



The Highest Stages of Conscious Development

Terri O'Fallon and Keith Martin-Smith

[00:00:00] **Keith:** Well, Terri O'Fallon, welcome back to Integral Life, and it's great to see you again.

[00:00:05] **Terri:** I'm so happy to be here, Keith.

[00:00:07] **Keith:** I thought what we would do is sort of remind people that are watching or listening that you and I spoke a few weeks back and we spend about an hour and a half really getting into what the stages model is, exactly how it operates, what the different parameters are, and getting into a good deal of nuance about what makes this model unique among developmental models. And I would just point anyone who isn't familiar with the model back to that conversation, because we're gonna be sort of presuming that you have listened to that as we talk today. I'm not giving as much exposition around how the model works itself.

So let's, I thought we could sort of jump right in here, and maybe you could give us an overview of your 3.0, which is the beginning of your subtle tier, and you know, you could give us sort of a drive by of 3.0 through to 6.0, because we're gonna be spending the majority of today's conversation in that territory.

[00:01:07] **Terri:** Okay, well, to begin with, 3.0 is a perspective. it's a developmental perspective, and so it has three parameters. That perspective lies in the subtle tier. It's an individual perspective, and it's also a receptive perspective. Now, this is usually the age group where people are, you know, 19 to, oh, 25 or 30. You know, there's no real age ranges on these.

But oftentimes it's after our young adults have left home or are in college, or our traveling around the world for a break year or, you know, something like that. And they begin to experience more subtle experiences, which allows them to see, they're questioning, they're stepping into a new identity, a subtle identity.

And that identity is, you know, they're totally ignorant of what that identity means. They've just got one foot in the concrete tier, the concrete collective, which they still have a lot of experience with. And then they've got this other foot that is exploring a new identity.

Well, this identity can be a very difficult thing to find. And because they're in a receptive stage now, the best way they can learn about who they are is by experimenting. And oftentimes they experiment with everything. They can experiment with drugs, with sex, with different kinds of jobs and careers, different kinds of colleges, all kinds of courses in colleges. I mean, you. name it. And they can really try these things out. They're very much in the moment, and they can't see very far in the future when they first step into this stage.

[00:02:58] **Keith:** Right. And let me just ask a quick question there, which is, when you say subtle, just because I know in the integral community, subtle can have a sort of a spiritual flavor. And I just wanna clarify that by subtle you really mean thoughts and feelings as I experience them. Is, that correct?

[00:03:12] **Terri:** Subtle objects. In other words, they have the capacity to do abstract operations, rather than concrete or formal operations, they move on to abstract operations. This means that they can do thinking that you can't really put a fence around, you know, it's like, well if you wanna give an example, it's kind of the difference between being able to visualize a house plan in your mind, and visualizing an architectural drawing where they know where the stresses are, or the same thing with engineering. All of these are jobs that are really attractive a lot of times to people at this stage. They also start getting subtle emotions. They start feeling more empathy, more towards compassion and that sort of thing, rather than feeling sorry for somebody, they can step into somebody else's shoes and they can get an idea of what people are feeling. But they can't yet get an idea of what they might be feeling the other person might be feeling in the future as a result of what they're feeling now. That comes at the next stage. So, you know, they can be empathetic in that way.

I know that there's these two frames of mind for the word subtle, but in this developmental definition of subtleness, it really calls for more complex emotions, more complex mind. You have a subtle body that comes up with subtle energies as time goes on, all of these kinds of things become more prominent.

The cognition as you move through this tier becomes much and much more sophisticated. So that's really more what we're talking about, is that kind of subtleness.

[00:04:52] **Keith:** Right. And just to clarify briefly too, in your model, the ".0" stages are the entrance stages where I think in Robert Kegan's model, they're the mature expression. So that's another subtle difference between the models, just so people don't feel confused by that.

[00:05:05] **Terri:** Yeah, the point with stages of entry, the immature part of the stage, of the perspective, like 3.0 and 3.5 are both the third person perspective. But when you cut that perspective in half, exactly in half, what you get is the 3.0, which is at a receptive stage and the 3.5 that has enough experience from all of this, you know, playing around and experimenting that people do, into an active perspective where they can actually do something with all of the learning that they've done. You know, for instance, some people at the third person at the 3.0 stage don't really know the difference between sex and love, but if they experiment with it enough, they sure will find that out. You know, these are some of the kinds of differences.

You know, there's just a lot of just nuances like that, that these folks have a tendency to engage in. And oftentimes, you know, as they get later and as they develop more, they'll look back on this 3.0 stage and they'll feel guilty because they tried some of the things that they did, and yet if they didn't experiment some, they really wouldn't be able to move to the next developmental level.

So with every single stage, we often do things that, when we look at it from a later level, we think, oh, how in the world was I ever like that? Why? You know. And yet the experiences you have at all the .0 stages are what allows you to move to a more mature person perspective.

So this is what the 3.0 does. And they put one foot in front of the other and they have to make each step perfect in order to know what the next step is. So they don't look into the future very far. They can have an objective like, okay, tomorrow I'm going to do this and it's gonna be perfect. And then the next day they can say, or they might say, the next week they're going to do something, but it's gotta be perfect in order to know what to do next.

So you see careers that are perfectionist careers, you know, I would say engineering, being a doctor, being a dentist, you know, you better be perfect at these stages because you can cause a lot of damage if you don't. And we really admire that kind of

perfectionism. And many of these people will go into those kinds of careers to begin with, and of course, they move through the developmental stages. They can stay in that same profession and still have later levels of working with them. But here, this perfectionism is a really important characteristic that they end up getting into, and they slide into, because there's a one parameter change between the 3.0 and the 3.5. So they slide into the 3.5 by gradually getting more understanding of time,

[00:07:47] **Keith:** Time.

[00:07:48] **Terri:** Time, you know, meaning past, present, and future.

[00:07:52] **Keith:** Mm-hmm.

[00:07:53] **Terri:** So at the 2.5 level, or in the concrete tier, people see time is like the past is their future, because that's all they can see. So oftentimes they'll see the past in front of them, and they'll say, I wanna be one of those things, you know, I wanna do that thing because they are familiar with it from their past and they can't see outward in time into a future very well, except that what has been done over and over and over again is safe because that is their future.

When they get to 3.0, that past that has been their future, often starts kind of going behind them and they start seeing a subtle future that nobody has ever really engaged with before, that they haven't anyway. And so they start looking at things farther and farther out, uh, you know, 18 months, several years.

And they gradually slide into this when all of the experiences that they have in all of these multiple areas, and in each generation those areas are different. They will experiment with different things. When I experimented with 3.0 it's nothing like what people experiment today at that age.

So this is why the parameters are important. So when you begin to understand this, you can see that somebody at 3.0 that's 65 years old is probably experimenting and doing

work and this sort of thing in a completely different set of objects. Objects that they are familiar with or were familiar with or they got stuck at. Whereas a teenager, post teenager, a young adult is going to be working with technological things, all kinds of things that, you know, that they'll be experimenting with that will be different. So because of the change of the exterior and the technological advances and that sort of thing, each stage in each generation has different experiences that they work with, so...

