
Mapping the Evolution of Consciousness: A Holistic Framework for Psychospiritual Development

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Published June 11th 2016



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Abstract

Recent breakthroughs in the field of quantum physics are revealing that consciousness is primary to our experience of reality, yet there remains no consensus as to the nature of consciousness itself nor to the nature of reality. Furthermore in the great spiritual and psychological traditions, which have traditionally concerned themselves with these topics, no formal consensus exists as to the objective nature of such things. In this paper, I attempt to holistically integrate these often times compartmentalized viewpoints into the nature of consciousness and reality from the fields of quantum science, psychology and the great spiritual philosophies into a unified theory and framework of human psychospiritual development that provides deep insight into the nature of reality and consciousness itself.

1.1 Introduction

As the fields of science and spirituality continue to merge there becomes an ever more pressing need to understand the underlying mechanics of self actualization, spiritual development and the evolution of consciousness. One of the qualities that has made the scientific method so extraordinarily successful as a tool for the exploration and understanding of reality over the last few hundred years is the shared understanding, language, ideas, methodologies and philosophies that allowed researchers around the world to linearly pickup and continue development precisely where their predecessors had left off. At any given time there has always been a prevailing consensus and model that guides the progress of the field and that shifts and changes as new discoveries are made. Like a collective puzzle, each person contributes and adjusts individual pieces as necessary with the aim of building a coherent whole—a grand unified theory of existence in which all phenomena known and unknown fit neatly into place and are explained with elegance.

The spiritual community, on the other hand, has been far more mystical in nature up until recently, lacking the abovementioned characteristics of the scientific method that allowed for rapid breakthroughs, advancements and a collective understanding of

what was known and unknown. It has been my experience and the experience of most all who have stepped onto the path of self-actualization and spiritual development, that there is essentially no consensus, model, roadmap or ‘collective puzzle’ widely shared in the spiritual community in a similar way that there has been in the scientific community. The spiritual community, in this sense, is somewhat fragmented and plagued with conjecture and wild claims with almost no way to prove or disprove their truthfulness or accuracy.

However, with great inroads being made into understanding the nature of reality through the study of quantum physics alongside significant although severely underpublicized developments in the larger field of psychology and all its offshoots (transpersonal, integral, neuro linguistic, Jungian, depth, developmental and so on) coupled with the insights of the great wisdom traditions and enlightened sages, we are reaching a point where the evolution of consciousness, which encompasses spiritual development by its very nature, can be mapped to a relatively high degree of accuracy, so much as fluid things like perception and awareness can be.

Now, this is not to say that no roadmaps or models of the evolution of consciousness and spiritual development exist, because they certainly do. The work of prominent figures

such as Ken Wilber, David Hawkins, Sri Aurobindo, Clare Graves, Erik Erikson, Abraham Maslow, Jean Gebser, Carl Jung, Jane Roberts and Rudolf Steiner exemplify these efforts (to name but a few) alongside organizations such as the Integral Institute, Theosophical Society and various spiritually oriented institutes and universities around the world. However, the few models that exist tend to be highly academic, overly complex or generalized to the point that it makes them impractical as a tool for the average person to understand the specifics of what is involved in the act of raising consciousness. As Einstein famously said “Everything should be made as simple as possible but no simpler.” Furthermore, although consciousness is inherently complex, I believe that elegant models exist to simplify the basic underlying principles that guide the evolution of awareness and specifically spiritual development so that anyone can fundamentally understand what is involved and required in a relatively straightforward manner. The framework I present below is not intended to be a comprehensive catchall of all the different aspects of the development of consciousness and self-awareness, but a roadmap to what my research and experience has shown to be the most essential aspects of spiritual development, self-actualization and personal evolution and primarily those having to do with the perception of oneself and the larger reality in which we exist and actively co-create. As such, I would like to offer this model as ‘scaffolding’ for a larger collective conversation around the mechanics of the evolution of consciousness and spiritual development. In this way, I believe we can collectively begin to create a shared framework, like that which we find in the various fields of science, which will allow for a more complete and full ‘map of the territory’ to be drawn and a common language and understanding to develop that encompasses most, if not all, aspects of the often fragmented spiritual community.

In this paper, I will be outlining a unique

and practical model that readers can use to gauge and guide their own personal evolution as well as the evolution of others that synthesizes the collective wisdom of all the fields listed above alongside insights garnered from the great spiritual traditions, which each offer their own valid perspectives into the nature of reality and development of consciousness.

As Ken Wilber so eloquently stated:

“There are all sorts of ways to slice and dice development... All of them can be useful. In the chakra system, for example, there are 7 major stages or levels of consciousness. Jean Gebser, the famous anthropologist, uses 5: archaic, magic, mythic, rational, and integral. Certain Western psychological models have 8, 12, or more levels of development. Which is right? All of them; it just depends on what you want to keep track of in growth and development.”

This is by no means an exhaustive survey of the different models and theories of consciousness and spiritual development. It is a high-level overview of a working model of the evolution of consciousness and psychospiritual development that I believe is extremely useful for understanding and gauging the development of awareness and as a tool for shifting into higher stages of consciousness that has much overlap and synergy with the prevailing scientific understanding and ancient wisdom traditions.

2.1 The Mechanics of Conscious Evolution and Spiritual Development: Foundational Concepts

One of the most fundamental concepts that needs to be understood by anyone seeking to understand or raise consciousness and progress along the path of spiritual or personal development is the idea of states and stages. This concept has been popularized by Ken

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Wilber although I will be offering additional distinctions and insights that expand upon his foundational work and are particularly relevant to the evolution of consciousness and the spiritual experience.

2.2 States, Stages and Their Role in Psycho-Spiritual Development

States is shorthand for ‘State of Experience’, which is best understood as an emotional state but also applies to states of perception and states of consciousness. For example, sleeping, waking and dreaming are all states of consciousness. Happy, sad and excited are all states of emotion, and oneness, separation, confusion and clarity are all states of perception. They are generally transitory in nature, although in later stages of development expansive, positive states can and do become more permanent.

Stages is shorthand for ‘Stage of Development’, which is best understood as a phase of mental, emotional, perceptual and psychological development. Stages are a bit harder to define, but the simplest analogy I can give is one of developmental maturity. It is the level of awareness with which we perceive and interact with ourselves and the world around us. Another distinction is that unlike states, stages are sequential and more or less permanent. Similar in analogy to how a human develops from a fetus to an adult, they map the course of development and evolution over a period of time and they serve as milestones and demarcation points on the path of the evolution of consciousness, psycho-spiritual development and self-actualization and correspond to the stages of consciousness outlined later in this paper, although as Wilber points out, other consciousness researchers have chosen to delineate their boundaries differently than I.

While both states and stages are important markers of an individual’s level of consciousness and spiritual development and both serve their own purposes, an individual’s

psycho-spiritual stage development is a more reliable marker of one’s level of consciousness than one’s experience of states. This is because high states of consciousness can be experienced in any stage of development through meditation, shaktipat, drugs, ecstatic dance, near-death experience, breathwork, mindfulness, ritual, spiritual practice, etc., meaning that someone who is unevolved at a stage level can still access high states of consciousness temporarily. This includes but is not limited to experiences of oneness, rapture, ecstasy or bliss, transcendence of the physical body, seeing or feeling ‘energy’, experiencing ‘God’, psychic connection and phenomena, expanded states of awareness and so on. In the spiritual community these are generally considered to be ‘semi-enlightened states’ and when someone experiences them, even temporarily, they often believe themselves to be, and are believed by others to be, highly conscious, evolved and spiritually aware.

However, without a corresponding shift to a higher level of stage development, these experiences cannot be maintained and eventually the person will ‘return to earth’ or ‘return to reality’ where the unevolved and unhealed psycho-emotional aspects of their personality/ego complex will continue to manifest in their relationships and life in general. These include but are not limited to exaggerated detachment, emotional numbing and repression, overemphasis on the positive, anger-phobia, blind or overly tolerant compassion, rigidity and close-mindedness, dogmatic thinking and belief structures, challenges staying grounded and supporting oneself on a material level, weak or too porous boundaries, lopsided development (cognitive intelligence often being far ahead of emotional and moral intelligence), debilitating judgment about one’s negativity or shadow elements, devaluation of the personal relative to the spiritual, and delusions of having arrived at a higher level of being^[1], to name but a few—all signs of low or incom-

plete stage development.

