

**Ascension Across Four Zones of Consciousness  
(Personal, Transpersonal, Transcendent, and Integral),  
Mapped by a *Gradient Model of Emancipation***

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## Abstract

This is a working paper introducing what is termed, a “Gradient Model of Emancipation,” the skeleton of which is shown below. This model is a synthesis of complementary models by Ken Wilber, David Hawkins and others, several of which are briefly described for purposes of comparison and reference. It was developed as a way to represent the perception of evil in the ascension of consciousness.

### The Gradient Model of Emancipation

Zones or Levels of The Model	Dominant Quality and range of values on the “Hawkins Index”	Dominant Sense of Self	Good	Evil
Zone One <b>Egoic Periphery</b> First Story	<b>Fear</b> <b>HI: 1-200</b> Attachment to domination/ submission/ control dramas	<b>Personal</b> egoic sense of being separate from ‘everything else’ <b>I-It</b>	That which gets me <b>what I want</b>	The <i>contrary</i> (polar opposite or inversion) of that which is seen as good; that which must be tolerated if I can’t defeat it, avoid it or resist it. <b>“Billiard Ball Causality”</b>
Zone Two <b>Inner ‘Heart’ Ring that Connects</b> Second Story	<b>Trust</b> <b>200-700</b> Detachment from egoic control dramas	<b>Transpersonal</b> feeling of being connected to all that is <b>I-Thou</b>	That which is <b>loving</b> and promotes well-being <b>for all</b>	Either the <i>negation</i> (absence) or differing expression of that which is seen as good; that which is to be compassionately accepted (as opposed to being ‘tolerated’). <b>Emancipation from karmic causality</b>
Zone Three <b>Core Beingness</b> Third Story	<b>Awareness</b> <b>700- 1,000</b> One with all that is	<b>Transcendental</b> experience of Absolute Beingness as <b>Not-Two</b>	Good, evil and all other polarities are <b>indistinguishable</b> , value-empty aspects of the ‘unfolding of manifestation’ (Karma-free <b>“Cornucopia Causality”</b> )	
<b>Meta Zone/ Meta Story</b>  Balanced integration of all stories and zones	<b>Wisdom</b> <b>Meta = not scalable? Or “flowing openness to integrally showing up in any and all zones</b>  Both within and beyond all ideological stories and zones	<b>Integral</b> flowing with the ‘Dharma’ (God’s will), <b>both with and</b> without such concepts as dual and non-dual.; integrating both <b>Billiard Ball Causality</b> and <b>Cornucopia Causality</b>	<b>That which is integrative</b>  Skillful means and vigor  Hitting the mark ( <b>Grace</b> )	<b>That which is divisive</b>  Unskillful means and laziness  Missing the mark ( <b>Dis-Grace</b> )

The development of this newly synthesized model is a fulfillment of a personal research project to determine how best to consider the role of evil in the evolutionary ascension of consciousness.

### Background

In 1974, Willis Harman and I led a pioneering futures research study on *The Societal Consequences of Changing Images of Man* at the Stanford Research Institute (co-authored by Joseph Campbell, Duane Elgin, Willis Harman, Arthur Hastings, O.W. Markley, and Brendan O'Regan and funded by Winston O. Franklin at the C.F. Kettering Foundation).<sup>1</sup> The new model presented here is based on this work and on several other seminal contributions:

- An essay written for the Fetzer Foundation by Thomas Hurley, *Changing Images 2000: Integral Approaches to Re-Imagining and Re-Making Ourselves and the World, A First Sketch of Questions, Perspectives, Possibilities* (1999).
- The theoretically integrative writings of Ken Wilber—especially his book, *Sex, Ecology, Spirituality: The Spirit of Evolution* (1995; revised edition 2000)
- Dean Brown's book, *Cosmic Law: Patterns in the Universe* (2002),

In 2000, I retired from university teaching to the garden island of Kauai, during which I lived for more than a year by myself in a retreat “hermitage” cottage in a region of high intensity spiritual energy—the Kapahi district surrounded by Kahuna Road, immediately below the sacred mountain of Makaleha. During this time I shared a remote meditation practice each day at dawn with Diane Landen, a spiritual colleague living in Dallas, Texas. After talking for a bit by cell phone, we would go into silent meditation for at least a half hour, often longer, and then finish off with a bit more conversation. At one point something unexpected happened: both of us experienced a palpable ‘region’ that filled our consciousness we came to call *empty fullness*.<sup>2</sup> After some days in which this puzzling phenomenon occurred, I got curious and said to Diane, I really wonder what this is all about. Well, the very next day when we settled into our meditation routine and the “empty fullness” appeared, both Jesus and Aurobindo appeared and conveyed the thought, “This is a region that we are birthing for human ascension.” And with that they disappeared. Both Diane and I experienced this, and both of us recognized the spirit of Jesus; however, only I recognized Aurobindo, having experienced his spirit in 1972 when he spontaneously appeared to me as I was flying to India to present a paper at a Seminar in Human Unity that the Indian government was staging in honor of Sri Aurobindo's 100<sup>th</sup> birth anniversary. (But that is another story.)

