²²

With all subtle impressions gone, the practitioner cultivates one-pointed awareness by developing the ability to stabilize the insight gained at the previous stage despite the return of gross conceptions. By maintaining reflective awareness—the recognition of the “sameness” of the transcendent—in the face of the “multiplicity of things” arising in the phenomenal world, practitioners strengthen their realization by not losing insight into the process of comparing the upsurge of gross mental content to the previous stage's categories of insight. This leads to samadhi parinama—the transformation of samadhi—and a stable state of heightened receptivity to subtle phenomena and experience.¹²³

One-pointed awareness allows practitioners to resolve the relationship between sameness and change by applying these categories to the temporal relationship between all subtle and gross changing events. First, they observe the changes in form (gross), characteristics (subtle) and condition of the subtle flow (causal) and then they observe the underlying unchanging aspects. After examining the causal relationship—the succession of these changes is the cause of the transformations—they cultivate “...a unity experience in which all potential events of the universe come forth simultaneously as a dimension of the same underlying substratum,” which is viewed by an unchanging reflecting awareness that is outside of time.¹²⁴ As this experience is stabilized, practitioners begin late causal and nondual state-stage navigation with a transition to the extraordinary practices.

Causal State Identification in the Christian Tradition

After brief initial glimpses of union with the divine at the fifth dwelling place, practitioners begin navigating a series of complex but in some ways transitional experiences, further preparing them for subjective union with

God. While these experiences constitute a new dwelling place, the movement through the causal state in the Christian tradition is somewhat difficult to discern as causal if compared directly to the Eastern traditions. Put differently, the events of the sixth dwelling place demonstrate the essential differences of causal navigation in a relationally- focused, 2nd person (God as great Other) theistic tradition.

Detailed in the sixth dwelling place is the process of gradually appropriating a new relational identity through the navigation of different types of paramystical phenomena and visionary experiences. These experiences constitute an epistemological journey towards ultimate union that entails an ontological shift in both what and how the soul knows. Teresa uses experience to describe a field of supernatural or immediate knowledge rather than sensations or emotions. Therefore, rather than affecting what the soul feels, the sixth dwelling place provides the soul a deepened awareness of a new theological reality; namely, the apprehension of an intersubjective, inner-trinitarian union with God.¹²⁵

Describing the transformative process of the sixth dwelling place as enabling a union that is forged out of a mutual, complementary partnership makes causal state navigation in the contemplative Christian tradition look quite different from causal descriptions offered thus far. However, the deeper structure is relatively consistent if understood through the lens of the Christian tradition. At the sixth dwelling place, the distinction between natural and supernatural is sufficiently blurred. The soul's boundaries transform dramatically into a fluid and malleable flow of energy that is likened to what exists between the persons in the Trinity. The soul experiences a heightened sense of subjectivity and a loss in autonomous agency as it experiences paramystical phenomena it can neither initiate nor control. It experientially learns a primordial truth as it navigates the causal. Similar to the causal ground of karmic propensities that give form to all subtle and gross constructs, this truth concerns the soul's understanding and experience of God's erotic energy and superabundant fullness of divinity as the source of all creation. The soul is drawn to integrate this ground of creation into the depth of its being through an erotic mutuality with God.¹²⁶ Denys Turner, professor of historical theology at Yale University, describes this important transformation, which occurs as the soul navigates the causal realm:

To love erotically is to yearn for an identity of lover with the beloved, which surpasses that which can be attained within any other kind of relationship between them.... The search for erotic mutuality is the search for a union that does not conflict with differentiation and for a differentiation which is not set at odds with union; and so it is at least implicitly the yearning for a condition in which the very contrast between union and differential is itself transcended, a condition in which the affirmation of the one is not bought at the price of the denial of the other.¹²⁷

Ecstatic experiences of a shared erotic mutuality expand the boundaries of the soul by dissolving all gross and subtle limitations and enabling a true intersubjectivity, an ability to deeply inhabit a place of “self-in-and-with-Other/others.” Again, the key here is the enabling of intersubjective union. While ultimate union with God doesn’t occur until the next dwelling place, the causal state transformations both prepare the soul and draw it towards this potential union. In the fifth dwelling place, the soul experienced tastes of union within its center, but at the sixth dwelling place these experiences turn inside-out as the soul is drawn out of its own soulhood into the vastness and infiniteness of God. This constitutes a radical disintegration of the practitioner’s personhood (gross) and soulhood (subtle), as they are prepared for an ontological reintegration in God. Teresa likens this disintegration of self to the unraveling of a ball of yarn so that it can be knitted into the fabric of Being itself. Undone and aware of the true source of God’s erotic potentiality, practitioners are now prepared for navigation of the final state-stage.