Without completing the deep, inner psycho-spiritual healing work essential to the act of stage development, the pursuit of higher consciousness becomes a form of spiritual bypassing, where the attainment of states and spiritual practices and beliefs are used to avoid dealing with painful feelings, unresolved wounds, and deeper developmental needs—ultimately things that must be addressed in order to evolve our stage of consciousness.

According to Robert Masters, Ph.D. author of *Spiritual Bypassing*, “True spirituality is not a high, not a rush, not an altered state. Authentic spirituality is not some little flicker or buzz of knowingness, not a psychedelic blast-through or a mellow hanging-out on some exalted plane of consciousness, not a bubble of immunity, but a vast fire of liberation, an exquisitely fitting crucible and sanctuary, providing both heat and light for what must be done.”

This is perhaps the biggest problem in the larger conversation around consciousness and psycho-spiritual development and one that has made it difficult to reconcile the varying models of the evolution of consciousness that exist in both scientific, philosophical, spiritual, psychological and theological communities: the misunderstanding of the role and meaning of states and stages. To date there has been an overemphasis in the spiritual community on particular states as the measure of an individual’s psychospiritual development whereas it is ultimately stages that truly determine one’s level of consciousness and ability to maintain states as more than transitory experiences. Enlightenment, as much as we can know it, is ultimately the result of the attainment of both high stage and state development, as lasting high states of consciousness, which are inherently characteristic of all enlightenment experiences, can only be maintained when there is a correspondingly high level of stage development.

High state experiences pre-high stage de-

velopment typically occur to give us a taste of where we are headed. They are the proverbial ‘carrot on a stick’ encouraging us to embark on the journey of stage development so that we can experience the often times blissful reality of high states more permanently. As an individual evolves through the stages outlined below, the lines between high states and stages begin to blur as the higher stages ultimately are a re-emergence into a permanent ‘expanded awareness’ where high states become very easily accessible and a characteristic quality of a person’s everyday reality. Neither states nor stages are superior to one another—they are ultimately both necessary for the complete development and shift into higher levels of consciousness, however, stages are more foundational and indicative of a true and lasting shift in consciousness than states alone. With great power (states) must come great responsibility (stages).

3.1 The Stages of Conscious Evolution

The stages of conscious evolution represent a linear path of psychological and spiritual development and are essentially a way to calibrate a person’s level of conscious awareness against the true nature of reality (as much as we can know it), which I believe is to be found by studying the overlapping and corroborating areas of the modern sciences such as quantum physics, neuroscience and cellular biology, scientific philosophies such as depth psychology, transpersonal psychology, neuro-linguistic psychology and integral theory, as well as the great spiritual and wisdom traditions, from nondualism to Hindu philosophy to Daoism, Buddhism, Shamanism, Hermeticism, Kabbalah and everything in between. As expounded here, the levels or stages of conscious evolution parallel and share a loose framework with nondual teacher Mary O’Malley’s six phases of consciousness model ^[2] (itself of unknown origin despite claims to the latter), although

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I have greatly expanded upon and integrated additional stages, distinctions, philosophies and insights based on extensive study of the above mentioned fields and over a decade of intensive research and development into the nature of reality and consciousness itself.

The first two stages of conscious evolution are what could be termed ‘levels of lower consciousness’, essentially meaning that in these stages a person’s psychospiritual awareness is underdeveloped, their level of perception of the true nature of reality is limited and they are operating largely from a place of fear, survival and unconscious mental and emotional constructs, wounds, perceptions, traumas and drives that are often destructive toward others, the environment and the self. High state experiences at these stages of consciousness are typically infrequent outside of drug use and near death experience, which reinforces their cutoff nature.

The six stages of conscious evolution which follow these are what could be termed ‘levels of higher consciousness’ as they each involve the understanding and embodiment of very specific and important aspects of the true nature of reality and represent the evolution of both personal and spiritual awareness in a way that opens the individual to greater levels of understanding, possibility, unity, harmony, compassion, connection, acceptance and unconditional love for others, the environment and the self. It also encompasses the different phases of healing unconscious, self-limiting mental and emotional wounds, traumas, constructs, perceptions, beliefs and drives that are essential to personal evolution. The later stages of conscious evolution are also characterized by the development of advanced levels of intuitional and transpersonal/transrational awareness and parapsychological ability, although these abilities may certainly begin to appear earlier in a person’s evolution as they are actually states of experience that simply become more permanent and easily accessible in later stages

of consciousness.

An important thing to note about stage development is that an individual’s conscious awareness is not limited to existing in one stage at a time. In fact, there is great overlap at the periphery of each stage and there is virtually always a spectrum of stages through which one is concurrently moving. However, the emergence of consciousness into higher stages is always observed in direct proportion to the evolution through or transcendence of lower stages, meaning that to fully embody or experience a later stage of development, one must resolve the perceptual distortions and self-limiting psycho-spiritual aspects of lower stages of consciousness.

3.2 Lower Consciousness: Stages 1-2

Stage 1: *Life Happens to Me (Externalization)*

At this stage of awareness the true nature of reality is obscured by distorted culturally, ancestrally and experientially inherited belief structures and emotional conditioning, which have the effect of keeping an individual locked into patterns of externalization and various stages of survival and victim mentality. Correlating David Hawkins’ consciousness scale, we often find fear, disdain and hopelessness as the predominant emotional states experienced by individuals at this level of awareness as they perceive that life cannot be trusted and one is constantly subjugated to seemingly random, unknown forces, luck and chance, not understanding that there are reliable laws and mechanics of reality and consciousness that govern and explain all cause and effect in a relatively linear and predictable way. This lack of understanding or ability to explain the experiences they are having makes them feel powerless over forces that they believe to be outside of their control or influence. Life, it is believed, is a series of random chance occurrences happening to the individual with the

only certainty being death. This stage is also characterized by reactivity and defensiveness against the perceived threat of random events and outside forces, as well as a refusal to take responsibility (to varying degrees) for one's role in the creation of their life experience and everything they experience therein. Blame is placed on other individuals, society, government, nature, disease, etc. and other elements believed to be outside of one's conscious control and influence.

The predominant motivational/behavioral drivers at this stage of development are the desire for safety and security and survival from what is perceived to be beyond one's conscious control. This encompasses other basic psychological needs such as those of love, community, connection and belonging in part for the safety and security these systems impart and the emotional-spiritual needs that all individuals have. ^[3]

Many otherwise very intelligent people are often locked in this stage, trapped, as it were, within the confines of their own belief structures, emotional patterns and worldview.

Dominant Belief Structures:

Life is not safe; I am not safe

Hawkins' Scale Correlation:

Fear, disdain, hopelessness

Wilber's Stage Correlation:

Egocentric

Mantra for Evolution:

"God does not play dice with the universe."
– Albert Einstein

Stage 2: *Life Happens by Me (Control)*

The second stage of the development of awareness is a step up from the first in which an individual realizes that they do indeed

have some degree of control over their life and reality in general. This stage is characterized by efforts to exert this control to varying degrees over events and circumstances which are perceived to be happening outside and independent of the self in pursuit of a life that matches an individual's desire or expectation for safety/security, comfort and pleasure. Although this seems relatively benign, distorted belief structures about perceived threats can lead to behaviors that impinge upon the free will of others and are contrary to generally accepted ethical behavior. For example, war is an extension of this and previous levels of consciousness—the enemy is a perceived threat to our security so it is morally justifiable to kill or repress them in the interest of our safety.