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<sup>1</sup> Subsequently published as *Changing Images of Man*. The story of this study and its impact on society is chronicled by Art Kleiner, in *The Age of Heretics: Heroes, Outlaws, and the Forerunners of Corporate Change* (2<sup>nd</sup> ed., 2008).

<sup>2</sup> Some months later, back on the mainland, working with the late Dean Brown on questions leading to this essay, I learned that something like this phenomenon is, in the Buddhist canon, termed *sunyata* ([http://www.buddhanet.net/cbp2\\_f6.htm](http://www.buddhanet.net/cbp2_f6.htm)) ; and in the Hebraic Cabalistic system, *ein sof* (<http://www.newkabbalah.com/einsof.html>)

This was the first time I recall having heard of ascension as a term applying to the evolutionary expansion of consciousness that the SRI study, *Changing Images of Man* envisioned will be necessary if our society is to become ecologically sustainable, economically just and spiritually fulfilling. And because it came from such auspicious personages as Jesus the Christ and Sri Aurobindo, this experience has been something of a path-giver to me ever since. Much more about all this is described in a parallel essay, “Communicating with Nature Spirits,” which details relevant aspects of my spiritual life in Kauai in which the exploration of ascension played a significant role.

### Two Previous Gradient Models Used as Building Blocks

In Chapter Nine of his book, [A Brief History of Everything](#), Ken Wilber uses the metaphor of a ladder with ascending rungs to visualize unfolding or ascending levels of consciousness. In part based on the “[Spiral Dynamics](#)” model of Beck and Cohen (2005), the three images Wilber uses for this purpose provide a useful conceptual foundation from which to understand the Gradient Model of Emancipation described here. They are reproduced below.

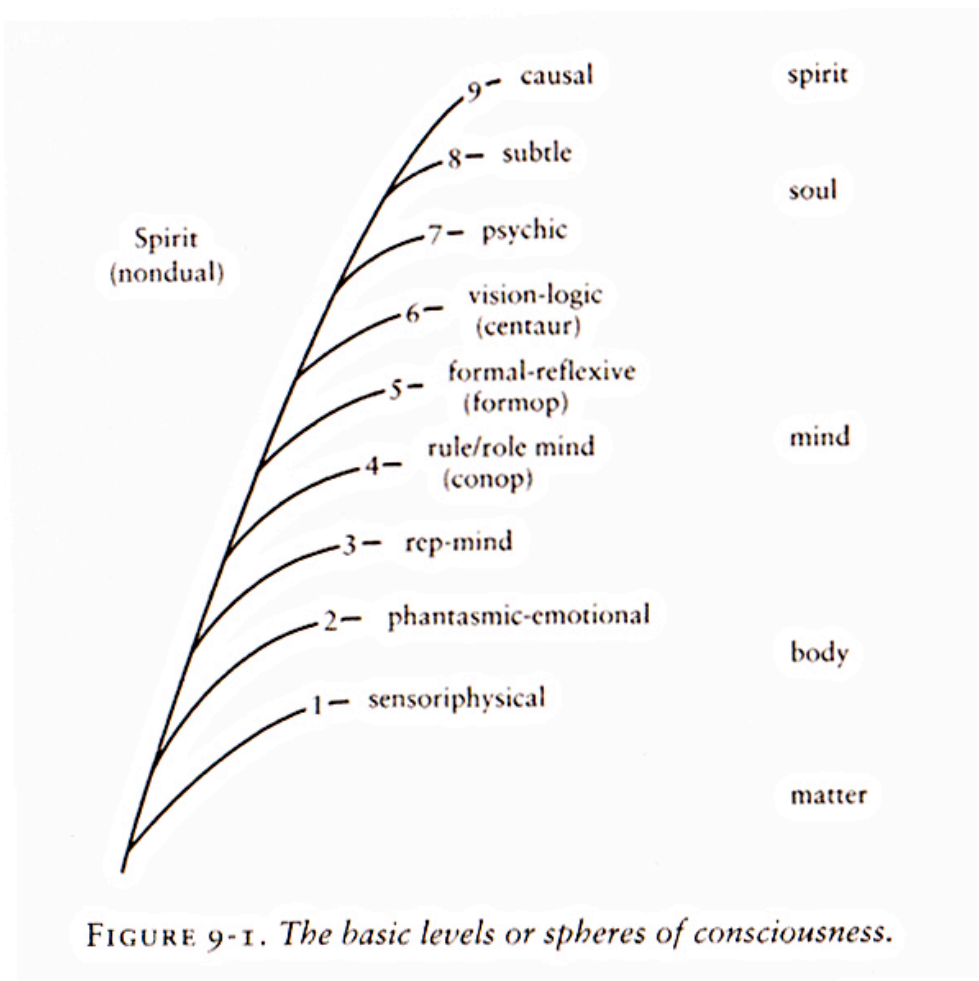
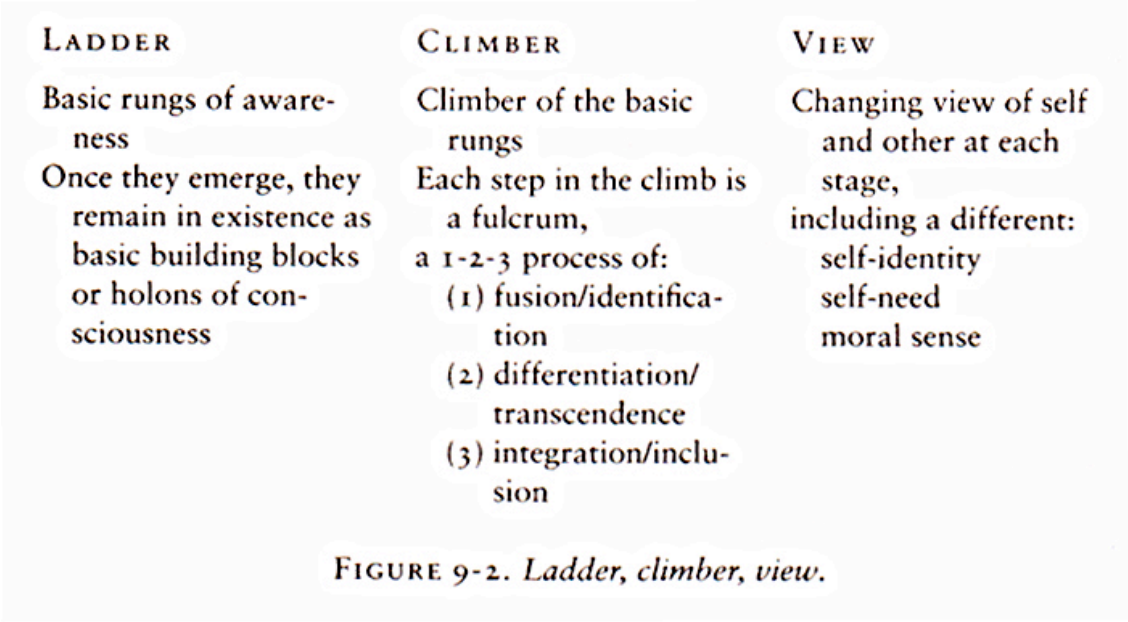