[00:09:45] **Keith:** And then one of the, as they make the shift from 3.5 to 4.0, can you talk a little bit about what that fourth perspective that comes online is. I mean, this will be part of the second part of this conversation, but you know, let's maybe talk about what 4.0 does differently than 3.5, and really, like what makes it a powerful new viewpoint, and maybe also where it gets a little bit blinded.

[00:10:11] **Terri:** Well, every stage is blinded in something. And every stage is valuable in something. For instance, one of the most important things at 3.5 is they start getting metacognition. That's what they're growing towards. And it's a very sophisticated kind of metacognition, because they can think about their thinking. This is what people usually talk about, but they also think about their feelings, and then they also think about their behavior. But then they start seeing how these three, thinking, feeling, and behavior, start integrating. So they can see how if they change their thinking, their emotions and their behavior changes. If they change their behavior, their thinking and their emotion changes. If they change their emotions, the other two...

[00:10:53] **Keith:** Cognitive behavioral therapy, kind of like that. That's sort of the bedrock, right?

[00:10:56] **Terri:** yes. But when you move into 4.0, you have a two parameter change. You change from an individual viewpoint to a collective viewpoint. That's a really big one. And then you also change from an active orientation to a reciprocal orientation.

So instead of it being all about me and what I want and my goals and my objectives and competition and all of the stuff that happens at the 3.5 achiever level, the 4.0 level starts looking at, well first of all, this is such a critical stage because this is a stage where awareness arises naturally, and if you don't become aware, you're gonna have a really hard time, understanding any of it. I mean, this is a required state to get into this.

[00:11:44] **Keith:** So let's slow that down, because I, as a Zen practitioner, I have a particular definition of "aware" that I'm not sure you're using, so maybe some examples as to how that manifests in 3.5 versus 4.0.

[00:11:55] **Terri:** Well, at 3.5, they are looking at their thinking, they're looking at their feeling, and they're looking at their objects. And so they're thinking about all these things, but they aren't necessarily aware. So when they become aware at 4.0, they back off and they can see so many more nuances than they could before.

So the nuance, one of the nuances are that the three legs of metacognition, all of a sudden they can see that those are the parts that they have inside of themselves. They recognize parts for the first time.

[00:12:29] **Keith:** Parts like personas.

[00:12:31] **Terri:** Personas, archetypes, sub personalities, ego states, there's lots of names for them. 3.5 can see them if somebody teaches it to them and focuses them in on it. But it's not a natural thing for them to see,

[00:12:44] **Keith:** Oh, I see, so you could very much be working with personas and shadows at a 3.5 level, but the other person would be holding that construct for you. You wouldn't be able to generate it internally.

[00:12:55] **Terri:** Not generally. That kind of shows that they're starting to move into 4.0 because they're starting to develop that kind of awareness. They have to have awareness in a bigger mind. And so 3.5 looks a lot at fact and interpretation, but they don't look at assumptions.

[00:13:11] **Keith:** Oh, interesting. Right, of course.

[00:13:13] **Terri:** And so A fact can be an assumption, and so can an interpretation be an assumption. So you can see the different kinds of critical distinctions they start being able to make because they are aware. In our million plus word study, awareness

actually comes up like a talkie stick in this stage, you know?

And so we've got research on a variety of different fronts on this, the quantitative and, you know, our rubric studies and all of this. So awareness is really, really a pretty big deal here.

And the thing about the 4.0 stage is that it is a horizontal stage, it's a .0 stage. 3.5 is a vertical stage. It wants to compete, to climb, to get ahead, to learn more, to be the top guy on the ladder. That's not really what 4.0 wants to do. And they fundamentally start seeing that everybody is equal. Everybody is perfect the way they are, in some ways they might say. I mean that's their belief.

The thing is, is that that is a belief that defines their stage. And if they run into somebody that doesn't have that belief, they won't feel like that person is equal

[00:14:30] **Keith:** But that will be unconscious then.

[00:14:32] **Terri:** Yes. Yes, they can't see that, although you can point it out to them. If you can point it out to them, it will confuse them. They'll be very confused about that. But they can get it in the moment, they'll probably lose it, but you know, they have horizontal views.

[00:14:48] **Keith:** We talked about this briefly on our pre-call, but that's the idea of the sort of the performative contradiction, right? If I'm really grounded in 4.0, I'm gonna say, Terri, everybody's equal. You know, who am I to put anybody into a hierarchy of value? I believe everybody's equal, except those asshole Republicans who I really can't stand. And, I'll sort smuggle that in and not realize that I'm contradicting my own deeply held belief.

[00:15:14] **Terri:** That's right. And so, you know, they tend to be quite liberal and try to be quite accepting of most people, unless they don't believe that. And of course, the more conservative people are usually achievers or, you know, the 3.0 expert, the third person perspective tends to, to narrow things down and universalize things.

The 4.0 tends to get into the granularity and the qualitative aspects of things, and reject. Now, a lot of people say that they can deconstruct everything, but actually they socially construct, they recognize the social construction of reality. They are constructivist. And so to just say that they're very deconstructive is not really quite accurate because they feel and experience the social construction of reality. And because of that, they want to be a part of making sure that the socially constructed aspects of complex adaptive systems are going to create a positive way for people to experience their lives. And so...

[00:16:23] **Keith:** Right. So in other words, you know, if we look at a lot of these sort of hot button issues in the culture wars, it does seem like, you know, quite a few of them, the idea specifically around trans rights and sort of trans activism, there's a central belief that sex and gender are sort of one thing, and that it's a social construction. And because it's a social construction, it means anybody can change their gender by naming it. And obviously there's a truth to that, right? You know. But then it sounds like what you're saying is that's gonna run really smack into someone who's at 3.0 who's gonna say, oh, no, no, no. There's these universal things. And so, they're really gonna be arguing from very, very different perspectives.

[00:17:03] **Terri:** Yes. Yes. And we see problems with that today. And yet there are some biological things that people aren't recognizing too when it comes to gender. And there are also shadow elements. For instance, there are quite a number of people who have had terrible, sexual abuse from the opposite sex, both ways. And they don't want anything to do with a man if they're a woman, and they don't want anything to do with a woman if they're a man.

And so, You know, that can really have an effect on them. Or they may have just been beaten terribly badly by their father or by their mother. So this is much more complex than everybody can just pick their sex. There's a lot more to it than that.

[00:17:50] **Keith:** Yes. Yes. So 4.0, would it be your view then that sort of part of what's happening in some of the universities and these ideas around social construction of reality, that there is an evolution in the culture at large where culturally the leading edge of culture, maybe we could argue or we could observe, is really moving into 4.0 on a wide scale. Is that something that you would agree with?

[00:18:17] **Terri:** We have many, many that are moving into this 4.0 level. And yet as a horizontal stage, it can fall off the edges of liberalism sometimes. Which sometimes isn't helpful. They don't see it that way though. They really have a positive intent here. Just as those who are in the hierarchical stages have a positive intention. Neither one of them are totally wrong. We need both of those views. But the problem with 3.5 and 4.0 is that they can't see beyond their own stage yet.