While it is generally a positive step in the evolution of consciousness, it is frequently motivated by fear, survival and often times encompasses a lack of respect for sentient life and the natural world, as individuals at this level seek to dominate the forces that they perceive they can control. As such, this is the predominant worldview at this time and the majority of the human race is experiencing various sublevels of this stage of awareness, which can be seen reflected in various attitudes toward the planet/environment, interpersonal relationships, business, government and society as a whole.

And perhaps most importantly, this level of awareness is cut off from the deeper understanding that life is not a random series of events over which control must be exerted, but a deeper reflection of the internal psychodynamics of a person's own mind and consciousness. As Mary O'Malley notes, this stage is characterized by extraordinary force in an attempt to dominate circumstances. As such, it is a path of resistance and distortion of the true nature of reality as a biocentric universe, although in later phases of development through this stage, one moves out of fear-based action into more compassion-

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ate and self/collective-aware action. This is reflected in Hawkins’ scale as the phase of evolution through fear, desire, anger and pride, finally emerging/transcending into courage, which is the transition point into further stages of higher consciousness.

Dominant Belief Structures:

I must make it so; What I cannot control will destroy me.

Hawkins’ Scale Correlation:

Fear, Desire, Anger, Pride, Courage

Wilber’s Stage Correlation:

Egocentric, Sociocentric

Mantra for Evolution:

“If you bring forth what is within you, then that which is within you will be your salvation. If you do not bring forth what is within you, then that which is within you will destroy you.” - Gnostic Gospels

4.1 The BETDAR Model and the Mechanics of Biocentric Reality Creation

In order to fully understand the subtleties of what is being implied and described in the following stages of consciousness (stages 3-8), it is necessary to understand the process through which we ultimately observe, influence and create our reality, both actively and passively, which is a core component of the transition to higher levels of consciousness and an integral aspect of the true nature of reality. Through many years of intensive research and contemplation, I have developed the BETDAR model of consciousness as a way to elucidate and explain this process in a relatively linear way that does not involve an over reliance on unsubstantiated metaphysical concepts and claims. The BETDAR model is grounded in over a century of psychological research ^[4,55-69] and known mechanics of the

mind and integrates insights from the field of quantum mechanics at its core.

BETDAR is an acronym for Beliefs-Emotions-Thoughts-Decisions-Actions-Reality and is a map of the process of how we move from pure awareness (consciousness) at the most fundamental levels, into the actualization of our reality in physical form and our life experience. The model is predicated on the understanding and idea that it is through our decisions and actions and the deeper psychodynamics which influence those, that we are ultimately aligned with specific circumstances, events, experiences, relationships, and other phenomenon in our lives. These end circumstances (represented by the R in BETDAR for results/reality) are always a reflection of our deeper psychodynamic elements, which can be seen from the model to be our belief structures and our emotional state. This means that one’s reality will always reflect both positive and negative attributes of their consciousness, the vast majority of which are subconscious in nature. Therefore most people create their personal realities in a rather unconscious way and so are often surprised by what they experience because they are unaware of the connection between perceived difficult and unpleasant events and the deeper psychodynamics of their unconscious mind, which typically take the form of limiting beliefs and emotional wounds, conditioning and traumas, which are constantly being manifested in physical form and circumstance. However, the process we are dealing with here is mechanical in nature, hence it obeys very real psychological laws, analogous to and overlapping with various laws of physics and quantum physics. Therefore these laws and this process operates independently of ones awareness of them and therefore are often taken for granted or simply not perceived by the individual, lost, as it were, in the illusion of the reality that they themselves are creating, not seeing the connection between creator and what is created.

The BETDAR model shows the interrela-

tionships between our deeper psychodynamic elements and the chain of our psychological behavior, which very linearly correlates to our experience of life. At our essence, we are pure awareness. However, awareness, which is largely synonymous with consciousness itself, needs belief structures in order to be able to operate in physical form and make sense of, interpret and simplify the infinite complexity that exists in our moment to moment experience of life. Therefore the psychological phenomenon of belief structures (the grouping of meta-perceptions into generalized interpretations of the experience of reality) arose in order for awareness/consciousness and the mind to be able to operate in any practical way in a physical life experience. As such, beliefs allow us to make sense of reality in a way that is personalized to the individual, as different individuals often hold conflicting beliefs about the exact same phenomenon or experience. Beliefs are in essence our most fundamental programming and our experience of reality is filtered through them and simultaneously the reality our consciousness projects is also filtered through them. What does not logically fit within our belief structures is either discarded ^[46] or has the effect of altering the belief structures themselves to be able to encompass the new perception of reality that our experience engenders, although it is most often the former. Beliefs inherently limit pure awareness, which is unlimited by its very nature. Therefore beliefs simplify the infinite complexity of that which is into something understandable and comprehensible to the human mind and by doing so enforce artificial limits to one's perceptions and abilities, although in later stages of development, this trend can be reversed.

Beliefs allow us to make sense of and interpret the reality we are experiencing and this interpretation gives rise to our emotional reaction. Something we believe to be a threat to us naturally gives rise to fear as a way to ensure the survival of the individual. Something we believe to be good for us, based

on past experiences, instinctual elements or through cultural learning, instigates a positive emotional response in order to propagate our survival and other behaviors that should lead us to thrive, generally speaking. In essence, our emotional reaction to a given experience or stimuli is based on what we believe about it. This can also be generalized to larger things like worldview and what we believe to be reality itself as we develop more complex belief structures as we mature into adulthood. For example, someone who believes the world is a dangerous place will tend to experience far more fear, anxiety, etc. than someone who believes it to be a generally safe, loving and supportive place and consequently will experience more happiness, peace and joy.

It is important to note that most of our belief structures are deeply internalized, learned and inherited ^[5] assumptions about ourselves and reality and are generally unconscious in nature. Therefore the relationships between our beliefs and emotional states are not always clear at first glance and usually require self-reflective, introspective work to understand and perceive the relationship in full.

Our emotional state, in tandem with our belief structures, largely determine our thoughts. Thoughts are not random as commonly surmised—they are in fact heavily influenced by our emotional state, itself largely controlled by our beliefs or past emotional conditioning (in an entirely Pavlovian sense). When we make decisions, they are typically based on our thoughts, themselves dependent on our beliefs and emotional state. Therefore our decisions, which ultimately determine the actions we take, together determine the course of our lives and what reality we ultimately experience. For example, someone who believes that they are not worthy of love will then, through the cascading psychological effects outlined in the BETDAR model, make decisions and take actions that are in line with the deeper belief of unworthiness like seeking romantic partners that treat

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them disrespectfully, avoiding romantic partners altogether or neglecting their physical health through drug use or poor dietary choices, which all create a personal reality where one experiences the manifestations of such self-deprecating belief structures. Potential romantic partners that would reflect different, positive belief structures (like I am worthy of love) would then be avoided with self-limiting thoughts (themselves stemming from the deeper distorted belief) like “I don’t deserve someone as good as him/her.” or other similar statements. Someone who believes they are unworthy of love often experiences an emotional reality of shame, which leads to unconscious self-sabotaging behaviors (i.e., decisions and actions) which align the person with a reality that reflects these deeper psychodynamics, as described above. In this sense, a person who believes they are unworthy of love creates a reality where their circumstances and experiences reflect that deeper belief structure. As such, different belief structures and emotional states—and the thoughts, decisions and actions they influence—produce different results and experiences of reality. In any given moment, an individual has thousands of active belief structures that all interact to produce a composite, which then results in that person’s personalized experience of reality, itself a perfect reflection of their deeper belief structures and emotional realities. In theory, any reality is possible to experience so long as you make the correct string of decisions and take the correct actions, which would ultimately lead you to create the given reality by your own hands or to align yourself with certain circumstances, resources, locations or people that give rise to the experiences you desired, or some combination of the two (creating by your own hands and alignment).

In this way, one can begin to understand how the deeper psychodynamic elements of beliefs and emotions do indeed create the end result or experience of our reality on a very practical level through affecting the sequence

of psychological phenomenon in the BETDAR model and ultimately aligning us with specific circumstances that mirror our psychodynamic terrain. However, on a quantum level, our beliefs, thoughts and emotional state in tandem with certain aspects of the brain, which is the organ that interfaces consciousness (itself etheric and non-local in nature^[33-37]) with physicality, actually interact with the fabric of reality (often referred to in scientific circles as the quantum field) to produce not just certain experiences, but reality itself and physical matter as we perceive it.