FIGURE 9-1. *The basic levels or spheres of consciousness.*

Source: *A Brief History of Everything*, by Ken Wilber



Source: *A Brief History of Everything*, by Ken Wilber

LADDER	CLIMBER	VIEW		
<i>Basic Level</i>		<i>Maslow (self-needs)</i>	<i>Loevinger (self-sense)</i>	<i>Kohlberg (moral sense)</i>
sensoriphysical	F-1	(physiological)	autistic	(premoral)
phantasmic-emotional	F-2		beginning impulsive	
rep-mind	F-3	safety	impulsive	I. pre-conventional
rule/role mind	F-4	belongingness	self-protective	II. conventional
formal-reflexive	F-5	self-esteem	conformist	
vision-logic	F-6	self-actualization	conscientious-conformist	III. post-conventional
psychic	F-7	self-transcendence	conscientious	
subtle	F-8	self-transcendence	individualistic	
causal	F-9	self-transcendence	autonomous	
			integrated	
				Kohlberg has suggested a higher, seventh stage:
				7. universal-spiritual

**FIGURE 9-3. Some examples of ladder, climber, view.**

Source: *A Brief History of Everything*, by Ken Wilber

A bold new single dimension model that spans these levels is the “Map of the Scale of Consciousness, by David Hawkins, M.D., Ph.D. The following is copied from the second book of his “Enlightenment Trilogy” comprising *Power vs. Force*, *The Eye of the I*; and *I*.

## MAP OF THE SCALE OF CONSCIOUSNESS

God-view	Life-view	Level	Log	Emotion	Process
Self	Is	Enlightenment	700-1,000	Ineffable	Pure Consciousness
		↑			
All-Being	Perfect	Peace	600	Bliss	Illumination
		↑			
One	Complete	Joy	540	Serenity	Transfiguration
		↑			
Loving	Benign	Love	500	Reverence	Revelation
		↑			
Wise	Meaningful	Reason	400	Understanding	Abstraction
		↑			
Merciful	Harmonious	Acceptance	350	Forgiveness	Transcendence
		↑			
Inspiring	Hopeful	Willingness	310	Optimism	Intention
		↑			
Enabling	Satisfactory	Neutrality	250	Trust	Release
		↑			
Permitting	Feasible	Courage	200	Affirmation	Empowerment
		↓			
Indifferent	Demanding	Pride	175	Scorn	Inflation
		↓			
Vengeful	Antagonistic	Anger	150	Hate	Aggression
		↓			
Denying	Disappointing	Desire	125	Craving	Enslavement
		↓			
Punitive	Frightening	Fear	100	Anxiety	Withdrawal
		↓			
Disdainful	Tragic	Grief	75	Regret	Despondence
		↓			
Condemning	Hopeless	Apathy	50	Despair	Abdication
		↓			
Vindictive	Evil	Guilt	30	Blame	Destruction
		↓			
Despising	Miserable	Shame	20	Humiliation	Elimination