Stabilization of access to the casual state-stage of horizontal development is an exceedingly rare occurrence, achieved by only very dedicated practitioners. Leaders seeking primordial insight into the nature of reality are encouraged to cultivate a stable identity in the casual state, where one-pointed awareness of the casual and spatial dimensions of ordinary perceptions eradicate the mind’s propensity to make distinctions. From this place alone, all phenomena are experienced as coming forth simultaneously as a dimension of the same underlying substratum, a vast network interconnected propensities.

Nondual State Identification in the Mahamudra Tradition

The experiences borne of the previous stage’s insight meditations set the stage for the extraordinary practices of the nondual state-stage. Two practices help in the navigation of this state-stage: the yoga of one taste and the practice of nonmeditation. The yoga of one taste concerns the experience of equanimity, in which emptiness and awareness are experienced directly as natural mind’s properties. At the extraordinary level of mind, awareness itself pervades the interconnected network of casual propensities and is guided by the same truth of emptiness. In service of clearing away the obscurations of mind’s natural condition, concentration without support did away with gross-level content, and special insight practice undid the ordinary representation of self. At the extraordinary level, the network of causal propensities’ spontaneous activity remains clear and unimpeded, thereby revealing the mind’s natural condition as awareness-itself, never having existed in a discontinuous or partial way. While causal state practices brought forth the initial tastes of equanimity, the yoga of one taste is the way to practice with the extraordinary level of mind as the point of observation. By stabilizing the extraordinary level of samadhi, practitioners see any causal propensities arising as gross mental events as always saturated with the natural mind’s inherent emptiness and clarity.¹²⁸

From this perspective, the natural mind and its function of gross-level event making are inseparable. Jamgon Kongtrul, the most recent incarnation of an Tibetan Tulku by the same name, explains: “One Taste is the union of external objects with the internal awareness that experiences them. Distinctions between subject and object no longer occur.”¹²⁹ As simple as it may seem, the direct experience and stabilization of this inseparability lies at the heart of the nondual state realization. All distinctions between a perceiving subject and an object of perception dissolve, and there is no longer any boundary between that which is witnessed and witnessing awareness. This is not to say however, that gross events don’t really occur. In the relative sense, they unfold as they always have. One taste practice allows practitioners to encounter the connection between mind and its extraordinary level experiences so that the nondual essence can be discerned at the ordinary level of appearances. The extraordinary practices of the nondual stage are a coupling of relative and absolute truth so that both are held in a nondual relationship. Every seemingly discrete mind moment contains the causal imprint of the entire network of interconnected propensities (absolute truth) comprising the samsaric world of ordinary perception and separate self-sense (relative truth). Jampel Pawo, Kagyü tradition lineage holder, compares the two: “The many tastes of samsara and the one taste of meditation are the very same. That is what is meant.”¹³⁰ Stated differently: every sensory event (relative truth)—sights, sounds, and so on—simultaneously and continuously display the natural mind’s inherent emptiness (absolute truth).¹³¹ Nagarjuna, Indian philosopher and founder of the Madhyamaka school of Mahayana Buddhism, explains this realization: “Seeing any substance as it really is, is seeing all substance as it really is.”¹³²

The yoga of one taste is the means through which awakened wisdom dawns and ripens into full enlightenment. The practice of cultivating and stabilizing awakened wisdom is called nonmeditation. Through nonmeditation the practitioner’s individual consciousness is linked directly to the ground of all existence. Mahamudra calls this practice “crossing over” because the practitioner’s point of observation crosses over from individual consciousness to the infinite ground of awareness. This transformation in perspective sets the stage for perfect enlightenment, which unfolds in stages: (1) recognizing wisdom, (2) setting-up wisdom, and (3) the outcome, enlightenment. One taste samadhi provides the initial glimpses of awakened wisdom whereas master teacher’s pointing out instructions further establish recognition. Next, practitioners learn to set-up and stabilize awakened wisdom by establishing one taste as an automatic and continuous vantage point, regardless of if they are meditating or not. Setting-up instructions guide practitioners in maintaining continuous, uninterrupted mindfulness without causing or preventing anything from happening while taking the mind’s natural awareness as object. This mindfulness is continuous at all times, in all situations, during meditation and nonmeditation, until one crosses over. As the locus of observation shifts from individual consciousness to awareness-perspective of the ever-present ground of existence that is the enlightened mind, the practitioner is able to maintain an absolute perspective that both “. . .transcends ordinary reality and

saturates it.”¹³³ Crossing over is the final shift of mind via which the final outcome of state-stage practice—full enlightenment—is reached.