[00:18:50] **Keith:** Right. It's still totally unconscious.

[00:18:52] **Terri:** Yes, they're caught by their own view and they can't see beyond it.

[00:18:56] **Keith:** Interesting. Interesting. I'm just thinking through this now, but, you know, would there be some truth that maybe the more traditional progressive liberal viewpoint of the sixties and seventies, had that actually reached 4.0, or was that really a mature expression of 3.5? Universal human rights, an absolutist defense of the freedom of speech, the idea that all ideas are always welcome, that you defeat an idea by offering a better idea. You know, that sort of classic liberalism, which has really gone by the wayside. And I'm just sort of curious for your views on that.

[00:19:29] **Terri:** Human rights come up at the 3.0 and 3.5 stages.

[00:19:33] **Keith:** Hmm.

[00:19:34] **Terri:** They do. That's a very important development, and it is a third person perspective where you can stand and see that just because people are different on the outside doesn't mean they're different on the inside. And so 3.0 will stand for the particular area that they are interested in.

3.5 tends to stand for all human rights. And so as long as you can say, people are not different on the inside, but when 4.0 gets there, you know, they see that people are different on the inside, a little bit in the gender area, and they can look the same on the outside and be different on the inside.

So, you know, you get this human rights process that kind of has a trajectory to it through the years. But liberalism, there is a kind of individual liberalism, like ecological things started coming up at the later part of the third person perspective. You know, caring for the ecology and that sort of thing.

There were different kinds of aspects. This is a transitional part. They may still be very active and still may be, you know, kind of competitive and everything, and yet, you know, they're in the area of free love and, you know, all of that kind of stuff that went on in the sixties was kind of starting to step into this more horizontal process.

And some people call this stage the individualist stage because there can be an individual aspect to it, and some people call it the pluralist stage because they see that it's a collective stage. Well, it is both actually. It's both individual and collective.

So, you know, the 3.5 is an individual stage and so some of that is retained in parts of the 4.0 pluralist, in that I can look into myself and I start realizing that somebody has said something about me that I don't see in myself. And I'm worried that it's true. I am worried that that person is seeing something and I can't see it. So I am more interested in knowing who I am, even though I am scared of it, and I don't wanna end up anything to do with it, you know, I just want people to see the good parts of me. So I'm gonna ask that person more about it, and they will tell me, and I might get madder than the dickens and run out of the room and all this stuff, but when they sit and think of it, they realize they are so glad that somebody told them about this aspect of themselves rather than to not know it at all.

In a concrete example, you're happy that somebody's told you that you've got a big piece of spinach on your teeth and you didn't know it. Right? There's internal spinach that we have...

[00:22:15] **Keith:** Right.

[00:22:16] **Terri:** You know, we just can't see.

[00:22:19] **Keith:** Okay. So this is all clarifying to me cuz in my own experience, there can be a temptation, and I think what I'm hearing from you is a confusion, that when I

see 4.0 out in the world sometimes doing things that are performative contradictions, where they're holding a stance that they are clearly violating by their actions. It can make me think, oh, that's an amber or a 2.0 or a fundamentalist stance, because it has that feel of absolutism to it. But I'm really hearing you make a discernment there, that someone at 2.0 or 2.5, well, they wouldn't even be able to hold the complexity of what that

[00:22:55] **Terri:** No, And they want an authoritarian government, and sometimes 3.0 does too. 4.0 will never want an authoritarian government.

[00:23:03] **Keith:** Interesting.

[00:23:04] **Terri:** Never

[00:23:05] **Keith:** And they might wanna do things like maybe police ideas or ban certain things, but you're making a subtle distinction here. That's not the same thing. That feels like totalitarianism to me, but it isn't.

[00:23:16] **Terri:** No. What it is, is saying, by putting certain laws into place, that means everybody has to do it. And if we can get the right laws into place, we can socially construct our reality in a way that is better. And sometimes they think that they have an idea that would make it better when it actually, they haven't taken everything into consideration.

[00:23:38] **Keith:** Maybe you could use like defund the police, cause I know you've talked about that as the concrete example here. Yeah.

[00:23:43] **Terri:** Yes, yes. They might wanna defund the police, not everybody would, but you know, you can get into groups that feel like that's the only way to have a peaceful way to be in the world, because the police are supposed to look at what's wrong, and we want people to look at what's right. But sometimes that doesn't take into account, you know, people who have had a very, very bad background and they turn into serial murderers. And you know, you do need to have somebody out there that can handle those kinds of things. And 4.0 can look at shadows some, and they start seeing that in the archetypal material and everything, but they don't get into it in the same way

that 4.5 does, because 4.5 can start to see their projections. And they also see their development.

[00:24:30] **Keith:** So before we move there, I just wanna spend just a few more moments here. Cause I feel like this has been illuminating, to understand some of these cultural conflicts a little more deeply. When it comes to things like environmental activism and climate change and things like this, I know we talked about this a little bit last time, but the idea that someone like the, the young and very passionate Greta Thunberg doesn't appear from the outside to be operating from a 4.0 perspective, because she can only see one variable in this incredibly complex adaptive system that is known as the climate, of which there are so many variables, economic variables, socioeconomic variables, all the variables within climate itself, you know, the way solar energy affects it. And there's just, there's a million variables, right? And she seems like she sees a single variable. So could you just speak a little bit about how issues can attract people from different developmental views, that can make it a little confusing from the outside as we look in.

[00:25:25] **Terri:** Yes. Well, for example, if there is a law that you have to recycle, 2.5 might not even think of recycling, but they will follow the law. So they'll follow the law religiously if they're supposed, they're not gonna break a rule, you know? And so, you know, you have these kinds of things that go on at each developmental level based on the importance of things.

Of course, animal rights and those sorts of things, a love of animals and taking care of animals can happen at a very early age, but they don't necessarily see the connection between if this animal goes extinct, what else is gonna happen in the world? And many, many people really land in the place of, you know, ecology, climate change, animal rights, all of these various different kinds of economic and social systems, recognizing that, well, they're inside of all of this, so they see all the points of it, but they don't necessarily see...

At 4.0, they see all of the points of it and how everything is connected. And it's just a really beautiful, beautiful process. They can't see from standing outside of the system yet. That's what happens when you get to 4.5. They're in it and they're like a flock of birds, you know? And, it is just a beautiful thing to watch a group of people at the 4.0 make a decision if you have all the time in the world, because that's what they're like,

they're like a flock of birds. Somebody will say something, another person will say something else, and everybody else changes their opinion and then somebody else changes, says something, and everybody else changes theirs. And it's just gradually until, you know, it might take weeks, but they will all come to an agreement without ever having a goal to get an agreement on anything.

They are more in the moment and they're experimenting in a socially constructed environment. They see what affects them. They want to do something about it, so they want to fix it so that the whole world will be better. They have a positive intent about that, and they can go far enough that they can fall off the edge and tear down some of the things that the 3.5 level has given us that we should not tear down. Such as, I would say, having a justice, a...

[00:27:47] **Keith:** Like due process.