Source: *The Eye of the I*, by David Hawkins

## The Gradient Model of Emancipation

The newly developed “Gradient Model of Emancipation” also maps the sequence of unfolding or evolutionary maturation from less to more integrative modes of beingness. But a central purpose of the new model is to exemplify how concepts such as *self*, *good* and *evil*, if seen as having level-(of consciousness)-specific meanings, can lead to a great deal more clarity and practical benefit, especially in the context of psycho-spiritual process development for purposes of intentional manifestation.

Stated in a different way, self, good and evil each have quite different meanings at different levels of consciousness associated with what we may call ‘degree of emancipation’ (or ascension, enlightenment, etc.). The reason they need to be thus treated, comes from the intrinsic property of *twoness*—that is, of social reality consisting of what can be referred to as “self” and “other” which is at the root of fear/love, competition/ cooperation, and other polarities needing to be integrated for well-being, both personal and global.

Because this is a *gradient* road map, it involves a graded series of levels or zones—visualized as having both vertical and horizontal dimensions, portrayed via two metaphors:

1. *Vertical dimension*: A three-story house, with stair-steps representing smaller incremental differences in beingness (‘states of consciousness’) between much more profoundly differing zones (or ‘levels of unfolding’), symbolized by the first, second, third and ‘meta’ stories of the abode;
2. *Horizontal dimension*: A target-like mandala, with two concentric circles having various levels of ‘distance’ from a core circle (the ‘bulls eye’ that represents the Source of Being).

### First story of the “house” (Zone One: The outer ring of personal consciousness—the ‘egoic periphery’ of self):

- Motivation primarily by reactive conformity to patterns of domination and/or submission and trying to ‘beat the game;’
- ‘Win-lose’ competition between ‘I and it;’
- Frequently caught up in dramas having great interpersonal intensity, and in victim/abuser/rescuer patterns, with strong habitual attachments and aversions based on judgments regarding good, evil and other polarities of Emancipation;
- Resources which the author has found useful for emancipation to the next Story:
  - The **Core Processes** set forth in the Unfolding Images of Life Project (<http://www.unfoldingemancipation.org/CoreContent/Applications.htm>)
  - **Trust**: *A New Vision of Human Relationships for Business, Education, Family, and Personal Living*, by Jack R. Gibb ([http://donskiff.com/jack\\_r\\_gibb.htm](http://donskiff.com/jack_r_gibb.htm))
  - **Essential Spirituality**: *Exercises from the World’s Religions to Cultivate Kindness, Love, Joy, Peace, Vision, Wisdom and Generosity, Exercises from the World’s Religions to Cultivate Kindness, Love, Joy, Peace, Vision, Wisdom and Generosity*, by Roger Walsh

- ***The Direct Path: Creating a Personal Journey to the Divine Using the World's Spiritual Traditions***, by Andrew Harvey
- ***The Miracle of Mindfulness: A Manual on Meditation***, by Thich Nhat Hanh

### **Second story of the “house” (Zone Two: The inner ring; the ‘heart that connects’):**

- Motivation more by responsive acceptance of and proactive harmonization with patterns of control that are all around, both natural and ‘constructed’ or artificial
- ‘Win/win” collaboration between ‘I and Thou’
- Increasingly serene in the practice of compassionate acceptance, cooperative sharing and unconditional love, even (or especially) when passionately involved
- Good and evil and all polar opposites accepted compassionately, rather than being ‘merely’ tolerated; increasingly, evil seen more as the absence of, rather than the opposite of good;
- Resources which the author has found useful for emancipation to the next Story:
  - ***The Perennial Philosophy***, by Aldous Huxley
  - ***The Yoga Sutras of Patanjali***, both the heartfelt (*bhakti*) introductory version by Swami Prabhavananda and Christopher Isherwood; and the technically more precise (*jnani*) version by I. K. Taimini
  - ***Methods of Knowledge According to Advaita Vedanta***, by Swami Satprakashananda
  - ***The Gospel of Thomas***, whose Gnostic views are usefully contrasted by Dead Sea Scrolls scholar, Elaine Pagels, with those of the equally mystical *Gospel of John* in her book, *Beyond Belief: The Secret Gospel of Thomas*.