4.2 Quantum Perspectives on Consciousness and the Nature of Reality

According to Dr. Robert Lanza, a medical doctor, cell biologist and consciousness researcher known for his development of the biocentric reality framework, “Eugene Wigner, one of the 20th century’s greatest physicists, called it impossible ‘to formulate the laws of [physics] in a fully consistent way without reference to the consciousness [of the observer].’ Indeed, quantum theory implies that consciousness must exist and that the content of the mind is the ultimate reality. If we do not look at it, the moon does not exist in a definite state. In this world, only an act of observation can confer shape and form to reality—to a dandelion in a meadow or a seed pod.”

We see this exemplified by the research of nuclear physicist Ernest Rutherford, who discovered that atoms are composed of 99.999% empty space, meaning that the fabric of reality as we know it is simply an energetic sheath, existing in a paradoxical wave-particle duality, meaning that it essentially has no form, that is, until it is observed in some way, shape or form, by consciousness or an extension of consciousness, such as an instrument or recording device. This phenomenon—a widely known paradox in the quantum physics community that has been observed

in multiple experiments conducted at the world's leading research universities—is commonly called the Observer Effect, which states that the observation of a particle influences its state and location, which implies quite directly that consciousness manipulates the fabric of reality itself. Nobel Prize winning Physicist Erwin Schrodinger, who studied the observer effect intensely remarked that the “Subject and object are only one. The barrier between them cannot be said to have broken down as a result of recent experience in the physical sciences, for this barrier does not exist.” Because we cannot observe particles at the quantum scale with the naked eye, we falsely believe that what we are perceiving is stable and solid, however, it is actually a continual energetic field of quanta that is being manipulated through the observation of our consciousness, the most fundamental psychological mechanics of which are our belief structures and to a similar degree our emotional state, which both influence our thoughts, brain function and further projections of consciousness and awareness that direct the quantum field into a perceived physical form via their aforementioned effects on its wave-particle behavior^[6]. Said another way, the quantum field (which exists in prototypical form as a wave) collapses into solidified matter (particle state) through exposure to the projections of consciousness via the psychodynamic mechanisms of belief, emotion and thought in interaction with various aspects of the brain (particularly the frontal lobe^[38-41]).

4.3 The Mechanics of Reality Creation

Another mistaken idea in the current scientific paradigm is that quantum phenomena only occur at the level of particles and subatomic reality, however, laboratories and researchers around the world have now demonstrated that quantum behavior is now exhibited by infinitely larger molecules called fullerenes or

buckyballs^[7]. Further experiments also make it clear that additional quantum phenomenon known as entanglement (the ability of quantum systems to exist in multiple places simultaneously and instantly communicate with each other at any distance), which is usually associated only with particles, is also relevant and occurring on macro scales^[8]. Aside from the referenced experiment where entanglement was observed in diamonds, this quantum principle is also being observed in more complex forms within consciousness itself, as discovered by biologist Rupert Sheldrake in his pioneering discovery of what he terms “Morphogenetic Fields”. Research on wild and laboratory animals has demonstrated that the spontaneous transfer of knowledge, behaviors and abilities occurs transgenerationally and translocationally within generations of animals, often despite huge distances and without direct physical contact where behaviors could be directly observed and learned^[9,47-51], which implies that some level of entanglement is occurring within consciousness itself. The idea that the fabric of reality behaves quantumly but that the larger shapes and forms created by that fabric don't, is an inherently erroneous paradox. The part is found in the whole and the whole in the part. As John Wheeler, the eminent theoretical physicist, once said, “No phenomenon is a real phenomenon until it is an observed phenomenon.”

As we can see from the above referenced experiments and observations, consciousness is actively interacting with and shaping the fabric of reality. As I propose in the BETDAR model, beliefs and to a similar degree, our emotional state and thoughts are the primary drivers of consciousness (at least in human form), which means that the mechanism through which this ‘quantum reality projection’ is occurring is the psychodynamic elements of belief, emotion and thought in interaction with the brain. Although we commonly think our belief structures are limited to self-perception and worldview, they also

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“The belief structures that unconsciously form the macro and micro reality we perceive in the awake state are inherited in large part from the noospheric collective consciousness.

extend, albeit rather unconsciously, to how things should look or operate on a very fundamental level—both in regards to everything in our perceived external reality as well as our internal reality, which encompasses the systemic, ‘automatic’ functioning and form of the body and its cells. But this then begs the question “What part of ourselves creates realities that we have not yet seen or observed with our own consciousness?” and “How can realities exist independent of our own individual awareness of them?” The actuality of these scenarios implies that there must be a mechanism or aspect of consciousness greater than our individual selves that allows for the existence of such phenomenon. The belief structures that unconsciously form the macro (greater than self) and micro reality (observed by/within the self) we perceive in the awake state are inherited in large part from the noospheric collective consciousness—a living morphogenetic-quantum field or matrix-like reality that essentially contains the blueprint of physical reality^[10], which itself is a collective synthesis of all our individual psychodynamic, perceptual and sensory realities and the realities of other forms of consciousness (both local and non-local to our time-space vector in the universe) not yet fully recognized by science (plant, etheric, elemental, animal, planetary, cellular, etc.). The idea of a collective field of consciousness which we all individually access and co-create has been popularized by biologist Rupert Sheldrake and theorist Erving Laszlo in their discoveries of Morphogenetic and Quantum-Akashic fields respectively, alluding to the experimentally observed ability of sentient life from the microcosm of the cell to the macrocosm of the individual to be able to access information and knowledge that was not inherently native to one’s own experience but existed in some way, shape or form in the collective consciousness or reality of another organism. The phenomenon of entanglement implies that a connection exists in some way, shape or form between all quantum particles and

systems, and consciousness, as a meta-grouping of quanta, must then inherently be connected to and have access on some level to any data existing in any form anywhere within the universe (itself composed of quanta) via quantum physio-psychological mechanisms, including access to the perceptual realities of other forms of consciousness. My research into this phenomenon^[6,11-31,42-45,52-53] shows that this exchange of information largely occurs via the interaction of superconscious (intuitive-transrational mind), subconscious, neurological, cardiovascular and fascial elements of the self with the larger noospheric-quantum-holographic-morphogenetic-akashic field. Quantum holograms have been proposed as a potential mechanism for the transfer of this information between ‘the field’ and the ‘self’ (and vice versa), which the brain has the ability to receive (via the abovementioned physio-psychological elements), interpret, decode and convert via neural microstructures through a reverse Fourier transform process into mental imagery, feelings, and other sensations^[11,52], which are then projected outward via the frontal lobe to collapse waves to particles and create physical form. Outgoing wave field reality data (belief structures, emotional frequency, sensory perceptions, thoughts, mental images, etc.) from the individual’s consciousness encoded in locally influenced (i.e. local to the self) quantum holograms would then theoretically contribute the individual’s perceptions into the collective noospheric-quantum-holographic-morphogenetic-akashic field via entanglement with the quanta composing the field itself.