[00:27:48] **Terri:** Yeah. Due process. And also, you know, the capacity for looking into the future, the capacity to reflect, can use reflective capacities at the 3.5 level, but they haven't learned to reflect on many of the things that they're doing, cuz they're also in an experimental reciprocally collective experimental process, and learning from how they experience and how they experiment.

And so, it's an absolutely necessary stage in order to move into the mature fourth person perspective, which is another interpenetrated and active stage. And the active part of that stage, is greater than the reciprocal part of the stage. And both is there, but a Witness comes up at that 4.5 stage that can stand outside of the social construction of reality and can reflect on that whole process.

[00:28:47] **Keith:** So awareness comes online at 4.0, but that witnessing capacity begins to come online at 4.5, which then, does that mean that I see that I am part of all these things that I see?

[00:29:00] **Terri:** Well, yes, you can see that. But you can also take a look at, let's say that you are running a corporation or you're a consultant that's helping a corporation. You can look at the corporation, you can see all of the different developmental levels inside of that corporation because you now recognize that there are developmental

levels. So you can see these developmental levels, you can see different departments, and you can recognize that one department is really causing a lot of trouble. That sprays out, it's like a spider web and you wiggle one of the pieces of the spider web and the whole system wiggles. So what they can do is, go in and do an intervention in that part of this system, and then they can step back out and watch it to see how is it doing? If it isn't quite working right yet, they can step back in and tweak it. Then they look back to see how is it affecting the whole, and they can go in and out and in and out using this reflective process to really make changes that aren't antithetical to all of the rest of the corporation. But that will harmonize with the rest of the corporation in a way.

Of course you can do that with a whole country and you could do that with the whole world. You can have ideas like that, that will start seeing how is the social construction of reality from the United States affecting China or other countries. It doesn't just stop with one country. The borders do not stop the social construction of reality aspect from affecting other areas in the world. And when you're at 4.5, you can get pretty sophisticated, especially if you're somebody that's working in a company that works globally.

This is one of the experimentations that 4.0 wants to do. They see that culture is part of the social construction of reality, that each country can socially construct their own, and they wanna know what that feels like. So they go traveling, they'll visit as many countries as they can. They're global travelers because they want to understand this from an embodied perspective, not just from reading about it. So we see people do a lot of traveling so that they can really know what the meaning of culture is.

[00:31:18] **Keith:** Interesting. And so a 4.0 leader, if they are having a problematic department in their company, how would they handle that differently then?

[00:31:28] **Terri:** Well, they might step inside of the department that is needing a change, apply their own worldview on that, and then try and intervene in that way, without really standing back and recognizing how it will ripple into the rest of the company.

[00:31:47] **Keith:** And so at 4.0 there's more of a projection of what I presume I know what's wrong with the world, cuz I see it. And then I would go into a department and presume that rather than be curious and open? Would 4.5 have more of a capacity to

be curious and open as to what might be problematic with this one department?

[00:32:06] **Terri:** Well they just can see the developmental levels, and they can also see how you change one aspect and the whole rest of the company can feel the effects of that. 4.0 is more inside of the experience, rather than standing outside of the experience, so they can see a larger whole.

And so they see the social construction of reality, but this is the first stage where development is seen. So 3.0, 3.5 and 4.0 will stand by their beliefs no matter what. 4.5 can say, oh, that person doesn't believe that. So the rights continue to move, because 4.5 believes in developmental rights.

No, I can't change the rights of those people. I can't change what they believe, they have the right to be at the stage that they're at. And because of that, we have to arrange our complex adaptive system to recognize, you know, operationally how all of this is. And this is really complex. I mean, it is so complex, to recognize the kinds of complexity when you start seeing development as a part of that, cuz one department can operate more on a, you know, 3.5 level. Another department can operate more at a 4.0 level. And maybe the managerial team is, you know, partly 4.5 and can see beyond all of that. And how do you bring all that together? Well, 4.5 can have more ideas that way.

[00:33:44] **Keith:** Gotcha. And so would an expression of that culturally be something kind of like John Mackey's Conscious Capitalism, where he's sort of stepping a little bit outside of the system and trying to bring in, what is it, it's the three P's, profits, people, planet, to try to have this idea of, well, we need a triple net now that, you know, can take us beyond profit and include things that are these stakeholder items that are going to be vital not only for the health of the planet and for culture, but then he would argue it actually makes for a healthy company as well. Now, is that more of a 4.5 perspective there?

[00:34:21] **Terri:** I would say it probably is. I haven't read him for a while, so I don't know where he is right now on all of these things, but that would describe the complexity, making sure that development is part of it. If you go into that, into his writing and there's nothing about developmental levels in there, you know that he's probably more at a 4.0 stage.

But, that's one of the ways that you can really identify when somebody is at the 4.5 level, because they can see the developmental levels of people and they can look at and generalize that into, you know, like parts of companies and even nations. You know, they might look at a nation as being more of a, of a, you know, a, a four point, uh, or a 3.5.

level or a 4.0 level. I don't know if we have any countries yet at the 4.5 level, but I mean, you know, they can look for that kind of thing. And in a company they can start identifying that. And that's one of the important things about the stages model, is that, because of these parameters, we actually can help people sit in front of somebody and look at the three parameters and identify where the developmental perspective that somebody is coming through.

And everybody has many developmental perspectives, but if you're a coach or a consultant, it's gonna be very helpful for you if you know the developmental level of the CEO and of the team. And it takes practice. You can't just learn to do it all at once. But once you learn the nuances of the stages model and the parameters of the perspectives, you can sit in front of somebody as, let's say you're a psychotherapist and this person, when you interview them, at first, they have all kinds of wonderful things to say. And then you say, well, what do you wanna work on today? Suddenly they're talking in another completely different way, so you can get a sense of the range of them, but the issue may be much earlier than the center of gravity that they're at.

[00:36:27] **Keith:** Right.

[00:36:28] **Terri:** People come to you because they've got a problem they aren't solving themselves, otherwise they wouldn't be sitting in front of you. So it's kind of important to know what is the developmental level of the struggles that they're having, and determine whether it's a shadow issue. Sometimes it's not a shadow issue, sometimes it's that they're in a transformation and people can get shadow issues mixed up with a transformation, and not know the difference between them.

And, sometimes, you know, they've got an issue right at their own developmental level. They just don't have the right skills. But how do you figure that out? And how do you know how to intervene as a coach or as a consultant or as a, you know, a psychotherapist? How do you know how to intervene unless you can see those

differences.

[00:37:16] **Keith:** Right, and so this is really the importance, you know, for those that are listening to this, that really are following this conversation and, you know, therefore can see development themselves, doing this in an armchair fashion is potentially quite... dangerous seems like a strong word, but maybe let's say quite ineffective, because I might see you, Terri, appearing to me at a certain level, but then your shadows are gonna be a different level. What you're struggling with might be at a different level than that. Your relationship with your partner might be at a different level, and that might be different than your relationship with your business partner.

And so what I'm hearing you say is that it's not as simple as I just, you know, label someone as, oh, they're 4.0 and I'm gonna operate. It's like their center of gravity might be 4.0, but most of their struggles might be orienting around a 3.0 adaptation or something like that, you know? Right. So it requires to really understand the model in a really nuanced way if you wanna help someone understand someone developmentally, and then be able to help them from that perspective.