### **Third story of the “house” (Zone Three: The central core of Self as Source):**

- Motivation by pure creative impulse based on Unity Consciousness in ‘Eternal Nowness’
- Total awareness/no separation of self and other with ‘the peace that passes understanding;’
- Transcendence of good and evil and all polar opposites;
- The precise location of the Observing Self (‘soul’ or ‘atman’) and the Intending or Choosing Self—both being a non-dual pair with the One-without-a-Second (God or Brahman)
- Guides which the author has found useful for emancipation to the Meta Story from any other Level:
  - ***Sex, Spirituality, Ecology: The Spirit of Evolution***, by Ken Wilber
  - ***The Life We Are Given: A Long-Term Program for Realizing the Potential of Body, Mind, Heart and Soul***, by George Leonard and Michael Murphy
  - ***Power vs. Force: The Hidden Determinants of Human Behavior*** (1995); ***The Eye of the I: From Which Nothing is Hidden*** (2001); and ***I: Reality and Subjectivity*** (2003)—An ‘enlightenment trilogy’ by David R. Hawkins:



## **Integral “elevator” of the “house” (Meta Zone: Harmonious integration of all levels or zones with appropriate action as called for in each):**

- Motivation increasingly by ‘natural beingness’ (of body, mind, heart, spirit, etc.) flowing with the ‘Dharma’ ( =God’s will), both with and without such concepts as dual and non-dual. Often this shows up as level-appropriate, responsive ‘matching’ or ‘mirroring’ of expression to the level of the ‘other,’ but coming from a discernibly higher (or ‘meta’) level yourself.
- Win/Win hybrid competition/cooperation, as proves feasible; Win/Lose if not, recognizing that ultimately, there is no such thing as winning or losing, just flow.
- Emancipation dramas that increasingly follow the well-worn path Joseph Campbell, in the *Myth of the Hero* called ‘the Monomyth’ because it shows up when ever and where ever required for the regeneration of civilized Emancipation, both personal and social.
- Level-appropriate integration of good and evil and all polar opposites
- Guides which the author has found useful for emancipation to the next Story:
  - *Love without End, Jesus Speaks ...*, by Glenda Green
  - *The Prajna-paramita canon of Buddhism, especially The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*, by Edward Conze (trans).

Although there is a trend-like *gradient* of evolutionary unfolding or ascendance within each major zone or “story,” the jump from one to the next represents the equivalent of a quantum shift, in that each represents a very different “paradigm” of beingness (*metanoia*—a fundamental transformation of mind), and for the First Story at least, the stairs connecting them can be large or small, and perhaps sometimes—to rather badly mix a metaphor—sometimes appearing more as a journey through crazy mirrors in a carnival fun house, than as a smoothly upward ascent when climbing a hill or mountain.

## **On Contraries and Negations**

Leaving aside the concept of Self for the moment, Good and Evil reflect an understanding of what is desirable and what is not. The concepts of good and evil shift with time and culture. Most definitions of good and evil are *contrary* in nature, i.e., they are polar opposites. For example: good as creative and evil as destructive. Note that light and love have no contrary, but they can have a *negation* (i.e., the absence of light is dark), often wrongly seen as a contrary. This idea of negation is more fully developed in the book, [Cosmic Law](#) (Brown, 2002):

There is another ‘world’, the world of abstractions, where things have no contraries, absolutes such as aesthetics, algorithms, archetypes, certainties, essences, ethics, experiences, humanity, ideals, laws, logic, love, mathematics, and proofs. These absolutes have negations, but a negation is not a contrary. A negation is rather an absence of something. We need the dark along with the light to make a picture. Painting, photography and music are arts of light and shadow. The universe is 99.999% dark, with only a few hundred billion galaxies twinkling here and there, mere points of light on a pure black velvet background. ... Nature must love the dark, she made so much of it!

Throughout the lower levels of the *First Story* of the model, we never get away from evil—it is like the rungs of a ladder on which we climb as we ascend to higher levels of emancipation. In the *Second Story*, however, evil becomes seen as an integral part of all that is, to be accepted with compassion, rather than resisted or merely tolerated—it is experienced as more of a *negation* or relative *absence* of good than a *contrary*. At the highest level (the Absolute) represented by the *Third Story*, good and evil are transcendently integrated into a seamless whole, and are therefore undefined. Finally, with full-out *integration* (or, more accurately, the highest degree of integration that skillful means can come up with in any given moment), the stance is to be ‘integratively meta’ to the whole menagerie of polar opposites: self and other, good and evil, male and female, evolution and devolution, etc.

We suggest that an appropriate image of self, good and evil be one which sequentially unfolds from being caught in polar opposition, moving through various stages to integrative harmony.

The following statement, which is attributed to Jesus in the book, *Love Without End, Jesus Speaks...*, by Glenda Green, concisely sums it up this way:

“...love has no opposites! Love is the solvent which ends all polarity. . . . “Fear abounds in the absence of love, and hatred is fear of love itself. Greed is an obsessive desire, which attempts to nourish and supply the needs of Emancipation without love. You might say that greed is an attempt to counterfeit and to subvert the power of love. This is why it is the root of all evil. And it is not limited to material possessions or money. There can be greed for attention, influence, fame, education, therapy, dependency, even misery... anything which can establish bonds of attachment without love.”