Nondual State Identification in the Yogasutra Tradition

The Yogasutra’s extraordinary practices guide practitioners towards full enlightenment, but they seem to begin at a late causal stage when compared to the Mahamudra’s final stages. As we have seen, the casual state’s one-pointed awareness focuses on the “sameness in change” of the simultaneity of causal interactions, or *vasanas*, as they emerge as an eternal substratum—or primordial *prakriti*—which reflects the eternal unchanging nature of transcendent awareness—or *Purusa*. The non-existence of the *vasanas* is experienced when the extraordinary and ordinary levels of meditation are seen to have no interval between them. With this comes the experience of every subtle and gross manifestation as empty or ultimately grounded in the relationship of *prakriti* reflecting *Purusa*.¹³⁴

After gaining insight into the relationship of the extraordinary mind and ordinary mental events, practitioners turn towards uncovering the clear relationship between *prakriti* and *Purusa*, or the relative and absolute realms. In a fashion similar to non-meditation, practitioners are taught that enlightenment cannot be achieved or procured through artificial activity. Next, instructions are given to help them uncover the important realization that the *vasanas*’ activity exists in support of the transcendent awareness of *Purusa*. After this realization, *Purusa* is experienced as the continuous backdrop of the innumerable, interconnected activities of *prakriti* and of all activities of mind.¹³⁵

Appropriate discernment between *Purusa* and *prakriti*, Spirit and nature, Absolute and relative—if held in a clear and stable mind free from attachment—sets-up the exact conditions for the onset of complete enlightenment. Occurring just prior to complete enlightenment, *dharmamegha samadhi* eradicates ignorance by forever eliminating the confusion between the ultimate Seer (*Purusa*) and that which is seen (*Prakirti*). As practitioners realize that they *are not separate from* that which they behold, the remaining steps towards realization of the true identity of self are taken. With the onset of *nirbija samadhi*, the mind realizes perfect union with *Purusa*. The relative *prakriti* and the Absolute *Purusa* are experienced as one without a second. *Nirbija samadhi*, the experience of complete oneness with the Absolute, is the final outcome of practice, when the self realizes its true nature as the timeless, eternal *Purusa*. Having never entered the stream of time, the Self—stabilized in the nondual state-stage—realizes it was never born and therefore will never die.¹³⁶

Nondual State Identification in the Christian Tradition

While both described and embodied in a seemingly different fashion, the nondual union of the seventh dwelling place undoubtedly supports Daniel Brown’s conclusion regarding the stages of meditation across

traditions: there is one path culminating in different enlightenment experiences. As practitioners enter the seventh dwelling place, the varied ecstatic experiences of the sixth dwelling place give way to quiet passage into intimate being with the Trinitarian God. The culmination of the mystical Christian path is the nondual union of the soul and God. Teresa describes the union as a nonecstatic and permanent experience of living in the ongoing presence of God, experienced both as resting with the divine and moving with the divine, simultaneously.¹³⁷

The Trinitarian union reveals the profound truth that the three Persons of the trinity are “...one substance and one power and one knowledge and one God alone.” In both the eternal activity and eternal presence of God, the soul experiences union with a God that is both a noun and a verb. A noun in that the soul as God is a permanent *indwelling* in all creation, and a verb in that the soul as God is the creative, redemptive, and renewing *activity* in the world. The soul demonstrates the nature of this nondual union as it moves throughout life as the eternal flow of erotic agape. Immanently descending and infinitely ascending, the energy of the soul-God union at the seventh dwelling place empowers practitioners to cultivate a loving relationship with the world as it constructs a life of meaning and purpose, incarnating the presence of God in all activities.¹³⁸

The culmination of state-stage practice renders the individual self-sense radically transformed as it encounters, or more specifically becomes not two with its True Nature. Nondual stabilization carries with it a profound equanimity, borne out of the direct experience of emptiness and awareness as the natural mind’s properties. Practitioners stabilized at this state-stage maintain an absolute perspective that both transcends ordinary reality and saturates it. With the final subject-object dualism dissolved, the Self witnesses all arising as not separate from Itself. This ever-present natural condition, from which the Self has never been separate, is now the abode in which it continually resides. From that place, the phenomenal world of gross, subtle, casual constructs arise as a flow of simultaneous resting and moving with the Divine.