[00:38:17] **Terri:** Yes. And it's really important to get an inventory if you wanna know the range of the person that you're working with. And we are always happy to see a wide range. Some people say that people have only one developmental level, but if you really only acted from one developmental level, how pliable would you be when you're around other people?

So sometimes people, when we do a debrief, they got one down at 1.5. Oh, they're so upset. And it was something like, what I like to do best is, is go swimming. Well, that's 1.5 could easily like that the best. That's...

[00:38:53] **Keith:** I like this doll the best, That's right,

[00:38:56] **Terri:** That's a healthy, healthy thing to say. And if they say that, you know, well, this person isn't trying to get to the top score, they're relating to kids here because, you know, they can relate on a lot of levels.

So we don't really say that, you know, a center of gravity with only two stages to us is somewhat unhealthy, because you need to relate to as many people as possible if you're really going to be, you know, the deep human we all hope that we are, that we can engage with everybody at every level.

[00:39:31] **Keith:** Hmm. So maybe here we could take a slight change of direction. You know, we've sort of walked up to 4.5, we've covered some of the culture wars and how this model might manifest in things like psychotherapy or coaching practice or even understanding oneself. But I would love, you know, the last call . We had, we talked about states of development, which would be, you know, in integral language, gross, subtle in the sense of subtle spiritual, causal or witnessing, and non-dual, which would be, you know, sort of being with both seen and seer at the same time, maybe would be how you would describe that. And I know that you have some really interesting ideas on this, that to me, make the stages model stand out a little bit from the other models, and that I think will be informative as we move into 5.0 and talk a little bit what happens at 5.0, 5.5 and 6.0. Cause the way I understand your model, it's deeply related to understanding causal and non-dual.

[00:40:30] **Terri:** Well, the MetAware tier is very much into understanding you might call it emptiness, you know, you can contrast that with the social construction of reality. They start seeing the individual construction of reality, and you can talk about words. I think that you mentioned, you know, a study of people wanting to say people can only use certain words.

[00:40:54] **Keith:** At the 4.0 sort of college level, yeah? Mm-hmm.

[00:40:56] **Terri:** But at this level, at the 5.0 level, one of the important things to recognize is that they start seeing even greater nuances, because they are entering into and engaging in the experience of awareness-of-awareness. And the thing about that is, is that, they don't yet have a vocabulary for it. So they won't call it that until they get to the next stage where they are more active and can see the earlier level.

But they start looking at words and experience that the words they are saying, that they're putting their own definition into their words. That it is their own unique definition. And once they recognize that, they recognize that oh, everybody is doing that. No

wonder people aren't communicating very well.

I mean, I've got this definition of form, the form of the word, the word form itself is empty, and I'm putting meaning into it. They start figuring out the same things with boundaries, and then they figure the same thing out about their self, because they will start saying, oh my gosh, there's all these developmental levels. I've had, you know, eight of them now, or however many that they can remember. I've had all of these developmental levels, and I made 'em all up!

No, I mean, I don't know who I am now. Who am I? That's my big question. Am I making up another identity here? You know, it's quite confusing when they start looking at their identity is something that they've given themselves through their growth process. And do I wanna do that again? And how do I figure out who I am now? And this is what puts them on the trajectory of "who am I" at more of a spiritual level. Am I awareness of awareness? Am I this witness that comes up at the 5.5 level? Who am I now?

And yet, the interesting thing is, is that anytime you get past 2.0, you can start seeing the emptiness of the level of objects that you can see at that tier. So what I mean by that is that, if you're looking at a particular kinds of phenomena, you can see the emptiness of that phenomena at 2.0. If you look at time, well, you don't get time until you get to 2.0, but you have to have time before you can look at the timeless. You start getting binocular vision as you were about six months old. You're seeing space then, that allows you to see depth perception, and that grows up. And you also start learning boundaries from rules that your parents make you... So you're seeing all of these definitions of space, and these boundaries, but now you can also see the boundless on the other side of boundaries.

You can see an empty self on the other side of the phenomenal self that you have identified yourself at, but you have to be able to see the relative side of all of those things before you can see the emptiness side. I don't think we have very many people at the concrete tier that do that at 2.0, because it still is a really shaky stage. But at 2.5, I think you can go quite a ways up the scale of gross, subtle, causal and a kind of unification that can go on there. The thing is, is that you will be unified with the objects that you can apprehend. So you might be able to be one with a mountain, but you might not be able to be one with your projection, or might not be able to be one with energies

or any of those other kinds of things.

[00:44:41] **Keith:** Right, right. So in other words, it's sort of in the classic, you know, again, from a zen background, a lot of the traditional Zen teachers in Japan could see through the concrete rules and regulations and social expectations of what it meant to be Japanese. And they could see through those concrete things and see the emptiness in them, and a lot of their teachings come from that. And then what I'm hearing you say is that a more modern teacher, an Eckhart Tolle, an Adyashanti, they can see through the concrete objects, the mountain and the rules and regulations, but they can also see through perhaps shadow persona, perception, that sort of thing. So now that becomes the emptiness that is in all those things becomes obvious, and then things get a little confusing for me and interesting in your model, because at 5.0 it seems like state and stage start to collapse into each other.

[00:45:35] **Terri:** Yes. They do, they start to collapse, because emptiness prevails everywhere. The one thing though is that, that we have been in such a habit in the first eight stages of looking at relative objects. That even though people have an awareness and they have an awareness of an awareness, they still look at relative objects on the relative side. They don't turn it back and look at their own awareness.

[00:46:02] **Keith:** Right.

[00:46:03] **Terri:** So recognizing awareness is one of the big deals, of course, of the spiritual path. And it takes a while for them to learn not to just look at the objects. I mean, there are MetAware objects. Projection in the moment is a MetAware object, for instance. And so they might use their awareness of awareness, but they're focused on the projection in the moment. Imminence, body, mind, spirit kind of a process, is more of a relative objects, and they can look at awareness that way, they can be aware of their awareness focusing on that object, but they have a state at some point in the MetAware tier where they begin to be able to turn that awareness back on itself so that they can actually recognize the awareness.

And that is more of a causal experience. And they have all of the capacities to integrate those, but they have to break their habit of always looking at the relative objects because relative objects continue to grow up in the MetAware tier, and there's lots of them, and they're delightful, and they're fun, and you can see the good you can do in

the world and you can get all excited and enthused, and it's just, you know, it's really easy to get attached to some of the really beautiful things you can do for the world without really attending to your awareness without being able to put the timeless and the boundless together. Those kinds of things are more on the empty side of things.

[00:47:36] **Keith:** Well, right. And speaking from my own personal experience, you know, I remember a few years ago this idea of being able to sort of deconstruct language and persona in real time as they arose. And at the same time for me, I also had a lot of trauma coming up, you know, memory of trauma coming up. And so they were both happening and it was a very painful time in my life cuz I didn't really have a self from a certain perspective to integrate and work with the trauma. Although I did have awareness and I did have awareness of awareness, which were unaffected by it. So I was okay. I was able to work and, you know, commute and travel and talk to people. But internally there was this sort of frothy chaos as things were dissolving in real time, and really quite disorienting and, and quite painful. Yeah.