This insight should have significant implications for practical applications—e.g., in pointing toward level-(of consciousness)-specific tools and processes for individual healing and well-being; as well as to ‘*integrative activism*’ rather than ‘*confrontational activism*’ when working for social change. Among other benefits, it greatly increases the practical feasibility of co-creative [and co-evolutionary/co-intelligent/co-productive, etc.] partnerships at three levels of consciousness, personal, interpersonal, and transpersonal:

**Personal:** partnering between the lower and the higher aspects of one’s being. The lower aspect is the *ego* self (the sense of self that is experienced as apart from, rather than a part of the higher aspects of the Self). The higher aspect is what, through the centuries in various cultures has been called the Higher Self, Atman, the soul, etc. Insights and guidance for this level of partnership may be found in all of the classical wisdom traditions of the world, particularly in what is called the *Perennial Philosophy*—The “highest common denominator” of all the world’s great religious mystics, including Judaism, Christianity, Islam, Hinduism, Buddhism, etc.

**Interpersonal:** partnering between two or more individuals, whether in business settings or personal relationships at the level of family, work group, tribe (including business firms, professional associations, and other such institutional forms), nation, planet etc. Note that this collaboration takes place both in the exterior world of language, visible behavior, etc. and in

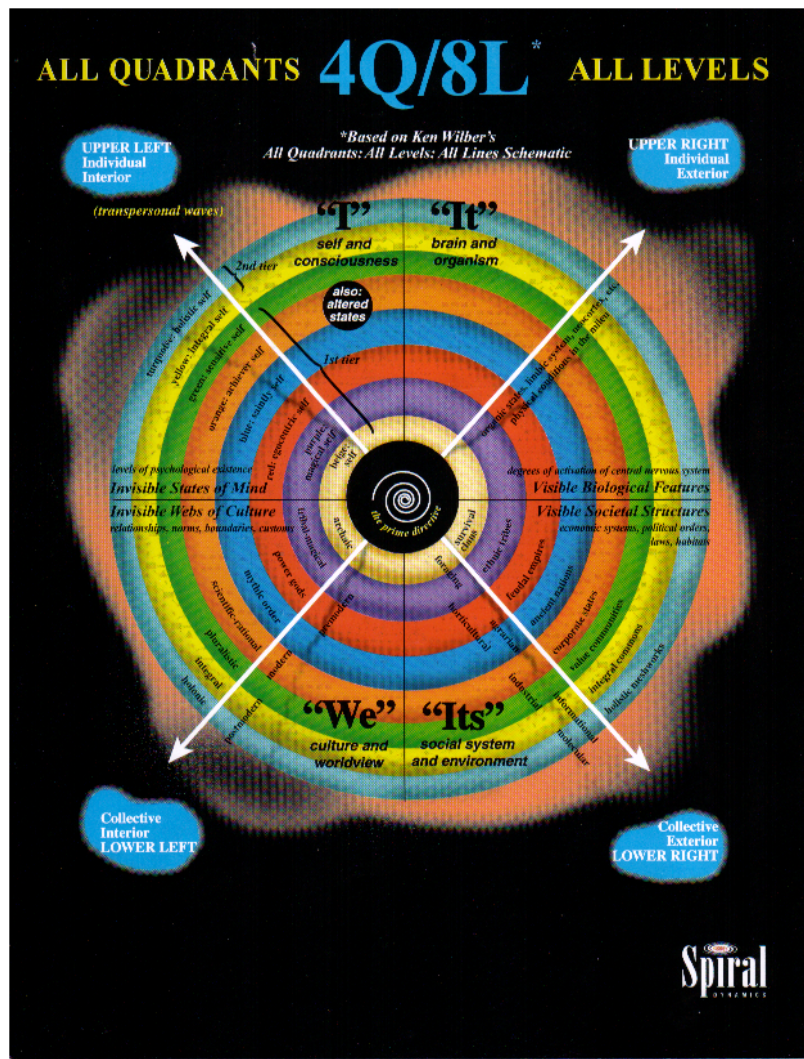
the interior world of alignment with morphogenetic fields of thought forms, *zeitgeist*, etc. Wisdom for right action at this level is a key goal of this project.

***Transpersonal:*** partnering between humans and other dynamic entities in all levels of the ecology in which we live and have our being, as well as integration of partnering at the Personal and Interpersonal levels. Although clearly beyond what the “dominant paradigm of Western Culture” currently finds credible, insights and guidance for this level may be found in the literature and practice of Perennial Wisdom, “deep” ecology, transpersonal psychology, and Gaia theorists, indigenous shamanism of various cultures, etc. Regarding this level of consciousness, the term, “OurSelf,” is sometimes spoken of as an experientially valid concept. Please note that—as briefly described in the [Dialog Highlights](#)—spiritual guidance from transpersonal wisdom sources led, in large part, to the undertaking of this project.