Conclusion

The Dual Center of Gravity of the Self

Prior to the recent, and currently unpublished insights of Wilber, traditional Western approaches to development viewed the unfolding of meaning-making as representative of the sum total of the territory available to developing humans.¹³⁹ While detailed accounts of state-stage unfolding from gross to nondual have existed in the texts of world’s mystical traditions for well over a millennia, even the most progressive Western developmental models failed to see state-stage progression as a distinct developmental movement. Interpreting the mystical traditions as describing exclusively spiritual development, these approaches reconciled the tradition’s models with their own by stacking the state progression—which they construed as

higher spiritual structures—on top of their model’s highest vertical structure-stage. Evidence of this is seen in Wilber’s 1986 publication, *Transformation of Consciousness*, in which he presented what was arguably the most comprehensive model of human growth at the time. Using psychic, subtle, causal and nondual as the structural interpretation of the state-stage progression, he described development as proceeding through these four higher levels after navigation of the traditionally described structure-stages was complete.¹⁴⁰ In this and other similar works, development was a single movement described in its initial phases—preformal to postformal—by Western developmentalists and in its post-post formal or spiritual stages by the world’s mystical traditions.

Correcting his own inaccurate attempts at integrating Western and mystical approaches, Wilber now describes human development as two distinct, yet simultaneously navigated developmental paths—one vertical and one horizontal, one proceeding through structure-stages and one through state-stages. Even though I have described these paths independently in consecutive sections of this article, an integrated map of human development depicts a developmental territory navigated by a self with a dual center of gravity. Again, center of gravity (COG) is defined as the average level or central point of an individual’s development. In the vertical spectrum of structure-stages, it is typically located at the average level of development in the self-related lines—particularly cognitive, ego, and values lines—and in the horizontal spectrum of state-stages, at the state to which practitioners have stable access.¹⁴¹ Figure 3 shows this integrated map of the structure and state-stage spectrums available for potential navigation by all individuals. Such a diagram is useful for tracking the progression of an individual’s dual center of gravity as it develops over time.

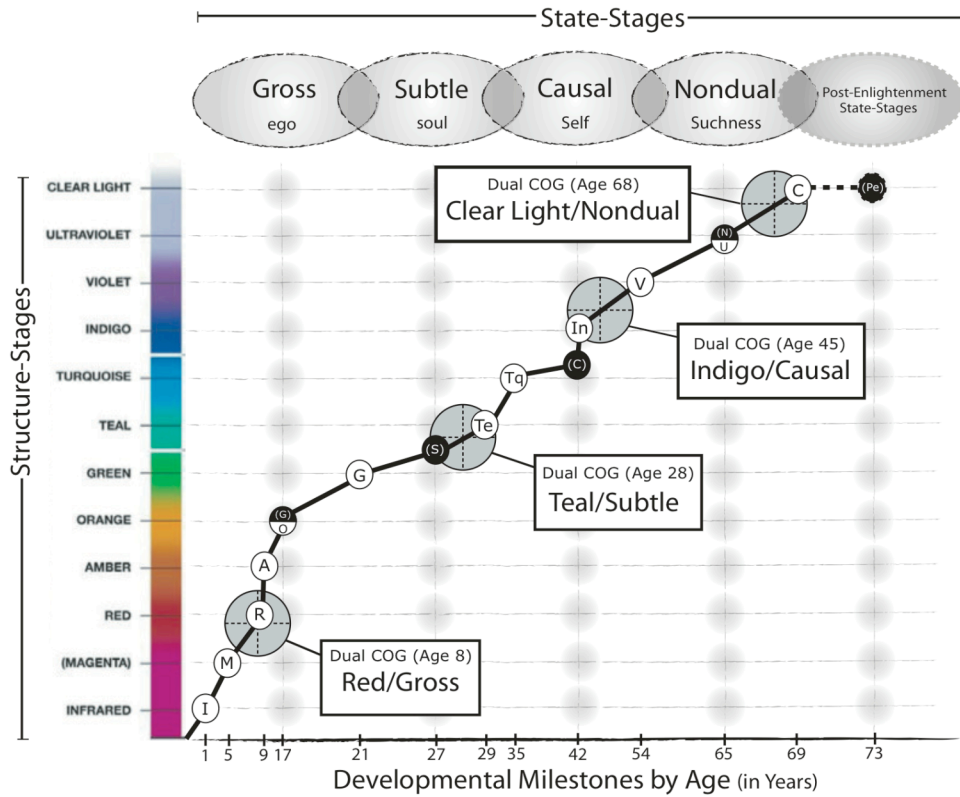


Figure 3. Structure-Stage and State-Stage Development
 Created in collaboration with Ken Wilber (2007)

To fully understand the form and function of this map, it is helpful to look at each component in turn. The vertical dimension depicts the spectrum of structures-stages along which an individual's structure-self or vertical-COG can be stationed. Remember, vertical development occurs in more than a dozen distinct developmental lines, so rather than associating this altitude spectrum with a particular line, it is most appropriate to view it as describing the average level across all self-related lines. The horizontal dimension depicts the spectrum of state-stages along which an individuals state-self, or horizontal-COG, may be stationed. As was previously illustrated, horizontal development unfolds in essentially the same four-stage path regardless of the tradition or traditions looked to as a guide for practice. Staying in step with Daniel Brown's conclusion that there is one path and many enlightenment experiences, this diagram intentionally depicts the one universal path rather than a tradition-specific series of state-stages. Ego, soul, Self and Suchness are names used to describe the state-self when stabilized at gross, subtle, causal and nondual, respectively.¹⁴²