Said in another way, because each of us is creating our realities individually, the points where they overlap allude to the existence of a collective-template-shared-reality-matrix that is accessed by our own consciousness via the mechanisms of the intuitive-transrational mind (often referred to as the superconscious or higher self) in tandem with the subconscious mind, brain, heart, fascia and nervous

system, which have all been shown to interact with quanta on some level [6,11,42-45,52-53] and which collectively interface with the quantum-morphogenetic-akashic field that is not limited by the individual's perceived reality boundaries. This accessed collective reality blueprint is then projected outward through the psychodynamic mechanics of the mind in tandem with the quantum reality interfacing aspects of the brain (current research is pointing to the frontal lobe as the area where this interfacing most likely happens [40-41]) to collapse the undifferentiated quantum field (existing in a wave state) into differentiated, solidified matter (particle state, which confers form), co-creating our individual realities right alongside and interacting with the individual realities of others and the larger collective morphogenetic-akashic-quantum template reality in which we exist and both co-create together. Consequently, our own self-local reality data (belief structures, emotional frequency, sensory perceptions, thoughts, mental images, etc.) are fed back into the collective quantum-morphogenetic-akashic field via entangled, self-generated quantum holograms that reflect our own psychodynamic blueprint and perceptual reality. Because physical objects are perceived to be outside the self, it was previously believed that they existed independently of our personal realities and hence were unaffected by our own consciousness and psychodynamic elements. However, what we are learning is that the exact opposite is true—that, in fact, consciousness is primary and reality a result of both its conscious and unconscious projections both on an individual and collective level.

The theorist Bernard d'Espagnat, a collaborator of Nobel Laureates Niels Bohr and Enrico Fermi, has said in reference to this somewhat paradoxical reality overlap that “non-separability is now one of the most certain general concepts in physics” in reference to the understanding that a great unity exists between all things, seen and unseen in

the universe. Not only do we create our own reality, but we create it within a larger shared framework of a collective reality that is being projected into physical form simultaneously by our own individual consciousnesses.

As such, the bus that is driving down the street is not a collection of particles in one shape moving, but rather an extension of collective and individual consciousness being projected against and formed from a quantum field of prototypical energy that could take any shape or form as directed by consciousness. The idea or sensory experience of the bus is moving through an energetic field similar to how an image flickers across a Television screen. There is no actual bus on the screen, only the energetic imprint of the bus projected through the lights on the television, the projection of which is analogous to our own individual and collective consciousnesses. As Schrodinger said, “Subject and object are only one.” Because of this fact, the bus feels and seems real because it exists within our own consciousness and consciousness itself is real.

Robert Lanza goes on to explain this phenomenon further: “You know from experience that something in the black box of a DVD player turns an inanimate disc into a movie. The electronics in the DVD converts and animates the information on the disc into a 3-D show. Likewise your brain animates the universe. Imagine the brain as the electronics in your DVD player. Explained another way, the brain turns electrochemical information from our five senses into an order, a sequence—into a face, into this page—into a unified three-dimensional whole. It transforms sensory input into something so real that few people ever ask how it happens. Stop and think about this for a minute. Our minds are so good at it that we rarely ever question whether the world is anything other than what we imagine it to be. Yet the brain—not the eyes—is the organ sealed inside a vault of bone, locked inside the cranium, that “sees” the universe.”

“Consciousness is primary and reality a result of both its conscious and unconscious projections both on an individual and collective level.”

“Reality is not objective, but subjective and in some way shape or form, influenced by the self—that is consciousness itself.”

4.4 The Three Phases of Biocentric Reality Creation Awareness

From the above framework, we can infer that there are three primary levels of creative perception, meaning three distinct phases from which we can understand the mechanics of how our deeper psychodynamic elements reflect, interact with and ultimately create reality itself:

1. In the first phase, which corresponds to Stage 3 of the evolution of consciousness, an individual understands that they create their experience of reality by how they interpret and perceive what is happening to them through the lens of their beliefs and emotions. It is understood that we filter our incoming experience of reality and we do not see it as it is, but as we are.

2. In the second phase, which corresponds to Stage 4 and 5 of the evolution of consciousness, this understanding evolves to the realization that through your thoughts, decision and actions, you create or align yourself with specific circumstances, experiences, people, outcomes and phenomenon that then become your reality as a result of and in alignment with your deeper psychodynamics, i.e. your beliefs and dominant emotional states.

3. And finally, in the third phase, which corresponds to Stage 6, 7 and 8 of the evolution of consciousness, the individual begins to understand the true, biocentric nature of reality, which is that on a quantum level you are manipulating and creating reality itself, which is nothing but a projection of your consciousness in interaction and inseparability with the collective consciousness.

In all three of these phases one understands that reality is not objective, but subjective and in some way shape or form, influenced by the self—that is consciousness itself. The understanding of this general fact is a

cornerstone of all development into higher levels of awareness and lays a foundation for the evolution of consciousness through stages 3–8, which are all in some way related to this understanding and what is implied and inferred as a result.

It is also important to note here that we tend to psychologically ‘default’ to the predominant collective experience of reality (i.e. the larger patterns in the collective unconscious at any given time; currently at Stages 1–2) until we evolve our consciousness into the higher stages outlined in this paper (3 and above) and experience greater command and control of our own psychodynamic elements, at which point we begin to calibrate to more evolved realities that transcend the ‘default’ collective unconscious reality. Our individual realities always supersede the collective (an essential facet of the supposition that we create our own realities), which allows for us to evolve at different speeds according to our own psychospiritual development, however, at lower stages of consciousness we tend to unconsciously assume and calibrate to the more common perceptions and psychodynamic elements of the larger collective human reality.

5.1 Higher Consciousness: Stages 3-8

Stage 3: *Life Happens in Me (Creator)*

In the first stage of higher consciousness, the individual begins to understand the direct connection between their own perceptions, beliefs and emotional state and the conditions of their life, relationships, experiences and reality as a whole. The individual begins to develop an understanding of the true nature of reality (life as a symbiotic reflection of and projection of both individual and collective consciousness) and their place within it, characterized by initial experiences of spiritual awakening and realization where old, limiting ways of seeing oneself and the world

fall away and a transformational process ensues. This stage represents a fundamental shift in self and worldview from one in which life is perceived as happening to the individual and needs to be controlled to one in which the individual realizes they are the first cause for everything they experience in their life either directly or indirectly as a consequence of their cumulative decisions and choices. It is a shift from disempowerment, to empowerment, from blame to responsibility, from looking without, to looking within.

In order to fully complete this stage, an individual must undergo a deep transformational process that includes the purging of all perceptual distortions (limiting beliefs) and the healing/release of all emotional wounds and traumas. The emergence of consciousness into later stages is observed in direct proportion to the evolution of an individual through this process of deep inner healing and transformational work. This can happen rapidly in intense moments of awakening and realization although the vast majority will experience it as a lifelong journey of healing, evolution and expansion.

To help elucidate this in a more tangible way, you cannot fully embody or experience a later stage of oneness, trust or limitlessness if you still harbor limiting beliefs about your self worth or deep seated emotional wounds and traumas generating patterns of fear and anxiety. You can understand it, and you can have tastes of it, but in order to move fully and permanently into that stage/state these deeper self-limiting psychodynamic elements must be healed, transcended or released in some way shape or form. It is for this reason that stages 3-8 parallel each other, overlap and occur simultaneously to varying degrees. Later stages build on the foundational awareness developed in this third stage of development.

In this stage, the individual begins to understand the power of their beliefs, emotions, awareness and thoughts and how they manifest in the circumstances and experi-

ences in their life and affect and distort their perceptions of reality. An understanding of the intricate nature of the relationships between one's life and one's internal psychodynamics develops and as the evolutionary process advances the individual emerges more fully into higher states of consciousness. Correlating this evolution to Hawkins' scale, this stage represents the journey through neutrality, willingness, acceptance, reason and love, ultimately laying the foundation for later experiences of semi-permanent to permanent joy, peace and enlightenment and complete non-dual self-realization.

Later stages layer on additional insights into the true nature of reality liberating the individual from perceived limits and psychological distortions of truth, allowing for an emergence into true 'Kosmocentric' consciousness, to borrow a term from Wilber.

Dominant Belief Structures:

I am in control; I am creative

Hawkins' Scale Correlation:

Neutrality, Willingness, Acceptance, Reason, Love

Wilber's Stage Correlation:

Sociocentric, Worldcentric, Kosmocentric

Useful Psycho-Spiritual Practices:

Mindfulness, Eye movement desensitization and reprocessing therapy, Emotional freedom techniques, Neuro-linguistic programming, Trauma release exercises, Psychotherapy, Ho'oponopono, Introspection

Mantra for Evolution:

"Who looks outside, dreams; who looks inside, awakens." - Carl Jung

Stage 4: Life Happens For Me (Receiver)

At this stage of consciousness, the individual begins to understand and observe that there

“Later stages build on the foundational awareness developed in the third stage of development.”