[00:48:22] **Terri:** Yes. Trauma and shadow can grow. I mean, you could have shadow or trauma at very early levels, and it can actually grow up with stages, get worse and worse you don't manage to do something about it. And lots and lots of people work on various kinds of shadow with different kinds of... I mean, they, they become too miserable, so they go for help.

I mean, at one point you were considered to be, you know, mentally ill if you went for any help with a psychologist or psychotherapist. Nobody wanted to do it, and they wouldn't do it unless the court ordered it or something like that, you know?

[00:48:58] **Keith:** Or your life completely fell apart. You had no choice, right? Yeah.

[00:49:01] **Terri:** Yeah. But today, people go way, way earlier, and they go for help, and they can start working with these different developmental shadows that they get. And it's really beneficial if they can do that before they get to 5.0, because they'll have a much clearer pallet to work with then.

And I think more and more people are doing that, although there's a lot of people in the world that know nothing about integral, that know nothing about spiritual states or

stages or developmental stages, and they continue to live their lives and some people's lives are in such a survival mode, they can't work any other way.

So, you know, even if we today who have a lot of awareness, found ourselves, you know, freezing to death, we might be able to bring awareness to it, but you can bet we would do the best we could to survive.

[00:49:51] **Keith:** Right, right, right. Well, and so if in your model, at 5.0 state and stage begin to move towards each other, and this idea of seeing the emptiness inherent in form really becomes part of a lived egoic reality, what then begins to happen at 5.5? And then I would love if you could just bridge that into a little tease with 6.0 and letting us know what you've discovered happens next. Cuz I think we're getting really closer to the cutting edge of where individuals might be on on any sort wide scale here. Yeah.

[00:50:26] **Terri:** Well, one thing about 5.5, you know, I'd like to just speak a little bit about the upshifts. 1.5 egocentric is the first phase of this developmental level. It upshifts to 3.5 achiever and that upshifts to 5.5. transpersonal, beyond the person awareness that is beyond the person. And so 1.5 is an active stage, 3.5 is an active stage, 5.5 is an active stage. The only difference between those three stages is that one is in the concrete tier, the second one is in the subtle tier, and the third one is in the MetAware tier. So the objects change from concrete objects to subtle objects to MetAware objects.

And one of the things that's really interesting that falls all the way through is that a 1.5 child will have visualizations, but they can't tell the difference between their visualizations and what their eyes see. They can't discern the difference yet. So this is just one of many examples. 3.5 also visualizes. So they set goals, they set objectives, they have all these different kinds of things that they visualize in the future rather than right now. They visualize it in the future, which is a subtle relative concept. So they will visualize their goal and when they get there, they realize the there they got to wasn't anything like they imagined it to be. And Kim [Barta] often talks about, you know, you meet this fabulous person, you think you're falling in love with them, and you probably are falling in love with them, and then you marry them, or partnership in some way with them. And you realize you married your fantasy rather than marrying the real person because you've pasted your fantasy on top. We do that a lot.

Even at 5.5, the incredible capacities that they have to see, to put together paradigmatic and cross-paradigmatic systems in their mind is just, it's just extraordinary, I mean, it's just hard to even imagine how anybody could come up with these kinds of ideas that for the most part are really, really important. And of course those systems are on the relative side, and they have a big passion around it, just like 3.5 achiever has passion around what they wanna set for their goals. But these too are fantasies.

And the one thing about this, is that 5.5 is finally able to recognize that this is a fantasy, and that they can stand in a space between their visualization of this and their sureness and their passion about it, and the witness that arises at this stage, and look at this and say, I could do this, but should I do it? And that's a really big jump you can see. But at the MetAware, with the witness and the awareness of awareness, they can actually look at that and say, should I do it? Should I reify this so that it is a force in the world? And how do I know that it's going to be a good force in the world?

They have had enough experience in the evolutionary aspects of 4.5, which continues to grow up. And so what they recognize is that even if they reify this, their vision is... nobody can see a hundred years or 500 years into the future. Things on the relative side are changing constantly. So the recognition here tends to be, I could reify it, but what is it gonna look like in five years? What is it gonna look like in 10 years? What is it gonna look like in 50 years? Oh, I can't tell, I can't even see 50 years out. What can I do to make sure that this model, this system, this, whatever it is I'm working on, whether it's on an interior process that they're working on or an exterior process, what can I do?

You can put checks and balances to make sure that there is no harm happening or try to predict any kind of harm that is happening. And if you see that, you immediately evolve the model to take care of that harm. So you have the start of really the strong creation of evolutionary systems that you're creating in your own fantasies and in the way that you actually create and apply these.

Now some people say reification is a terrible thing, but whenever you work on the relative side, there's gonna be some kind of reification.

[00:55:21] **Keith:** Sure. Sure.

[00:55:22] **Terri:** And so, And so if we're going to reify, how can we do it so that it is truly in the best interest of the whole, the whole keeps getting bigger and bigger and bigger.

[00:55:32] **Keith:** And then maybe, you know, maybe we could sort of wrap this with, with, from that profound space of perspective, how does that then move into a sixth person perspective?

[00:55:44] **Terri:** Well, here again, you know, we have the three legs of thinking about your thinking, thinking and feeling and behavior. At the 3.5 level. Now we move up to the 5.5 level, and they are in the process of looking at boundlessness, which comes up first, and then timelessness that comes second, and then awareness and how that comes into, integrates into awareness.

And those three things must become. integrated in order to step into the 6.0 level. A lot of times they'll have them the three pieces, but they don't have them integrated.

[00:56:32] **Keith:** There are three separate understandings that aren't experienced as a single

[00:56:36] **Terri:** Yes.

[00:56:37] **Keith:** of truth. Yeah.

[00:56:38] **Terri:** So they can be aware that they're aware. And of course, boundlessness is part of that and timelessness is part of that, but they can't really see the whole experience as being one.

And so when they move into 6.0, they have this, it becomes a field of, you know, an endless, endless field. Boundlessness is endless and timelessness is endless. They have the endless field, and into that comes up all of the relative that they've ever known, from every developmental level. And this is you know, a grand scale ocean and waves kind of experience that they have, because there is, you know, they can look from the ocean side, the field side, and they can also look from the wave side of that.

And the difference here though is, is that they're going to see all the concrete objects they've ever known, all the subtle objects they've ever known, and all of the 5.0 and 5.5 objects. The waves are different here. There are more, there are more waves.

[00:57:43] **Keith:** Right. Right.

[00:57:44] **Terri:** And one of the confusions at this stage, is that often people cannot distinguish between the timeless-boundless, and eternity and infinity.

[00:57:54] **Keith:** Hmm.

[00:57:55] **Terri:** because you even in many of the texts you hear, you know, about eternity and infinity. But at this developmental level, you can see that eternity and infinity are really relative objects and the timeless-boundless is not. And they have an arrow. Infinity has a recursive arrow. You know, it's a kind of a developmental arrow. And eternity has the arrow of time. Eternity doesn't go backwards.