The developmental path drawn between these two spectrums is a fictional example of individual development used to illustrate the functioning of the diagram. Like all humans, this individual began at square one with a predifferentiated self at the infrared altitude and a state-self whose awareness was situated in the gross realm. Remember, all humans regardless of vertical development or age have access to the four natural states of consciousness, in so far as everyone enters the waking, dreaming, and deep dreamless sleep states at least once every 24 hours. In the way of state-stage development, this map tracks an individual's cultivated and stabilized access to the phenomena disclosed in each of these states while in the waking realm. Put differently, it does not track our universal access to these states in sleep or the degree to which someone has had peak experiences of states beyond gross.

As the developmental path unfolds across this individual's fictional life, their structure and state-self stabilizes at each stage in turn. The white circles indicate the location of stable structure identity, while stable state identifications are denoted in black. Even though progression along this path seems to unfold in discrete steps from circle to circle, the true nature of development is a seamless and fluid affair where each stage transitions continuously into every next higher or more inclusive stage. Across the bottom axis, this individual's development is uniquely mapped by indicating the age at which they achieved each developmental milestone—that is, each time their structure or state self stabilized at a particular stage. Lastly, this diagram also depicts this individual's vertical and horizontal-COG at four arbitrarily selected ages in their developmental history. The gray COG circles indicate potential margins of error in determining structure and stage stabilization at the given age.¹⁴³

Between the vertical and horizontal spectrums of development indicated in Figure 3 lies a vast field of developmental potential, through which everyone has the chance to carve out a unique pathway. The path shown in Figure 3 is but one of hundreds of possible paths. While vertical development through the first three or so structures is relatively easy, happening for most people before their teens years, movement into higher structures and to any states beyond gross must be purposefully cultivated and is influenced by a host of subjective, objective, inter-subjective, and inter-objective factors. For nearly 80% of the North American and European population vertical development is not currently progressed beyond the orange altitude, and for most adults, vertical development may slow significantly or halt altogether after that point.¹⁴⁴ That is, unless they consciously engage the cultivation of further growth. Despite the fact that population distribution data for state-stage stabilization is quite rare, it seems that most people's developmental pathways, if tracked on such a map, would rise vertically beneath the gross state for the full extent of their lives, only taking a right turn—indicating state movement beyond gross—if they chose to engage in a state training practice. It is also important to note that there exists no preponderance of evidence that relates vertical and horizontal development in a necessary but not sufficient fashion. Put differently, it is entirely feasible that a person may

develop high on the vertical spectrum without stabilizing beyond gross, or that a person may develop through the full extent of the horizontal spectrum without stabilizing vertically beyond the red altitude. Both examples of relatively independent single spectrum development are plausible developmental realities as movement in one spectrum is not required for movement in the other.¹⁴⁵

This does not imply, however, that interaction between vertical and horizontal development is nonexistent. With a dual center of gravity conception of development, individuals navigate their growth with a self-system that has two components—a structure-self and state-self. Their state-self, or horizontal-COG, determines the type of phenomena—gross, subtle, causal or nondual—which they can experience or have access to. Their structure-self, or vertical COG, determines the interpretation of those phenomena. The interaction of this dual self-construction is built on the ideas first presented in the Wilber Combs lattice, a matrix, similar to Figure 3, which indicated that peak or temporary experiences of higher states of consciousness were interpreted through structures of vertical development.¹⁴⁶ By instituting a subtle yet profoundly powerful adjustment to that model—namely, that it is not only peak experiences that are interpreted through current structures but rather the experience of all phenomena—Wilber has created a potent tool for understanding human experience.

The following example explores this in greater detail. Consider two individuals with vertical COGs at the ethnocentric amber and worldcentric green altitudes, respectively. Both of which have horizontal COGs stabilized at the nondual state-stage after years of dedicated practice in the contemplative Christian tradition. Both have authentic, direct, and stabilized access to nondual phenomena, which they experience or understand as union with God. The interpretation of nondual phenomena through the amber structure may carry an ethnocentric “our path is the only true path to union with God” flavor, whereas interpretation through the green structure may more closely approximate this attitude: “the path I took is one path of many which can yield access to union with Spirit, which I interpret as God.” Because this concerns interpretation of stably accessed phenomena rather than merely a brief peak experience, the effect on each individual may be radically life-altering. The individual at amber may adopt an absolutistic proselytizing approach to Christian practice, while the one at green dedicates themselves to serving others awakening to an Ultimate Reality in whichever tradition they feel most compelled to take up practice.