## **Other Models**

As noted above, the three graphic images that Ken Wilber calls *Spheres of Consciousness*, *Ladder*, *Climber* and *View* and the *Scale of Consciousness* Map of David Hawkins are essentially consistent with the *Gradient Model of Emancipation* except that at the highest levels there is a non-dual lack of distinction between these concepts in Wilber’s formulation. In its fourth level, the Gradient Model of Emancipation provides an integral finesse of the dual-non-dual distinction.

The Second and Third Story in the Gradient Model are synonymous with what Wilber, in his [Four Quadrant Model](#), calls *Tier Two* and *Tier Three*; while the First Story (Zone One) in the Gradient Model covers the “stair-step” progression that Wilber sees as being covered by the Spiral Developmental Model of worldviews developed by Graves, Beck and Cowan ([www.spiraldynamics.org](http://www.spiraldynamics.org)). A composite of these two models is shown below:



Source: Don Beck

Further, as Wilber so carefully develops, with increasing levels [of what we call *unfolding* and/or *ascension*], there is a parallel increase in *integration* (i.e., at the bottom, views and images are characteristically hierarchical, where “up is better and down is worse.” In the middle, all polarities are seen as essential ingredients in the given-ness of nature needing to be integrated rather than judgmentally evaluated. And at the top or “core,” all is transcendently “nondual” without consideration of hierarchical or integrative distinctions; in this way, it is fully *integral* or “whole”).

The First and Second Story in the Gradient Model of Emancipation are also synonymous with what Arthur Deikman, in a useful described in his article, *The Spiritual Heart of Service*, terms *Instrumental Consciousness* (the Survival Self) and *Receptive Consciousness* (the Spiritual Self). It is shown below.

 <p><b>THE SURVIVAL SELF</b> (of Instrumental Consciousness)</p>	 <p><b>THE SPIRITUAL SELF</b> (of Receptive Consciousness)</p>																																								
<p>To the extent that instrumental consciousness rules experience life can easily seem meaningless. Meaning arises from connection; instrumental consciousness features separation. Experience of self is affected too.</p>	<p>In contrast, experience of self when receptivity is high and the survival self subdued can be quite different. This other-centered consciousness produces a qualitative change in the experience of self. I call that other-centered self the spiritual self since it exists in connection.</p>																																								
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<p align="center"><b>Both modes of conscious are needed. Problems arise when one mode excludes or crowds out the other.</b></p>																																									

Source: Arthur Deikman

- To conclude this brief and truncated survey of other models, to the gradient model developed by Jack Gibb (in his 1978 book, *Trust: A New Vision of Human Relationships for Business, Education, Family, and Personal Living*, posted at [http://donskiff.com/jack\\_r\\_gibb.htm](http://donskiff.com/jack_r_gibb.htm)). We give the final/anchor position due to its focus of *trust*—so needed for the transformative transition from Level One to Level Two. The following two tables are from its Chapter 3:

**TABLE V. THE DEVELOPMENT OF ENVIRONMENTAL QUALITY**

<b>Phase theme</b>	<b>Defining nature of phase</b>	<b>Key function best nurtured</b>
I. Punitive	Punishment as a form of control and socialization	Reduces frightening chaos and apparent danger
• Autocratic	Power and authority used to maintain control and order	Provides order and structure
• Benevolent	Parental nurturing and caring as a primary theme	Provides security and affection
• Advisory	Focus on consultative help and data collection	Expands the data base and enriches communication
• Participative	Focus upon participation, consensual decision-making, and choice	Increases involvement, loyalty, and group strength
• Emergent	Rise of group and community as new and leaderless level of reality and interaction	Reduces dependency, adds vitality and functional resources
• VII Organic	Rise of major role of emphatic and intuitive modes of being and communicating	Taps intuitive and sublingual sources of creativity and being
• Holistic	Integration of unconscious, archetypal and latent processes into enriched living	Releases wellsprings of energy and creativity
• Transcendent	Integration of altered and extra-sensory states into being and consciousness	Taps non-sensory sources of being and energy
• Cosmic	Focus on cosmic, universal, and nirvanic states of community and being	Taps into as-yet-little-known universal energy and being