[00:58:25] **Keith:** Right.

[00:58:26] **Terri:** And this is what we find in the vocabularies of people at the end of 5.5 and at 6.0. We'll find recursiveness, and then we'll find a long, long arrow of time. So those are some of the qualities and characteristics that we get at this level.

And it is a horizontal level, so of course they can become completely unified at this level as well. There's a stage beyond this yet, though, that has some aspects that would not be included in this, stage. But unification or non-duality can theoretically happen, I would say, any place from the conformist all the way up through, you know, 6.5, and have a true experience, it's just what are the objects that you're going to be able to unify with?

[00:59:15] **Keith:** Right, which is what we talked about, you know, seeing through the emptiness of the mountain, but not seeing through the emptiness of the persona.

[00:59:21] **Terri:** That's right.

[00:59:22] **Keith:** As always, Terri, just completely fascinating to me. I'll probably have to do what I did after our last call, which is spend a couple days just letting all this roll around my brain because it's very, very illuminating and, and very interesting to me. So just appreciating the depth and the care with which we've gone through things today. It's been very helpful.

[00:59:38] **Terri:** Well, thank you so much Keith. I always enjoy conversations with you.

[00:59:43] **Keith:** We're gonna open it up to questions here in just a moment, is there anything else that you would like to add or clarify before we open up the mic?

[00:59:50] **Terri:** Nope.

[00:59:51] **Keith:** Okay, great. So if you are with us on this call, there is, again, this is my first time on this technology, but there should be something on your screen that would allow you to basically raise your hand call in.

You could also chat if you want to chat a question which I can pull up.

And if someone wanted to learn more, Terri, would they just go to stagesinternational.com? Is that the best place to.

[01:00:15] **Terri:** Yes. If you want to learn the process of how to start identifying people's parameters, we have a couple of drip courses. The first one is about who are you, who am I? And the second one is called the confusions and the gifts. And we'll get in, there's confusions that arise at every dif different, at every developmental level too. And so you'll find out about that. And then the third course is a recognition course. It's a course where we work together with people to help them recognize, the entry part of that recognition of understanding that developmental level of the person who's sitting in you.

[01:00:58] **Keith:** Wonderful. Okay. Hello Andrew.

[01:01:01] **Andrew:** Well, firstly, thank you Terri and Keith for a great session. Really enjoyed it. Secondly, an apologies because I haven't shaved, I haven't turned any of the lights on, so, you know, didn't expect this. My question was really on the the nature of time and just what you were finishing there with. In terms of some of the higher stages of development. So, you know, it, it's really, I guess, you know, some of my experiences, you know, working with Nagarjuna's pointing out instructions, for example, know, you, go into a timeless, boundless space, so there would be no concept of eternity. There would be no concept of a past, present, or a future.

They're just an isness. And

[01:01:41] **Terri:** Right.

[01:01:41] **Andrew:** to be really confusing because, you know, a lot of Eckhart Tolle's teachings are about the now, and the now just simply doesn't exist either. so, you know, I'm just curious as to whether I misinterpreted what your readout was in relation to eternity or not. But yeah, for me, at the higher levels of the view, there is no such thing as time.

[01:02:00] **Terri:** Well, yes, that is what people start discovering at the 6.0 level. And of course they can discover that at many earlier levels too. So, you know, time on the relative side is really interesting because it becomes, you know, it gets larger and larger. First we can only see the present, then we can see the past. Then we can see the past, the present and the subtle future. And then, you know, it goes into a very, very, very long future. But you move into the timeless-boundless then if you are, not working with the relative frame.

But when it comes to ocean and waves, you know, the relative is the waves really, isn't it? So eternity and infinity can come up as a wave, but you'd be surprising how many people who are working with this really don't, you know, they don't see it that way. They look at the term "eternity and infinity" and assume that it's the same as the timeless-boundless, but it isn't. And so your recognition is, you know, right on the money as far as I'm concerned. You don't have that confusion,

[01:03:04] **Andrew:** cool. Yeah, I just have a confusion on the semantics, Maybe I need to go back to some prior stages, Terri. Thank you so much for sharing. Yeah, it's a cool area.

[01:03:19] **Keith:** Thank you, Andrew.

[01:03:20] **Andrew:** Thank you, Keith. Appreciate you.

[01:03:21] **Keith:** Yeah, I mean, it is interesting, Terri, the subtlety of the language as we get into these, you know, both from a state perspective, causal, non-dual, but that also from an ego perspective, the language can get so extraordinarily complicating. And really, you know, you mentioned this earlier, but really getting clarity around what the shared understanding is of these words is hugely important to figuring out where we are in our own process with this.

[01:03:47] **Terri:** That's true. Yeah, that's true. I mean one of the difficult things are is that we're always putting our own definitions into our words, whether we are aware of it or not, we don't become aware of that, usually, until we get to the 5.0 construct aware level. But I mean, we're always putting little meanings in. Social construction of reality, which is at 4.0 and 4.5, you know, rely more on dictionaries and new words that we can add to the dictionary, because we all have an agreement. Like, we all have an agreement about what money means, you know, it's not just a piece of paper, it's much more than that to most of us. And then of course we take the definitions that we make up and that we agree on. We have these kinds of agreements at much earlier levels of development.

We just don't realize that we are socially constructing those, develop those. And so for people who are at earlier levels than 4.0 and 4.5, you know, those agreed upon definitions are involuted into the generational field that comes after us. And so the dictionary gets bigger and bigger and bigger every year, and some words may drop off, but I think we add more words than we drop words off most of the time.

you know, They are agreed upon words. This is not true at 5.0, and I'm sure this is why Ken wrote the Giga glossary. He wrote that because he wanted, he really did want to

make sure that people understood what he meant by those words.

And I know he had a lot of help putting that together, but we all benefited from that a.

[01:05:29] **Keith:** Mm-hmm. Mm-hmm. Is it Loan, is that the correct pronunciation.

[01:05:34] **Loan:** Yes, Okay, so my question is about evolution, developmental evolution, in the higher stage. And I wonder if, in the higher ranges, like from 4.0 onwards, psychological development is about trying to stay more and more in different states.

[01:05:57] **Terri:** Well, uh, 4.0 is where awareness first comes up and that it comes in as a state. Uh, yes. . And you know, one of the ways that you can think about this is using one of Ken's meditations where he says, you know, look around the room and notice that you're in the room and notice that the thoughts are in your mind. And notice that the chairs and the furniture and the books and your thoughts and your feelings are all inside of you. Now make a switch. Notice that the room is inside your awareness. Books are inside of your awareness. Your thoughts are inside of your awareness. Your feelings are inside of your awareness. You see the flip there that goes on? So that's the kind of a developmental change that we see happening from 4.0 to 5.0. 4.0 and 4.5 gradually expand the awareness, but they are looking at all of the objects so much as they're paying attention to the flip. But the flip that they, they make this flip of understanding, oh, the room is in my awareness, my thoughts are in my awareness. The galaxies are in my awareness. You know, everything is in my awareness. And so, you know, these states grow up more, they're more spiritual states that happen at 4.0 and later. Before 4.0, they're more cognitive states and visualization states. And people often don't think of them as being a state. But I can tell you, if you've ever played peekaboo with a baby, you will know they're in a state when they laugh. They will laugh a hundred, 150 times every time the Jack in a Box pops up, you know, it is a state for them and they need that state.