At the macro-level, these different dual COG configurations may produce forceful interactions between horizontal and vertical movement in a manner that either promotes or inhibits further growth. For an individual with an amber COG, authentic and stabilized access to nondual phenomena may actually slow or render very unlikely development to higher structures as it reinforces the truth or rightness of an ethnocentric, either/or worldview. A green COG, which by its very nature holds a more inclusive view of

reality, which is just beginning to grasp the concept of vertical development, may experience an increase in the rate at which higher structures are navigated simply because stable access to nondual phenomena can promote the capacities needed to cultivate movement into teal and higher structures. The reverse is true as well. Any experience of high states—either peak or stabilized—can initiate a micro-transformative event in the vertical spectrum by spurring a dis-identification with the constructs of an individual’s structure and a concurrent increased identification with the emergent constructs of the next higher structure. ¹⁴⁷

Similarly, but with effects in the horizontal rather than vertical realm, the capacities of high structure stabilization may help an individual to more easily navigate state-stage development, in that they can successfully hold in awareness and actualize through practice an integrated form of state training which draws on practices from more than one tradition. Again, while specific research supporting these assertions about the nature of vertical and horizontal interaction is yet to be produced, the potential existence of a complex interacting dynamic that affects a self-sense simultaneously navigating human emergence in two directions is not beyond the realm of considered supposition. Regardless of what future research may show, for purposes of this article, a simple question remains. Why is this new map of human development relevant to the life and work of integral leaders?

Integral Leaders and the Development of Presence and Perspective

The simple answer is implied in the very phrasing of the question. The simultaneous cultivation of individual structure and state-stage development as defined by the dual COG map is at the heart of the Integral approach, and, as such, engaging development in this manner is what distinguishes an integral leader as a true integral practitioner. From a benefits-oriented perspective, a dual COG approach to development is the most direct way to cultivate presence and perspective, both essential qualities and radically effective capacities to embody as an integral leader.

In part 2 of this series, *A Map for The Integral Leader*, I offered a working definition of integral leadership that included components that drew on both developmental movements.¹⁴⁸ In the realm of state-stage development, the definition suggests that integral leaders embody the unshakeable confidence of nondual awareness. This component may seem a bit esoteric at first glance, so let’s break down its intended meaning. First, stabilization at nondual is not a requirement but rather a direction towards which state-stage growth is aimed. By practicing to shift identification beyond the gross realm, access is opened to an entire spectrum of previously unseen phenomena. Through trained and repeated access to states beyond gross, a leader begins to understand the essential energetic construction of all thoughts, all emotions, and all phenomenal arisings. Beyond that, they move into a freed relationship with themselves, others and all aspects of reality, all of which are seen as inherently empty. From that place they learn to embody unshakeable confidence. By this, I do not

mean to imply the ego-based hubris of an overly masculinized leader. Rather, it refers to the results of committed state-stage practice: the supremely unwavering flexibility of awareness that characterizes a leader who has transcended exclusive identification with all natural states of consciousness only to discover the nondual nature of form and emptiness, of relative and absolute truth. It speaks of a leader who vigorously engages every aspect of their life and work with the graceful power and presence of a sage, who communicates through every action and every word the promise that transmuted ego can be an essential tool in the integral leader's work as a servant to others and humanity.

What are the benefits of state-stage training to leaders who cannot speak of nondual awareness in the boardroom? The list is really quite expansive. They possess greater focus, greater confidence, and greater awareness. They are less gripped by the arising of emotional states. They have a greater capacity to listen, empathize, and communicate clearly. They have greater resiliency to stress, can work optimally in any condition, and are unfettered by confrontation, disagreement, and change. They know when they are wrong, they have the courage to admit to themselves and others, and they handle being wrong with the same grace and power as when they are correct. Finally, they radiate a love that is decisive and compassionate, while manifesting in every moment an embodied essence of the connection between all humanity.¹⁴⁹

Looking back to the definition of Integral leadership, it also offered a component referring to structure-stage development: an integral leader surfs all altitudes. Put differently, an integral leader actively cultivates perspective, or the developmentally-earned capacity to see, understand and take the complex perspectives of turquoise and higher structures. Put simply, they have a radically effective ability to understand the interior and exterior manifestations of the people whom they lead. At the core of vertical development is the ever-expanding ability to take perspectives. Those with developed perspective taking ability are able to see, understand, and synthesize the viewpoints of all people, regardless of their level of development.