“Life itself is a real time feedback mechanism reflecting the development and psychodynamic spectrum of one’s own consciousness.

is order, intelligence and balance to the unfolding of life and all phenomena within the universe. One begins to see the deeper patterns underlying the events in the world and one’s life and can finally observe great wisdom in all life experiences, the good, the bad, the ugly and everything in between, ultimately understanding that there is no random chance, but a ‘cosmic balance’, intelligence and rhythm that permeates all experiences and things. In this stage, the experience of the true nature of reality (life as a symbiotic reflection of and projection of both individual and collective consciousness) is taken to a new level of depth and one begins to perceive the deeper meaning and self-reflective nature of all relationships and experiences in life.

As Mary O’Malley poetically explains in this stage, life happens for me, meaning that one begins to understand that life itself is a real time feedback mechanism reflecting the development and psychodynamic spectrum of one’s own consciousness. Therefore, everything happening in an individual’s life has a deeper, personalized wisdom and truth, the zenith of which is that all experiences in some way shape or form are opportunities for growth and expansion when you can perceive the underlying reflection (or rather, lesson) within them.

At this stage, the individual begins to realize that everything in the universe is in perfect balance at all times, serving each individual—and the collective—whatever experiences they are creating both individually and collectively as a self-reflective, evolutionary mechanism, and therefore right and wrong are simply subjective judgments of inherently objective, self-created and absolutely necessary phenomenon—that the universe and reality as we know it obey definite laws—both known and unknown—that maintain an order and balance so intricate, complex and precise that it is beyond our ability to fully comprehend or understand save for the glimpses we see in moments of expanded awareness and that are alluded to by recent

breakthroughs in quantum physics research.

In this stage, we see the evolution of the self into the beginnings of what Hawkins would term joy and peace, as the resistance to perceived undesirable circumstances in life falls away and one begins to understand that there is an intelligent ‘flow’ operating in every moment guiding the evolution of consciousness on both an individual and collective level through what could be dualistically termed positive and negative experiences. The individual realizes here that even in great suffering, there is great wisdom and potential for expansion and evolution and that nothing is out of place, ever has been or ever will be.

Dominant Belief Structures:

I am loved; I am supported

Hawkins’ Scale Correlation:

Acceptance, Reason, Love, Joy, Peace

Wilber’s Stage Correlation:

Worldcentric, Kosmocentric

Useful Psycho-Spiritual Practices:

Seeing everything as perfect, Surrender, Acceptance, Letting Go, Embracing Flow and Effortlessness, Meditation

Mantra For Evolution:

“Life will give you whatever experience is most helpful for the evolution of your consciousness. How do you know this is the experience you need? Because this is the experience you are having at the moment.” – Eckhart Tolle

Stage 5: Life Happens Through Me (Philosopher)

At this stage of consciousness, the individual begins to understand and observe that the universe is evolving itself through them—that we exist within a self-actualizing cosmos and that their individual life and the experiences

therein are one of the mechanisms by which this process unfolds. In a continuation and evolution of the previous stage, the individual advances in the process of surrender and letting go, moving into a state of non-resistance and ultimately flow as they realize that every moment is perfect and there is great wisdom, intelligence and order in the unfolding of life, although due to its immense complexity, to the unaware eye it is perceived as chaos. This understanding is what allows individuals at this stage to move deeply into profound levels of trust as it is seen that all experiences have the ultimate purpose of evolution for both the self and the larger macrocosmic reality within which we exist.

The individual begins to realize that all perceived suffering or negative events are either a) created or called into their reality by aspects of their own consciousness in an effort to be resolved and transcended as part of their individual evolution and as part of the larger collective evolution or b) exist due to their conscious or unconscious resistance to what is unfolding, which is essentially a resistance of oneself. With the understanding garnered in earlier stages, these experiences ultimately lead to a falling away of remaining limiting belief structures and emotional wounds and trauma. With nothing (or very little) left to create resistance or struggle in one's life a state of effortlessness, or complete flow, begins to emerge as the individual moves more deeply into non-attachment. Within the larger context of the collectively created reality, the individual experiences their own microcosmic reality, which is a reflection of their own inner harmony and peace.

This stage of consciousness is correlated in the Daoist concept of Wu-Wei, which roughly translates to non-doing or effortless action. Inherently paradoxical in nature, it is a Zen way of approaching life in which one operates from a place of effortlessness and non-resistance to what is unfolding, aware of the great intelligence, balance and order

permeating all phenomenon and things.

Also of note at this stage, the individual begins to transcend the lower ego-mind and operate more directly from a place of intuitive-transrational awareness, which is at its essence an attunement with the larger cosmic intelligence/macrocosmic reality/quantum field itself moving through the self [10,11,44-45]. This attunement to the intelligent morphogenetic-akashic-quantum-holographic-cosmic field allows the individual to begin consciously accessing an infinite set of data points that otherwise are outside of the perceptual limits of the rational mind, allowing for more sophisticated, nonlinear decision making and observational skills and parapsychological abilities to surface. Although intuition can and often does manifest in earlier stages of development, at this point it begins to become a more pronounced force guiding one through life, reflecting the individual's own transcendence of the inherent limits of rational/logical thinking and attunement with a state of consciousness more closely in alignment with the true nonlinear, quantum nature of reality. That, of course, being what one is continually coming into closer alignment with as these stages advance.

Dominant Belief Structures:

I am safe; Everything is perfect

Hawkins' Scale Correlation:

Acceptance, Love, Joy, Peace

Wilber's Stage Correlation:

Kosmocentric

Useful Psycho-Spiritual Practices:

Intuitive Development, Kinesiology

Mantra For Evolution:

"Everything in the universe is within you. Ask all from yourself." – Rumi

“There is great wisdom, intelligence and order in the unfolding of life, although due to its immense complexity, to the unaware eye it is perceived as chaos.

“Reality does not exist independent of consciousness, and therefore consciousness is the causative factor of the universe and all that exists.”

Stage 6: *Life is Me (Sage)*

At this stage of awareness, the individual begins to understand that reality does not exist independent of consciousness, and therefore consciousness, or awareness if you prefer, is the causative factor of the universe and all that exists—that consciousness is creating all reality. As theoretical physicist and consciousness researcher Peter Russell, Ph.D., so eloquently stated, “Looking for consciousness in the world is a bit like studying a movie, looking for the source of its light. Nowhere would we find it. The light is not in the movie. The movie is made of light. Recognizing the fundamental role of consciousness turns reality inside out. The essential nature of the cosmos is mind not matter.”^[54] With this understanding, everything is then seen to be an aspect of the self and therefore all implied or perceived separation between oneself and one’s environment dissolves.

As described and understood by shamans, philosophers and mystics throughout the ages, you are everything and everything is you, from the tiniest particle to the forest, trees and animals therein and far beyond, including the planets, stars and rips in the fabric of space-time. All of it is within you and you are within all of it. Until individuals reach this stage, this state is most commonly experienced as the result of deep introspection and meditation, psychedelic drug or plant medicine usage or other spiritual and consciousness-altering rituals designed to transcend the limits of one’s everyday experience and perception of reality. While these experiences are normally transitory, individuals moving fully into this stage of consciousness will experience them to a more or less permanent degree with or without the use of practices or mind-altering substances—it simply becomes their default experience of reality that is not dependent on specific actions or outside factors.

For all intents and purposes, this profound experience of unity and oneness, as well

as the realizations and perceptions of later stages are what is commonly referred to as and encompassed by the idea of enlightenment, which is also referred to as a complete realization of the non-dual state. Ken Wilber loosely describes this profound unity and oneness as Kosmocentricity and there are certainly other reference points and terms in other traditions. However, what is important to understand is that it is a demarcation point in which we begin to experience and see reality as it truly is, free from the trappings of the unevolved mind.