So I have mapped the states for every developmental level, and they're definitely more cognitive or sensorial until you get to 4.0. And that's where the big understanding starts happening of the more spiritual states in this model. I know that, given the proper kind of training, that people can get, you know, emptiness and the timeless and the boundless at the earlier developmental stages. But it's just not very uncommon in our culture today.

And I don't think it was even very common in, in earlier cultures, you know, I think that the people that really discovered non-duality at the conformist level, I think they were incredibly rare, and I think that they're not so rare now, because we've got many developmental levels beyond that.

Am I answering your question? Did you have more that you,

[01:08:45] **Loan:** um, the specific thing that I wanted to know is whether continuing evolution beyond 4.0 is then about trying to anchor the states into our continuous experience.

[01:09:04] **Terri:** I think evolution is mostly relative. Anything that changes an evolution is an absolutely changing thing all the time. Anything that changes is more the states will hold the evolutionary. That's my sense of it. And of course the states change and evolve too. I would say that our recognition of the states evolves,

[01:09:31] **Loan:** Okay.

[01:09:34] **Terri:** Because I think they're probably there, we just don't see them. And so we act as if they're not there. But ignorance is really not being able to see something.

[01:09:45] **Loan:** Yeah, because I asked that because with this developmental, I play with these states and I try to like see them and experience them, and sometime I wonder how useful is it to try to embody the states more and more?

[01:10:02] **Terri:** Well, what I would say is, if you are working with states, you should get a spiritual teacher, somebody that's really good. I'm not that. I have a teacher and I don't make any claims . To be somebody that has, you know, the last word on states. I've just mapped them through these stages as I look at how they come up in our inventories and in our coaching and that sort of thing, and in my own experience.

But I'm not a spiritual teacher, you know, so find a good spiritual teacher. They'll help you get through those states better than I will, or any explanation that I can give. Right? And if you want to know something about development, you know, there are lots of

models and help you with that. I really believe that, you know, three of the main pillars of the spiritual life is, I think development itself is a spiritual path, because it gets so much into these later level stages that must have these states in order to evolve. So development to me is a spiritual path. I would say shadow is a spiritual path, because when you get deep into shadow, you recognize that everything that you've ever done had behind it, a positive intent in some way or another. And if you get all of those resolved, then you end up being in a, in a pretty good place. And then of course the spiritual paths themselves have. But I think they all need each other, because you can get into a spiritual path and never get beyond the 2.5 developmental level. You can get into shadow and not ever develop. And you may get too spiritual path when you clear everything out, what is there left, you know, when you clear shadow out, I think that has helped. So those three paths, I think are good practices. And I think that having a good guide in each of these paths are very helpful because it's really easy to fall off the edge of any one of them without a guide telling you, oops, wait a minute, you know, let's budge yourself over here this way or that way.

I don't think it's easy to do shadow by yourself. Development is not always easy, so these three paths I think are all really critical. And I don't know, you know, what is our definition mission of enlightenment? If you have non-duality at a, conformist level, are you really enlightened when there's eight other stages beyond that that you can't see? I don't even know what the definition is of enlightenment anymore. You know, it's, that's a question for me. I hope this has been helpful.

[01:12:51] **Keith:** Thank you. Andrew some questions. Terri, maybe we could sort of end on this note. He said emptiness seems misunderstood as the void by many people, developmentalist and meditators. It's not view from here, so from him that's not true. It's both no-thing and everything without permanence. I wonder what the definition of emptiness is in your developmental model.

[01:13:12] **Terri:** I've never had anybody ask me that. When it comes to the emptiness of words, it means that there's just a structure there, and that it's a void unless we put some meaning into it. But actually, you know, emptiness has a variety of different definitions, I think: insubstantial, non-perishable, is a Christian definition. You know, there's everything and nothing. There's just a lot of different definitions and it's kind of confusing, I think some definitions pop up at different developmental levels a little bit more. You know, insubstantial seems to be one of the ones that comes up earliest, but I think often the experience is that timeless, boundless awareness is lively, a live

experiential field that is not a void. I think you can have a void without that. Like outer space might be a void, I don't know. But you know, a lot of people think of awareness as like space, but awareness is alive and space may not be, you know, it may be more inert. These are questions I ask myself, but I know the experiences that everybody has and it's a great question.

I'd love to hear your response to that

[01:14:40] **Keith:** I mean, emptiness is a really fascinating... I've seen people interpret emptiness in a very nihilistic way, you know, from an ego structure. And I've seen people interpret it in a way that's deeply disruptive, even traumatic to the ego. And I've seen people interpret it in a way that is quite liberating and heartfelt and illuminating with some sort of mysterious grace or some sort of mysterious fundamental goodness that is somehow bound into the emptiness itself.

So for me, it's, it's, it's a very big que a question probably for a whole nother separate conversation where we would also have a, a state person here as well.

[01:15:18] **Terri:** Right, right. Yeah. Yeah. Right. I mean, some people call it God, you know. So there are lots of different experiences. I would say that when people fall off the deep end of emptiness, you know, they're the ones that lay on the couch and just wanna be on you know, never go to work and all of that. I mean, I think you can go too far in anything. This is why the balance is so important and this is why I named those three different areas because if you balance all three of them at the same time, uh, what you don't catch in one thread, you're gonna catch in the other one.

[01:15:52] **Keith:** three areas being shadow state development, stage development.

[01:15:57] **Terri:** Yes.

[01:15:57] **Keith:** Okay. Yeah. Yeah, that

[01:15:59] **Terri:** And I know we have the showing up part too, which is spontaneous presence, which you'll naturally do if you have the other three well-balanced, I

[01:16:08] **Keith:** Mm-hmm. . Mm-hmm. Well, Terri, I think I have covered quite enough territory and, and only an hour and a half. So I think this is a great place to thank everyone that's been involved and to thank you for being here. And thank Corey at Integral Life and of course Ken Wilber for his brilliant theory and for making all of this possible in his own way. Any parting thoughts?

[01:16:30] **Terri:** Well, I just wanna say that the stages model is built on Ken's model. it works with the three primordial pairs, individual/collective, interior/exterior, and inside/outside. And then we add the concrete, subtle, and metaware tiers to that so that we can discriminate against the kinds of objects that come up at those tiers.

But you divide Ken's space that way, and the model is what resulted. And I can't say that I'm the one that did it. It wasn't me. It just sort of happened and there was a lot of help along the way, and I'm so grateful to all the people that did support this work.

And it's evolving. It's all by itself, you know? So I'm just grateful I've had the opportunity to be a part of this. And there are lots of other models out there that fit people better. You know, we each have to pick a model that works for us, and these are just tools to help us grow up, wake up, and clean up, I guess you'd say. So...

[01:17:34] **Keith:** This too is empty.

[01:17:36] **Terri:** Yes.

[01:17:37] **Keith:** All right, Terri, thank you so much, and everybody else, thank you so much.