The primary results of a leader's efforts in the domain of vertical development are fourfold: (1) they develop the ability to take increasingly complex perspectives, (2) they generate an awareness of the complexity of the perspectives taken by themselves and others, (3) they learn how to take perspectives with increasing accuracy, and (4) they come into a place of being able to more fully embody an integral skillful means. Taken together, these results manifest as a host of traditionally-valued and recognized benefits. Again, this list here is substantial. Leaders stabilized at high levels of vertical development have an increased ability to recognize the range of "data" —consisting of inputs from all four quadrants—available to them in any given moment. Therefore, a leader with high vertical stabilization, in addition to being more aware of when they are not accounting for valid inputs, has the capacity to see data across a greater range of developmental complexity. This provides leaders with a heightened ability to synthesize complex and accurate perspectives in a variety of

realms: (1) subjective values, motivations, needs, and feelings, (2) objective behaviors, sensed objects, and data, (3) inter-subjective shared meaning, vision, and culture, and (4) inter-objective shared behaviors and system dynamics. Put differently, the effects of high vertical stabilization benefit a range of leadership capacities: complex decision making, data analysis, cultural development, vision development, organizational development, individual goal setting and achievement, empowerment, and communication.

In the realm of communication specifically, high vertical development directly impacts a leader's ability to communicate effectively to all people, regardless of their vertical development. By understanding and honoring all developmental levels as necessary and appropriate, leaders stabilized at higher vertical structures do not fight for the primacy of their perspective. Rather, they employ an integral skillful means (ISM), which, as its core intention, aims to serve others in three important ways. First, ISM ensures that leaders are continuously assessing the vertical COG of others using indicators that are primarily delivered through language. Second, it guides leaders to communicate with people using language that they can understand at their current vertical COG. This allows them to reduce the degree to which their communication contains concepts, perspectives and values that do not honor where others are developmentally stationed. Third, ISM allows leaders to serve the vertical development of others by skillfully and judiciously exposing them to developmental emergents that exist one-half developmental step higher than their current COG.

The benefits of highly stabilized vertical development are not guaranteed. Each of them must be cultivated intentionally with high vertical development only enabling the possibility of that cultivation. Therefore, a natural order to an integral leader's work in the vertical realm is implied. First, cultivate increasingly complex structures of vertical stabilization, and second, cultivate the potential benefits that high stabilization has in the areas identified above.

Lastly, both vertical and horizontal development may influence the effectiveness of a leader's attempts at employing integral skillful means. While stable access to higher and wider state-stages of consciousness affords a more inclusive view of the range of potential phenomena, stable access to high structures of consciousness offer more complex perspectives. Again, there is no research supporting this claim, but, access to more phenomena and the ability to take 5th person and higher perspectives may combine to produce more accurate perspectives, which in turn can contribute to an increasingly effective integral skillful means. Therefore, the capacity for an integral leader to employ integral skillful means in every leadership encounter may directly hinge on their horizontal and vertical development or their ability to cultivate both presence and perspective.

Towards the Future of Developmental Maps

The concept of vertical development is not new to the field of leadership. Drawing on the seminal work of Torbert, Cook-Greuter, and Kegan, leaders have paid substantial attention to the process of expanding their meaning making systems to more inclusive levels of expression. However, a rigorous treatment of the purposeful cultivation of developmentally-derived perspective taking has received less attention. Postulation as to the reasons for this could surely lead in many directions. In an effort to focus on potential solutions, I suggest that it is at least in part due to the lack of a comprehensive map detailing the actual territory of perspective taking at each level of development. Several existing maps of vertical development—Cook-Greuter’s, in particular—describe how perspective taking unfolds from first person through fifth person and above, but none that I am aware of actually depict the range of perspectival expressions available to people at each altitude. Put differently, we do not have a map that shows the quantity, type, and nature of the perspectives that someone at a stage of third-person perspective taking actually has at their disposal.

In a forthcoming article, I will propose a map of developmental perspective-taking that utilizes a refined approach to Wilber’s integral calculus of primordial perspectives—a mathematical notation that symbolically represents the perspectives of sentient-beings—to describe in unparalleled detail the territory of human perspective taking as it unfolds through the late teal altitude. The original intention underlying this map-making was to discover ways to use it in service of intentionally cultivating vertical development. The first attempt at such has yielded *The Meta Practice*, an embodied practice that facilitates collective interaction to surface structure-specific individual perspectives, which are investigated as objects by subjects who are guided in taking increasingly complex perspectives at each altitude.¹⁵⁰ In a future article, I will discuss this practice in greater detail and explore how initial development trials indicate that it directly cultivates the four primary benefits of structure-stage growth mentioned previously.