When an individual fully enters and embodies this stage of awareness, their simple presence itself becomes a transformative experience for others. Individuals in this stage often become teachers or leaders, dedicate their lives to service of others or seek solitude to spend time in introspection, although they may also choose to live very normal and inconspicuous lives.

It is not uncommon for people grounded at this stage of awareness and later to undertake great humanitarian projects or causes, lead movements and leave an indelible mark on history in some way shape or form. This and further stages of consciousness often lend themselves to great visionaries and change-makers who have an impact that continues to evolve and unfold after their death.

It is also important to note that individuals experiencing this stage of consciousness do not necessarily adopt the stereotypical personality traits or garb society tends to associate with such heights of awareness and that may have been common in previous eras. These individuals are often ‘shapeshifters’ (for lack of a better term) and may only be known by their presence, worldview and impact. These days, many become CEOs, thought-leaders, authors, speakers inventors, academics, scientists, artists, world leaders and so on.

In this stage, intuitive awareness continues to expand and a deep knowingness begins to supersede the rational mind as individuals

become more directly connected to the larger morphogenetic-quantum-transpersonal aspects of their own consciousness. The mind—as a reflection of consciousness itself—is truly infinite in nature and only limited by its own belief structures as to what is real and possible. As limiting beliefs continue to fall away in this and later stages and one emerges into the awareness that they are infinite in nature, the mind begins to access and manifest otherwise dormant abilities to read and interact with the quantum field, leading to a marked expansion of intuitive abilities made possible by expansive belief structures and an awareness of more subtle layers of reality that had previously been obscured by self-imposed perceptual limits.

Dominant Belief Structures:

I am one; I am whole

Hawkins' Scale Correlation:

Love, Joy, Peace and Enlightenment

Wilber's Stage Correlation:

Kosmocentric

Useful Psycho-Spiritual Practices:

Service, Contemplation, Meditation

Mantras For Evolution:

"You are an aperture through which the universe is looking at and exploring itself."

- Alan W. Watts

"Stop acting so small. You are the Universe in ecstatic motion." - Rumi

Level 7: I am Infinite (Avatar)

With the evolutionary understanding that there is no separation between you or anything else and that the fabric of reality is a continual field of subatomic particles that transcends the boundaries of your skin, the individual at this stage begins to realize that

we live in a field of potentiality-matter hybrid that is directed into shape and form by consciousness itself and therefore whatever the mind, or rather consciousness, can conceive, can exist, even that which transcends classical laws of physics.

While this manipulation of reality via consciousness is always occurring regardless of one's stage of development as it is a fundamental aspect of consciousness, individuals in the 7th stage of awareness begin to harness conscious control over this process by directing their awareness in such a way (through belief, emotion, thought, visualization, the manipulation of energy, intent, accessing transpersonal aspects of the self and likely other mechanisms not yet discovered) as to be able to make use of these 'higher order' quantum-transpersonal abilities of the self.

Individuals at this stage of awareness realize and hold the belief structure that physical reality is somewhat illusory or rather, simply a projection of consciousness itself, which then allows them to interact with the holographic-energetic-quantum field of reality in ways that individuals at other stages of consciousness believe is impossible because they are still lost in the illusion of a separation between what they perceive to be themselves (typically their body) and what is perceived to be occurring outside of their consciousness (physical objects, everything that is not the body, etc.).

These abilities typically manifest as the manipulation of space-time via transpersonal-quantum mechanisms that various aspects of the self—conscious, subconscious and superconscious-intuitive-transrational mind—have the ability to access. ^[6,11,42-45,52-53]

It is important to note here that this interaction with and bending of fluid aspects of reality typically occurs on more of a quasi-energetic level than a perceptible physical level in most instances. This usually takes the form of what is commonly known as transpersonal, intuitive or parapsychological phenomena including telepathy, precognition, and

"We live in a field of potentiality-matter hybrid that is directed into shape and form by consciousness itself."

“The contradiction between the current dominant materialist-reductionist scientific worldviews and so called parapsychological phenomenon, which it cannot explain, is resolved when we shift to a biocentric worldview.

clairvoyance, although direct manipulation of physical reality (psychokinesis) is also possible in more advanced sublevels of stage 7 and is alluded to in a number of groundbreaking experiments showing that human awareness/consciousness and intention can and does alter and influence what we perceive to be physical. ^[6,12-31]

The contradiction between the current dominant materialist-reductionist scientific worldviews and so called parapsychological phenomenon, which it cannot explain, is resolved when we shift to a biocentric worldview in which consciousness is the causative factor of reality itself, because any phenomenon which consciousness can conceive then becomes possible and explainable without contradicting any parts of the model. Furthermore, quantum theory allows for such parapsychological phenomenon and Sheldrake and Laszlo’s research into morphogenetic and akashic fields alongside Lanza’s model of biocentrism and the framework outlined in this paper offers much in the way of science-based explanations for the mechanics of such experiences.

The stages of consciousness model I propose in this paper asserts an additional distinction that these phenomenon are atypical for the vast majority of humanity because they subscribe to the former, dominant materialist-reductionist belief structure/worldview and because belief determines what is possible for one to perceive and experience to varying degrees (as outlined in the BETDAR model) a self-fulfilling prophecy ensues where an individual’s own consciousness cannot then fully access inherent transrational-intuitive abilities that it possesses. And so, with a high enough degree of psychospiritual development, understanding and awareness like that which is outlined in stage 6, 7 and beyond of this model of conscious evolution, practical control over these more subtle and paradoxically overt abilities of the mind/consciousness becomes possible. As such, individuals at this stage of growth begin

to transcend the physicality within which we are proverbially ‘trapped’ until we reach this point.

Although there are few individuals alive operating fully and masterfully at this level of consciousness, many of these traits have been readily and unmistakably observed in shamans, rishis, seers, yogis, swamis, monks, qi/nei gong masters and other so-called holy men and women throughout human history. It is also important to once again reiterate that the abilities and awareness present at this stage of evolution can be partially accessed by individuals who have not yet fully evolved through lower levels of consciousness. The degree of an individual’s emergence into higher stages is always proportional to completion of lower stages.

The idea of understanding vs. embodiment comes into play once again in a significant way at this stage as the comprehension of this level of consciousness is not terribly difficult, however, developing the control and wherewithal over the mechanics of actualizing the abilities described herein in a tangible or observable way is far more advanced and requires one to have a high level of proportional development through previous stages and the associated self-actualization practices outlined at the conclusion of each description, beginning with stage 3.

Individuals at this stage perceive and know themselves to be limitless and are in various sub-stages of actualizing that reality beyond a simple intellectual understanding. As individuals move more deeply into this stage they proportionally complete lower stages which leads to an embodied confidence, power and knowingness, which is palpable to most all who they come into contact with. Often times individuals at this level of awareness are deified or revered by those who recognize their level of evolution and mastery. However, individuals beginning to emerge into this level of awareness without sufficient development in previous stages may become very unbalanced in their

evolution and as a result, develop ego-driven complexes, taking on a sort of ‘spiritual arrogance’ as they believe themselves to be more evolved than they actually are, which is a deeper reflection of the incomplete 3rd stage development in which the inner healing and shadow work has not yet been fully completed. This is noticeably absent in individuals more fully grounded in this level of awareness, who typically reflect more of a deep love and compassion consistent with Hawkins’ scale of consciousness and Wilber’s integral model of stage development. [32]

It is not uncommon for individuals fully grounded at this stage to enter into a more meditative, contemplative and service-oriented existence although many still do choose to be more active and action oriented out in the world. Many choose to become spiritual teachers, writers, speakers, philosophers or healers, sharing insight and direct experience of their reality in order to uplift others in their journey through awakening and the evolution of consciousness.