**TABLE VI. DYNAMICS OF THE ENVIRONMENTAL-QUALITY STATES**

<b>Phase theme</b>	<b>Key limitations of the phase</b>	<b>Primary fear-reducing expanded flow</b>	<b>Focus of the energy</b>
I. Punitive	Produces guilt and residual hostility	Fear of rebellion and loss of control	Survival, retribution
• Autocratic	Creates passivity and dependency	Fear of ambiguity, disorder, anarchy	Power, control, obedience
• Benevolent	Fosters multiple emotional disorders and apathy	Fear of emotional weaning	Reward and punishment
• Advisory	Failure to tap energy and action and to distribute responsibility	Fear of conflict, diversity, and action	Communication, validity of data processing
• Participative	Ambiguity of leader role	Fear of leaderlessness and responsibility	Influence, choosing, resolving conflict
• Emergent	Overreliance upon rational and verbal processes	Fear of being into non-rational and non-verbal states	Being, freedom, searching
• Organic	Overreliance upon conscious processes	Fear of mysteries of unconscious and primal	Expression, integration, sensing
• Holistic	Overreliance upon sensory data and experience	Fear of loss of conscious and voluntary control	Creativity, spontaneity
• Transcendent	Overreliance upon mind and body	Fear of leaving security of bodily and sensory base	Transcending sensory and body states

• Cosmic	Little or no data available	Fears may be transcended	Cosmic being
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## Concluding Comments

The *Gradient Model of Emancipation* is hoped to be not only be a significant aid in visualizing the way in which unfolding emancipation, ascension, enlightenment, or whatever term you prefer) has been understood by wisdom leaders since ancient times; but also as an operationally useful analytic Road Map to convey the need for ‘state-(of consciousness)-specific’ protocols for healing, and to help guide an unfolding sequence of *personal releasing*→*transformative unfolding*→*integral emancipation* to the next ‘story’ of conscious co-evolution. Specific tools and pathways for doing so are described in a companion white paper, “On Manifesting What You *Truly* Desire.”<sup>3</sup>

The work described here could be extended by juxtaposing—both graphically and textually—the Gradient of Emancipation with other key gradients by authors such as Hawkins, Wilber, Graves/Beck & Cohen, Loevinger, Kohlberg, Gibb and Maslow. But what is here is a good start.

Finally, as this is very much a ‘work in progress,’ your comments and feedback are invited. Please send them to [oliver@owmarkley.org](mailto:oliver@owmarkley.org).

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<sup>3</sup> Posted at <http://www.unfoldingemancipation.org/CoreContent/Gallery/Writings/Manifesting.htm>.



# Appendix

## Coursing<sup>4</sup> through the dharmas

Due to its centrality as an integrative concept in this project, it is useful to provide an intellectually satisfactory definition to the elusive, but essential concept of Dharma (the Absolute or Real) and dharma (the relative or illusory). The conventional dictionary definition<sup>5</sup> of dharma is: established order, custom, prescription, duty; virtue, moral merit, good works; justice. A more satisfactory definition is provided in *Buddhist Scriptures*, the introductory teaching book for beginners, by the noted Buddhist scholar, translator and commentator, Edward Conze. He defines dharma as follows:

**Dharmas, dharmas:** (1) The one ultimate Reality, (2) an ultimately real event; (as reflected in Emancipation: righteousness, virtue; (4) as interpreted in the Buddha's teaching: doctrine, Scripture, truth; (5) objects of the sixth sense-organ, i.e., of mind; (6) property; (7) mental state; (8) thing; (9) quality. (Glossary, p. 245)

The word 'Dharma' ... is deliberately ambiguous, with up to ten meanings. On page 198, for instance, we find 'dharmas' first used twice in the sense of 'properties'; at its third occurrence it means 'teachings'; two lines later the meaning has shifted to 'events', only to move on to 'true facts' a little later on. ....The authors of the Buddhist Scriptures were in fact unwilling or unable, to state their message without a liberal use of technical terms. We may regret this, but to pulp the holy scriptures and regorge them in colloquial, strictly non-technical English would only turn precise spiritual teaching into vague and insipid uplift. The Scriptures as they stand cannot be read without some mental effort, and they demand a minimum of intellectual agility and attainment. (Introduction, p. 14)

In this project we conceptualize dharma as it is treated in such advanced texts as the *Prajnaparimita*: **the flow of events**. In Veda, Dharma has the quality of flowing. The universe expresses itself dynamically through the flow of the Dharma (God's Will). This meaning of Dharma is nicely illustrated by the nursery song:

*Row, row, row your boat, gently down the stream.  
Merrily, merrily, merrily, merrily, life is but a dream.*

In this song, stream represents Dharma (Dharma is *empyrean*—the river of Emancipation as described in Dante); row represents intention (conation), and dream represents consensus reality (maya or illusion). The song points to the "easy path" of emancipation and ascension—effortless effort—that is denoted by the term *passive volition* as used in biofeedback work.

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<sup>4</sup> According to Buddhist scholar Edward Conze, "to **course** (*carati*), is a verb from the Sanskrit root *car*, meaning to move, and by extension, to live, practice, undertake, or observe." Sojun Weitsman, Roshi, says that "practicing is a good word for coursing [and that] 'practicing deeply' means to be able to see beneath the surface."

<sup>5</sup> Source: *Sanskrit Dictionary* by Arthur Macdonall