Throughout time, leaders have always worked at the growing edge of humanity’s own developmental unfolding. By expanding current leadership development approaches to include practices informed by maps that honor both vertical and horizontal growth, leaders at the bleeding edge—truly integral leaders, that is—will be brought face-to-face with the greatest challenge humanity has yet to encounter. By embracing the developmental challenge presented by a dual COG approach to the expansion of human consciousness, integral leaders stand poised to actualize the promise of Spirit’s very own unfolding in both dimensions. From that place, and possibly that place alone, an increase in our collective capacity to valiantly face the complex problems of our time, may be realized.

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- ¹¹⁹ Ahlgren, *Entering teresa of avila's interior castle*, 2005, p. 64
- ¹²⁰ Ahlgren, *Entering teresa of avila's interior castle*, 2005, pp. 63-75
- ¹²¹ Brown, *Pointing out the great way: Stages of meditation in the mahamudra tradition*, 2006, pp. 358-359
- ¹²² Carrera, *Inside the yoga sutras: A comprehensive sourcebook for the study and practice of patanjali's yoga sutras*, 2006, pp. 172-173
- ¹²³ Wilber, Engler et al., *Transformations of consciousness: Conventional and contemplative perspectives on development*, 1986, pp. 251-252
- ¹²⁴ Wilber, Engler et al., *Transformations of consciousness: Conventional and contemplative perspectives on development*, 1986, p. 255
- ¹²⁵ Ahlgren, *Entering teresa of avila's interior castle*, 2005, pp. 79-81
- ¹²⁶ Ahlgren, *Entering teresa of avila's interior castle*, 2005, pp. 82-83
- ¹²⁷ Turner, *Eros and Allegory: Medieval Exegesis of the Song of Songs*, 1995, p. 83
- ¹²⁸ Brown, *Pointing out the great way: Stages of meditation in the mahamudra tradition*, 2006, pp. 361-363
- ¹²⁹ Kongtrül, *Cloudless sky: The mahamudra path of the tibetan buddhist kagyu school*, 1992, p. 64 526
- ¹³⁰ Jampel Pawo quoting the Hevajra Sutra in Brown, *Pointing out the great way: Stages of meditation in the mahamudra tradition*, 2006, p. 365
- ¹³¹ Brown, *Pointing out the great way: Stages of meditation in the mahamudra tradition*, 2006, 387
- ¹³² Namgyal, *Mahamudra: The Moonlight-the quintessence of mind and meditation*, 2006, p. 443
- ¹³³ Brown, *Pointing out the great way: Stages of meditation in the mahamudra tradition*, 2006, p. 438
- ¹³⁴ Wilber, Engler et al., *Transformations of consciousness: Conventional and contemplative perspectives on development*, 1986, pp. 258-259
- ¹³⁵ Wilber, Engler et al., *Transformations of consciousness: Conventional and contemplative perspectives on development*, 1986, pp. 260-261
- ¹³⁶ Carrera, *Inside the yoga sutras: A comprehensive sourcebook for the study and practice of patanjali's yoga sutras*, 2006, pp. 226-227, 284, 90
- ¹³⁷ Ahlgren, *Entering teresa of avila's interior castle*, 2005, pp. 113-114
- ¹³⁸ Ahlgren, *Entering teresa of avila's interior castle*, 2005, pp. 114-120
- ¹³⁹ At the time of this writing, Wilber's forthcoming books on this subject are in the final stages of editing before publication. However, in several recent dialogues on the www.integralnaked.org, Wilber discusses the general constructs of his new approach to human development. The best of these include several talks on this page: http://in.integralinstitute.org/live/view_ibuddhism2.aspx#edge
- ¹⁴⁰ Wilber, Engler et al., *Transformations of consciousness: Conventional and contemplative perspectives on development*, 1986, pp. 65-106
- ¹⁴¹ Rentschler, *AQAL glossary*, 2006, 1-39
- ¹⁴² Ken Wilber, personal communication, August 2007
- ¹⁴³ Ken Wilber, personal communication, August 2007
- ¹⁴⁴ Cook-Greuter, *A detailed description of the development of nine action logics in the leadership development framework: Adapted from ego development theory.*, 2002,
- ¹⁴⁵ Ken Wilber, personal communication, August 2007
- ¹⁴⁶ Wilber, *Integral spirituality: A startling new role for religion in the modern and postmodern world* 2006, pp. 88-92
- ¹⁴⁷ Wilber and Grey, *Integral art: Part 2-Two kinds of higher*, 2008,
- ¹⁴⁸ Fuhs, *Towards an integral leadership vision: A map for the integral leader*, (submitted),
- ¹⁴⁹ I am unaware of the existence of research supporting these claims about leaders stabilized at nondual. These characteristics described in this section are experiences that I have had with several individual who are stabilized at casual and higher state-stages.
- ¹⁵⁰ For more information on The Meta-Practice, please visit: www.themetapractice.com