Dominant Belief Structures:

I am infinite/limitless; Anything is possible

Hawkins Scale Correlation:

Enlightenment

Wilber Stage Correlation:

Kosmocentric

Useful Psycho-Spiritual Practices:

Esoterics, Visualization, Kabbalah, Sound/Vibration/Mantra, Qi/Nei Gong, Kriya Yoga

Mantra for Evolution:

“Reality is merely an illusion, albeit a very persistent one.” – Albert Einstein

Stage 8: I am energy (Mystic-Shamanic)

As the individual becomes grounded in the realization that everything is an infinite field

of ever-shifting energy, it is then understood that consciousness is not restricted to existing only in physical form and is in fact a non-local field of energy itself [33-37] that is quantum in nature and not dependent on physicality in any way, shape or form for existence.

Current scientific paradigms often limit the idea of the mind or consciousness to existing within the brain, however, at this level of awareness, the individual realizes that the brain is simply an organ which interfaces the mind/consciousness with physical reality. To draw an analogy, it is a translator of physical sensation and other experiential phenomenon from the body to the mind and from mind to the body. The brain allows the mind/consciousness to control and move through the body, but the mind/consciousness exists as a ‘quantum-energetic-information field matrix’ independently of the brain, which is why neuroscientists have never been able to pinpoint consciousness as inherently arising from any specific part of the brain or even the brain itself—because it does not arise from the brain or any other specific organ for that matter. Metaphorically speaking, the brain is simply a tool or bio-computer which the non-local mind/consciousness uses to interface with physical reality.

This realization opens the door to a range of transpersonal/spiritual experiences and phenomena wherein consciousness is not limited to the body and which are at the very fringes of current scientific understanding, although inroads and insights into the nature of these aspects of human experience are being made daily as science and spirituality merge and ancient, mystical insights into the nature of reality are reconciled and married with current groundbreaking research into the nature of consciousness and reality itself. These phenomenon would include the ability to project consciousness across space and time, which encompasses the ability to see, experience and remember aspects of the self existing in other dimensions of time (past, present and future), the ability to interact

“Consciousness is not restricted to existing only in physical form and is in fact a non-local field of energy itself that is quantum in nature.”

“Metaphorically speaking, the brain is simply a tool or bio-computer which the non-local mind/ consciousness uses to interface with physical reality.

with and communicate with other forms of consciousness such as plants, animals, objects and consciousnesses not currently existing in physical form, among other things, the ability to intuitively pick up sensory data beyond the limits of the physical senses and the ability to feel, read, manipulate and project subtle energy that is otherwise imperceivable to those in lower levels of stage development and virtually unrecordable with current scientific instrumentation, among many other phenomena.

It is important to remember here that a biocentric worldview in which consciousness is creating and projecting reality itself, integrates this otherwise unexplainable phenomenon as there then becomes no rational limit to what is possible to experience. From this point of view, these phenomena take on a new light as simply ‘advanced’ (for lack of a better term) manipulations of and interaction with the quantum field (via as of yet not fully understood elements/mechanisms existing therein) achieved by accessing levels of awareness, ability and sensory/perceptual data that are more refined and subtle in nature. To use an analogy, the common man sees a shadow, but the artist sees an entire spectrum of luminosity and rainbow-like shades of black and grey. Such is the nature of this stage of consciousness where an individual begins to perceive what has always been there but was previously unrecognizable or indistinguishable at lower levels of awareness.

Polynesian Shaman (Kahunas) who researchers report were able to demonstrate advanced intuitive-transpersonal phenomenon consistent with a high degree of development in the 6th, 7th and 8th stages of consciousness believed and recorded in their philosophies and language that consciousness and the mind was inherently non-local to the body but worked through the body to operate in physical form. ^[42-43] Other spiritual traditions both ancient and modern subscribe to similar worldviews and are inclusive of the phenomena that this stage rationalizes and

encompasses. These would include various schools of Hindu Philosophy, Judaism, Buddhism and its offshoots and particularly Tibetan Buddhism, Anthroposophy, Daoism, Hermeticism, Kabbalah and New Thought/ Christian Science among many others. Many of these cultures and philosophies have central sacred texts that go into great detail about the various phenomena and understandings that are encompassed in this stage of consciousness, including the Upanishads, Puranas, the Tibetan Book of the Dead, the Egyptian Book of the Dead, the Sepher Yetzirah and the Daoist-Sino Huangdi Yinfujing among many others.

Those who have near death experiences as well as users of psychedelic drugs or plant medicines (ayahuasca, DMT, LSD, mushrooms, etc.) are often able to have highly embodied first-hand experiences of this state of awareness pre-development into this stage, giving them a proverbial taste of this reality without necessarily having done the psychospiritual foundational work necessary to experience this stage organically and therefore they often lack a deeper understanding of the larger framework of what is happening along with the ability to maintain it beyond a transitory phenomenon, still nonetheless forever changed by the experience.

As such, it must be emphasized at this stage that understanding and embodiment are two separate ends of a single spectrum and individuals at the embodiment end will have an entirely different experience than those who have a mere intellectual understanding of it. Individuals in the embodiment phase of this stage often take on the roles of shaman, mystic, seers, spiritual teacher, religious leaders, intuitive/psychic, healers or more worldly roles offering their abilities and services to the masses looking to access these aspects of consciousness without yet being able to do so themselves.

Furthermore it is entirely possible to have a high degree of awareness and ability at this stage with a still relatively low level of devel-

opment in stages 3–7. As such not everyone who can access various abilities and aspects of this level of awareness has released perceptual distortions of reality and emotional wounds characteristic of lower stages of development and as such are only partially grounded in more advanced stages of higher consciousness. Therefore it is important to not consider all who demonstrate faculties and abilities indicative of some degree of development in this stage of consciousness as ‘enlightened’ or in some way special or different, as is often the case. Rather, it is important to understand that this level of awareness and the abilities garnered therein are intrinsic in nature to the human experience and that some simply find them easier to access than others due to natural ability or as a reflection of their more fully developed awareness.

As an individual advances in their understanding of non-physical aspects of consciousness, this gives rise to what is referred to in spiritual and metaphysical literature as ‘dimensional awareness’, which is essentially a series of distinctions that delineate certain major demarcation points in the experience of consciousness. The first of these being the delineation between physical reality and non-physical reality. The second major demarcation point being the delineation between an individual experience of consciousness (microcosm–self identity) and a collective experience of consciousness (macrocosm–dissolution of self identity). Beyond these two dimensions, we enter a realm of speculation. As an individual becomes more grounded in the later phases of stage eight—which encompass this dimensional awareness—and simultaneously completes their evolution through lower stages, one would theoretically achieve complete enlightenment or non-dual self-realization.

Dominant Belief Structures:

Everything is energy; I am awareness; Reality is an illusion

Hawkins’ Scale Correlation:

Enlightenment

Wilber’s Stage Correlation:

Kosmocentric

Useful Psycho–Spiritual Practices:

Energy healing, Esoterics, Visualization, Kabbalah, Qi/Nei Gong, Kriya Yoga, Meditation, Visualization, Remote Viewing, Astral Projection, Telekinesis

Mantra for Evolution:

“We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” – Pierre Teilhard de Chardin

6.1 Conclusion

Although this model ends at stage 8, I do not mean to imply that no further stages exist and that somehow stage 8 is the pinnacle of conscious evolution. However, any claims as to what happens beyond stage 8 at this time are simply conjecture. Many claim to know and various spiritual traditions certainly make bold claims in this area, but the reality of those claims cannot be known with any scientific certainty at the time of this writing. That is not to say that that which science can understand and perceive is all that exists. Far from it, in fact. However, we enter a territory of speculation in which subjective experience dominates and a consensus hardly exists. Furthermore, I believe that most all experienceable phenomenon is encompassed within the framework of stages 1–8 and what we can’t know for sure is alluded to by the frameworks and understandings in stage 8. Stages 7 and 8 essentially posit that anything is possible so long as it can exist as an idea within the mind/consciousness—which also includes forms of consciousness far removed from and potentially far more evolved than the human experience—and therefore that understanding naturally encompasses all

“This level of awareness and the abilities garnered therein are intrinsic in nature to the human experience and that some simply find them easier to access than others.”

possible phenomenon, although it does not explicitly list what those specific phenomenon are.

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